

Tanner

THE
ECCLESIASTICAL
HISTORY
OF
M. L'Abbé *FLEURY*.

VOL. IV.
Containing the Sixth and Seventh CENTURIES.

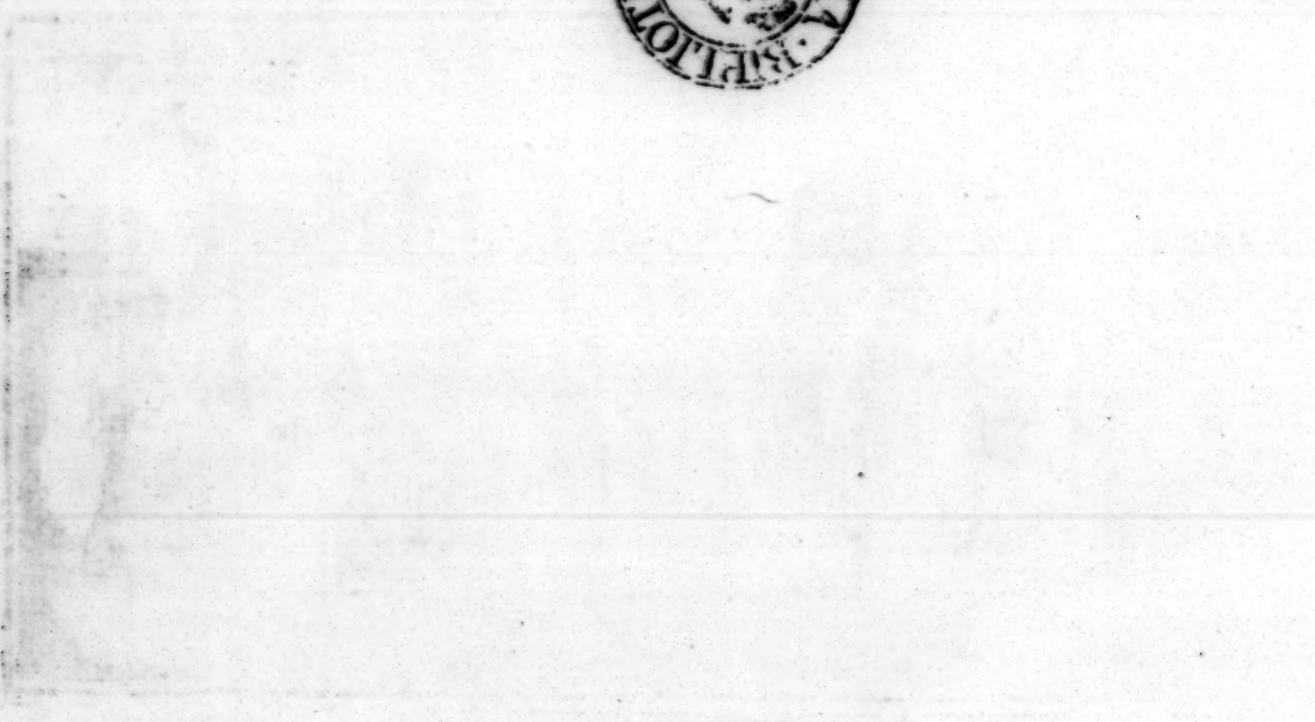


LONDON:
Printed for W. INNYS, at the *West-End* of St. Paul's.
MDCXXX.

Handwritten scribble

THE
SOCIALIST
FOR
OF
THE

Containing the first and second parts of the



Printed by
at

To the Right Honourable
PETER, Lord *KING*,
BARON of *OCHAM*,
AND
Lord High Chancellor
OF
ENGLAND,

This FOURTH VOLUME of
Abbot *FLEURY*'s
ECCLESIASTICAL HISTORY,

Is, with the greatest Respect, Inscribed by

Your LORDSHIP'S

Most Humble and

most Obedient Servant,

To the Right Honourable

RAY, EARL, Lord KING,

Baron of OCHAM,

and

Secretary of State,

Whitehall,

THE FOURTH VOLUME OF

THE HISTORY OF

ENGLAND,

by

JOHN RAY,

Esq.

of the Inner Temple,

G. ADAMS,



ECCELESIASTICAL HISTORY.

BOOK XXXI.



WHILST *Thrasamond*, King of the *Vandals*, was A.D. 506. persecuting the *Catholicks* in *Africa*, in the Manner ^{1.} we have related, *Alaric* King of the *Visigoths* in *Spain*, ^{Council of Agde. To. 4. p. 1381.} who was also an *Arian*, treated them with great Humanity. He caused to be made in Favour of the ^{Commonit.} *Romans*, his Subjects, most of whom were *Catho-* ^{in fronte Cod. Theod.} *licks*, a Collection of the *Theodosian* Code, and of several other Books of the antient Law, and authorized it, with the Consent of the Bishops and the Nobility of each Province. To each of the Articles of this Collection, they annexed Explications, or rather Arguments, for the easier understanding of it. *Arianus*, Chancellor to *Alaric*, published it at *Aire* in *Aquitain*, in the twenty-second Year of his Reign, that is, the five hundred and

A. D. 506, sixth of JESUS CHRIST; and on the fourth of *February* of the same Year, the King authorized it at *Toulouse*.

IN the same Year he gave Leave to the Bishops of his Kingdom, to meet together in the City of *Agde*. There assembled in this Place twenty-four Bishops from different Provinces of *Gaul*, subject to the *Visigoths*, and among the rest, *St. Caesarius* of *Arles*, who presided in that Assembly; *Cyprian* of *Bordeaux*, *Tetradius* of *Bourges*, *Heracian* of *Toulouse*, *Sopbro-nius* of *Agde*, and *Quintian* of *Rodez*. There were likewise ten Deputies of absent Bishops, of whom the last was *Leo* the Deacon, sent by *Verus* Bishop of *Tours*. The Council was held in *St. Andrew's* Church, in which some Relicks of that Apostle were deposited, on the third of the Ides of *September*, under the Consulship of *Messala*, the twenty-second Year of *Alaric's* Reign, i. e. *Anno* 506, on the eleventh of *September*. The Fathers being assembled, fell down upon their Knees, and prayed for the long Life of the King; for the Prosperity of his Reign, and for the People: Then being seated, they debated on the Discipline of the Church, and drew up forty-eight Canons, to which twenty-five have been since added; which probably were taken from other succeeding Councils. By these Canons, the Discipline which had before been established by several other Councils, is confirmed: Here follows what appears to me most worthy of Notice therein.

Nota. Sirm.
p. 1380.
c. 4.

Sup. xxvi. a.
52. Conc.
Val. c. 4.

Conc. Ag.
c. 6. c. 7.

c. 45.
c. 46.

c. 33.

c. 26.

THOSE who shall reserve to themselves what their Relations may have given to the Churches, or Monasteries, shall be excluded from the Church, till such time as they shall have made Restitution, as being Murderers of the Poor. The Council of *Agde* mentions here another, which is that of *Vaison*, held *Anno* 442. Whatever any Person gives to the Bishop for the Salvation of his Soul, and not for the immediate Benefit of the Bishop, ought to belong to the Church. Bishops cannot alienate either the Houses, or Slaves that belong to the Church, or the sacred Vessels. Nevertheless, if in case they should be obliged to sell them, either from the Necessities, or for the Advantage of the Church, or to let them out to hire; the Cause shall be examined by two or three of the neighbouring Bishops, and the Alienation authorized under their Hands. A Bishop may manumise such Slaves as may have done good Service to the Church; and their Successors shall confirm their Freedom, together with whatever was given them at the time of their being made Free, provided it does not exceed the Value of twenty Pence of Gold, whether it be in Land, a Vineyard, or a House. A Bishop may allow to Clerks, or to Strangers, the Use of such Things as are of small Value, and least useful to the Church; and even alienate them in Cases of Necessity, without the Advice of his Brethren. He may act in the same manner, with respect to all such fugitive Slaves as cannot be kept: If a Bishop, having no Children, shall make any but the Church his Heir, whatever he shall have alienated of the Church Possessions, shall be taken back; and in case he has any Children, they shall indemnify the Church with the Wealth he may have left them. All such Clerks as shall have embezzled the Deeds, or Writings of the Church, shall make them good at their own Expence, and shall be excommunicated.

ALL

ALL Clerks who serve the Church faithfully, shall receive such Salaries A. D. 506^{c. 36.} as are proportionable to their Services. This was the antient Rule; nevertheless, they began even in those Days, to give to certain Clerks the Profits of Estates, as was before observed. This appears moreover, by another Canon of this Council, by which Priests and other Clerks, whether of the City, or of the Diocese, are allowed with the Bishop's Leave, to reserve to themselves the Revenues of the Church, saving the Rights thereof; but without having the Power either to sell or give them away; under the Penalty of indemnifying the Church, out of their own Substance, and of being deprived of Communion. This then is the Origin of Benefices. All such disobedient Clerks as shall neglect to assist at the Church, and to perform their several Functions, shall have their Names erased from the *Matricula*, and they shall be degraded to the foreign Communion; *i. e.* treated as foreign Clerks; but in Case they reform, they shall be restored. If a Clerk shall quit his Function, and fly for Shelter to a secular Judge, in order to avoid the Severity of the Discipline, he shall be excommunicated, together with the Person who protected him. A Clerk shall not summon any Person to appear before a secular Tribunal, without the Bishop's Leave first obtained, and particularly in criminal Cases; but he must answer in Case he be summoned. Any Layman who shall have unjustly sued the Church, or a Clerk, and loses his Cause, shall be excommunicated. If any Clerk shall wear long Hair, the Archdeacon shall have Liberty to cut it off, though against his Inclinations. Their Cloaths, and the Covering of the Leg and Foot, must be suitable to their Condition; for the Reader is to know, that all the *Barbarians* who governed in *Gaul*, wore long Hair. They are not to ordain Deacons before the Age of five and twenty, Priests and Bishops till thirty, nor give the Veil to Virgins till forty.

THOSE who sue for Penance, ought to receive from the Bishop the Imposition of Hands, and Sack-cloth on their Heads, as is the general Practice. In Case they refuse to cut off their Hair, and to change their Dress, they shall be rejected. Young Persons, by Reason of the Weakness of their Age, shall not easily be trusted with Penance: But no one shall be refused the *Viaticum*, *i. e.* Absolution at the Point of Death. All such Children as belong to the Church, shall fast during the Season of *Lent*, and even on *Saturdays*; so that *Sundays* only shall be excepted. For the Reader is to know that there were some Churches which never fasted on *Saturdays*. In all Churches, the *Creed* shall be explained to the *Competentes* on the same Day, *i. e.* a Week before *Easter*. All such Laymen as shall not communicate at *Christmas*, *Easter* and *Whitsuntide*, shall not be looked upon as *Catholicks*. Oratories may be allowed in the Country, to those who live at a great Distance from the Parish-Churches, for the Ease and Conveniency of their Families; but they must spend all solemn Days in the City, or go to their several Parish-Churches: These Days are *Easter*, *Christmas*, *Epiphany*, *Ascension-day*, *Whitsunday*, *St. John's*, and the other high Festivals. All such Clerks as on these Days shall presume to celebrate Mass in Oratories, without the Bishop's Leave, shall be excommunicated. These Regulations seem to have been made, because the *Barbarians*, agreeably to the Manners of the *Germans*, chose rather to live in the Country,

Sup. Lib. xxx.
n. 54. c. 22.

c. 2.

c. 8.

c. 32.

c. 20.

c. 16.

c. 17.

c. 19.

c. 15.

V. Serm. 55.

Caesar. n. 6.

in app. Aug.

249.

c. 12.

c. 13.

c. 18.

c. 21.

Tacit. Germ.

c. 47. c. 44.

A.D. 506. Country, than in Cities, and probably the *Romans* began to imitate them. Laymen are commanded to stay on *Sundays*, till such Time as the whole Service of the Mass is finished, and not to go away before the Bishop pronounces the Blessing; for Priests were not allowed to give it. It was that solemn Blessing which is still pronounced on high Festivals before the Communion, pursuant to the Practice of some Churches.

St. Caesarius, who presided in the Council, was very zealous against this Abuse. Being one Day at the Altar, he observed some Persons who were going out of the Church after the Gospel, to avoid hearing of the Sermon: Immediately he cried with a loud Voice; What are you about my Children, where are you going? Stay, stay for the Sake of your Souls; it will be impossible for you to do this in the Day of Judgment: For this Reason, he was often obliged to cause the Church Doors to be shut, after the Gospel was read; and at last those who were for going out in this Manner, took this wholesome Conduct of his in good Part. There are still extant two Sermons of his upon this Subject; in the first of which he observes, that the Mass does not consist in the Service which was read, but in the Offering and Consecration of the Body and Blood of our Lord JESUS CHRIST.

THE Council of *Agde* regulates likewise the Office of the Church, by this Canon; Care must be taken, agreeably to the Custom of all Places, that after the Anthems, the Priests and Bishops say the Collects; that the Morning and Evening Hymns be sung every Day; that at the End of the Offices after the Hymns, the *Capitula*, taken out of the Psalms, shall be said; that after the Evening Collect, the People shall be dismissed with the Bishop's Blessing. By the Anthems or *Antiphons* spoken of in this Place, I understand the Psalms sung alternately, as in the History of *St. Ambrose*; and *St. Caesarius* explains in one of his Sermons, that which is ordained in this Canon: For he recommends Prayer after the Chaunting is ended; and says, that to chaunt, is to sow, and to pray, is to cover the Corn, for Fear lest the Birds should carry it away. He orders, that the Head be bowed during Prayer, and even that the Knee be bent when the Deacons give Order, aloud, for that Purpose; which plainly shews the Antiquity of these holy Ceremonies.

THE Council of *Agde* forbids both the Clergy and Laity to apply themselves to Auguries or Presages, and to that kind of Divination which went by the Name of the Lots of the Saints, and which made its Way under a religious Pretence. This was to open any of the Books of Scripture, and to take as an Omen of Futurity, the first Words that occurred at the opening of the Book. *St. Augustin* had taken Notice of, and condemned this superstitious Custom in his Time; it is here forbid under the Penalty of Excommunication, notwithstanding which, it still prevailed more and more.

WITH respect to Monks, the Council forbids the founding new Monasteries without the Bishop's Leave, or to ordain vagrant Monks in Cities, or in Country Parishes, without a Testimonial from their Abbot. A Monk who shall leave one Monastery and go over to another, shall not be received in the Latter, without the Leave of his Abbot; which a Bishop must also obtain before he can ordain a Monk. All Nunneries shall be built at

a considerable Distance from the Monasteries of Monks, in order that not only the Temptations of the Devil, but the pernicious Discourses of the Men may be avoided. These are the principal Canons of the Council of *Agde*. The Bishops had proposed to hold another the Year following at *Toulonse*, where they hoped the *Spanish* Bishops would meet, who were all subject to the above-mentioned King *Alaric*. But the War which afterwards broke out, probably prevented them from putting this Design in Execution. There was at *Agde* a Monastery of 360 Monks, founded some Time before under *Beticus* the Bishop, by *St. Severus*, a Native of *Syria*, who died about the Year 500.

St. Caesarius himself led a Monastick Life: He was born in 470, in the Territory of *Cballon* on the *Soane*, and descended from a Family of distinguished Piety. When but seven Years old, he used to give his Cloaths to such poor People as he met with; after which returning Home naked, he would say that he had been stript by Passengers. At eighteen Years of age, he entreated *St. Silvester*, Bishop of *Cballon*, to cut off his Hair, and to change his Dress, in order to engage him in God's Service, which was granted him: But two Years after, a Desire of attaining a still greater Perfection, made him privately withdraw to the Monastery of *Lerins*, under the Direction of *Porcarius* the Abbot. His great Austerities having thrown him into a Fit of Sickness, the Abbot sent him to *Arles* for Advice, where he was known by *Eonius* the Bishop, who was his Relation, as well as Countryman. He demanded him of the Abbot *Porcarius*, and immediately ordained him Deacon, and afterwards Priest; however, *Caesarius* did not for this leave off chaunting the Office, and the rest of the Monastick Observances. The Abbot of a neighbouring Island being dead, *Eonius* gave him the Direction of this Monastery. Three Years after he declared to his Clergy and his Flock, that he desired *Caesarius* might succeed him, in order that he might restore Monastick Discipline. He died, and *Caesarius* knowing that they actually designed to make him a Bishop, hid himself among the Tombs; but he was taken from thence, and ordained Bishop of *Arles* in 501, being thirty Years old; and presided over that Church above forty Years.

THE first Thing he instituted was, That the Clergy should sing every Day the Office of *Tierce*, *Sexte* and *None* in *St. Stephen's* Church, to the End that the Penitents and other Laymen might be present at it. As for the Office at *Prime*, it was never said but on *Sundays*, on *Saturdays* and solemn Festivals. He likewise obliged the Laity as well as the Clergy to chaunt Psalms and Hymns, in order to prevent their having any Time to talk in the Church. Some used to sing in the *Greek* Tongue, and others in the *Latin*; whether it were for the Sake of the Foreigners, or because the *Greek* was still used in this Country, where the *Greeks* had founded *Marseilles*, and so many other Colonies. There is still extant a Sermon of *St. Caesarius*, wherein he declares to his Diocesans, how overjoyed he was to hear them sing Psalms, which he had so earnestly desired for so many Years, in Imitation of the neighbouring Cities. He exhorts them not only to sing with their Mouths, but to take Care that their Thoughts and their Manners correspond with the Words which they utter.

In

A. D. 506. In another Sermon he exhorts them to pray with Attention, and to throw off all distracting Thoughts before they prostrate themselves for Prayer: For, said he, we worship whatever Object our Minds are intent upon during Prayer. Whoever in his Prayers thinks upon the publick Place of Resort, or the House he is building, worships the publick Place or his House. He exhorts them, during the Season of *Lent*, to come early to the Night Service: To be present at the Office of *Tierce*, *Sexte* and *None*, and never omit coming, but in a Case of the greatest Necessity; not to be satisfied with hearing the Scriptures read in the Church, but to read it likewise in their Houses. They also used to read the Acts of the Martyrs in the Night Service; and when the Lessons were long, *St. Casarius* gave Leave to all such as were out of Order to sit down: For the Custom was to hear them standing.

*Vita lib. 1.
n. 10.
n. 34.*

n. 31.

*App. Sermon.
Aug. App.
Sermon. Aug.
Lib. 2. n. 35.*

Lib. 1. n. 12.

HE left to the Stewards, and the Deacons, the Care of the Temporalities, in order to devote himself entirely to Reading and Preaching. He preached on all Sundays and Holidays, presented those who came to visit him with some of his Sermons, and sent several to Bishops who lived at a great Distance from him, not only in *Gaul*, but also in *Italy* and *Spain*. When he himself was hindered from Preaching, he caused either his own Sermons, or those of *St. Augustine* and *St. Ambrose*, to be read by Priests or Deacons; and as some Bishops complained that this was entrusting them with Preaching, contrary to the Practice of these Times, he said; If they are authorized to read the Words of the Prophets, of the Apostles and of our LORD, they may surely be allowed to read our Writings. He frequently caused Homilies to be read at *Mattins* and at *Vespers*, to the End that no one might be deprived of Instruction. His Style was plain and adapted to the Capacity of his Hearers. He used to descend very much to Particulars, and preached against those Vices that prevailed most: Above all, he reprimanded those who addicted themselves to Augury, paid Honour to Trees or Springs, or retained any other superstitious Practice of the *Heatbens*. There are still extant one hundred and two Sermons written by him, several of which have been ascribed to other Fathers, and particularly to *St. Augustine*, for whom he had the greatest Affection.

THE Tranquillity of Life he enjoyed, was interrupted by the Calumny of one of his Secretaries, who got some Body to tell King *Alaric*, that *Casarius* the Bishop being a Native of *Cballon* on the *Soane*, did all that lay in his Power, to bring the City of *Arles* and the Territory in its Dependence, in Subjection to the *Burgundians*, though at the same Time the holy Bishop did the very Contrary, and on his bended Knees, prayed Night and Day, that all the Nations in general might enjoy the Sweets of Peace, and the Cities be free from Tumults and Insurrections. But the King, without once examining him, banished him to *Bourdeaux*. A Fire happening one Night to break out in some Part of the City, the People ran in Crowds to *St. Casarius*, and besought him to extinguish it by his Prayers; accordingly he prostrated himself in Prayer before the Flames, when immediately they stopt their Rage, which made him be considered as an Apostle, by the Inhabitants of the Place where he was banished. King *Alaric* having discovered his Innocence, ordered him to return back to his Church,

Church, and commanded that his Accuser should be stoned. The People had already got together in great Numbers with Stones, but St. *Cesarius* no sooner heard of it, than he hastened immediately to the King, with whom he prevailed so far as to procure his Pardon, to the End that he might have Time to repent. At his Return, all the People went to meet him, singing Psalms, and holding Wax-Tapers and Crosses in their Hands, and thought that they were indebted to his Prayers for a vast Quantity of Rain that fell at that Time, after a long Drought.

SEVERAL Bishops in *Gaul* were driven from their Sees upon such like Suspicions, viz. of favouring a foreign Power. Thus *Aprunculus*, Bishop of *Langres*, gave Umbrage to the *Burgundians*; because the *Franks* had spread an universal Terror through the whole Country, and that all unanimously desired to submit themselves to them. The Hatred of the *Burgundians* against that holy Bishop rose to that Height, that Orders were given to murder him privately. Being informed of this at *Dijon*, where he was born, he caused himself to be let down from the Wall in the Night, and fled to *Auvergne*, where he succeeded St. *Sidonius*, and was the eleventh Bishop of *Clermont*. *Euphrasius* his Successor sheltered St. *Quintianus*, Bishop of *Rodez*, who had been driven away under the same Pretence. For since the Conversion of *Clovis*, the Government of the *Franks* was still more earnestly desired. Wherefore a Dispute arising between the Citizens of *Rodez* and their Bishop, they reproached him with a Design of submitting to the *Franks*. The *Goths* who inhabited the City, were persuaded that it was so, and therefore resolved to murder him; but he having Notice of it, sat out in the Night, accompanied with his most faithful Servants, in order to retire to *Auvergne*, where he was received with great Humanity by *Euphrasius* the Bishop, who gave him Houses, Lands, and Vineyards, saying, That the Wealth of that Church was sufficient to maintain them both. The Bishop of *Lions* gave him likewise certain Possessions belonging to his Church in *Auvergne*. St. *Quintian* was afterwards Bishop of *Clermont*, and lived to a very great Age: The Church solemnizes his Memory on the 14th of *June*. On the same Pretence of holding a secret Correspondence with the *Franks*, the *Goths* drove away *Volusianus* the seventh Bishop of *Tours*, Successor to St. *Perpetuus*, who was sent to *Toulouse*, where he died. *Verus*, who succeeded him, was driven away upon the same Account, and also died in Exile.

It plainly appeared afterwards, that *Alaric*, King of the *Visigoths*, had just Reason to be apprehensive of the *Franks*, since he died by the Hand of *Clovis*. But before this War broke out, *Clovis* fell sick of a Quartan Ague, *Anno Domini* 505; and was afflicted with it for two Years without finding any Relief, either from Physick, or the Prayers of the Bishops. At last *Tranquillinus*, his Physician, advised him to send to the Monastery of *Agaunium*, where the Relicks of St. *Maurice* were deposited, and with which *Severinus* the Abbot wrought a great Number of Cures. The King sent one of his Chamberlains thither, whose Name was *Transoarius*, who brought the holy Abbot along with him. Passing through *Nevers*, he found that *Eulalius* the Bishop had been sick a Year, and had lost both his Speech and his Hearing; but he cured him by

III.

Bishops driven from their Sees. Greg. Tur. ii. hist. c. 23.

c. 30.

Greg. vii. pp. c. 4. Martyr. R. 14. Jun.

Greg. x. Hist. c. 31.

IV.

S. Severinus of Agaunium. Vita S. Sev. To. i. Act. Bened. p. 568. Boll. 11. Februar. p. 547.

A.D. 506. by his Prayers, so that he rose out of his Bed the same Day, came to Church, offered the holy Sacrifice, and blessed the People. St. *Severinus* entering into *Paris*, met with a Leper at the Gate, whom he healed, giving him a Kiss, and applying some Spittle to him. Being in the King's Presence, he fell prostrate in Prayer by his Bed-side; then rising up, he took off his Chasuble and put it on the King, when immediately his Ague left him. *Clovis* gave Thanks to Heaven, and throwing himself at the Feet of the holy Abbot, he spoke to him as follows; Father, my Treasure is at your Disposal, take as much as you please of it for the Service of the Poor; and I grant a general Pardon to all Criminals imprisoned throughout my Kingdom. St. *Severinus* healed a great Number of Persons that lay sick in the King's Palace, and in different Parts of *Paris*: He afterwards set out from thence, and arrived at *Chateau-Landon* in *Gatinois*, where God had revealed to him that he should die. He told it to two Priests whom he met there, whose Names were *Pascasius* and *Ursicinus*; and recommended to them *Faustus* the Priest, who had served him thirty Years. Three Days after he departed this Life, when the two Priests gave him an honourable Interment, and a great Number of Miracles were wrought at his Grave. King *Cbildebert*, Son of *Clovis*, built afterwards a Church there; which is now served by Canons regular. The Memory of Saint *Severinus* is solemnized on the eleventh of *February*.

Martyr.

R. 11. Febr.

V.

Clovis

marches

against

Alaric.

Greg. ii.

hist. c. 37.

Hincmar.

Vita

S. Remig.

Vita S. Genev.

c. ult. ap.

Boll. To. 1.

p. 143.

Ibid. c. 6.

n. 26.

c. 7.

n. 40.

c. 11.

n. 52.

Martyr. R.

3. Januar.

Greg. Tur.

de glor.

Conf. c. 91.

Epist. Clodo.

To. 4. Conc.

p. 1402.

CLOVIS being now recovered, said to those about him; It troubles me very much, whenever I call to Mind that these *Arians* possess Part of *Gaul*; let us, with the Assistance of God, set out and vanquish them, and make our selves Masters of that Country. They all approved his Design, when the Army began to march towards *Poitiers*, where *Alaric* lay at that Time. In the mean Time *Clovis*, to draw down the Blessing of Heaven upon this Enterprize, founded a great Church at *Paris*, to the Memory of St. *Peter* and St. *Paul*, on the Monument of St. *Genevieve*, who was dead some Years before. This holy Maiden was so famous in all Parts of the Universe, that St. *Simeon* the *Stylite* enquired after her of such Merchants as came from *Gaul*. She performed a great Number of Miracles, and often relieved the Wants of the Citizens of *Paris*, and particularly during a great Dearth. Notwithstanding her great Austerities, she yet lived to upwards of fourscore Years of Age, and died at *Paris* about the Year 500, on the third of *January*, on which Day the Church still continues to solemnize her Memory. They first built an Oratory of Timber over her Grave; but afterwards King *Clovis*, by the Advice of his Queen *Clotilda*, laid the Foundations of a great Church in that Place, which the Queen finished after his Death. In the Entrance of it there were three Galleries, which probably were built to enclose the Court; and several Pieces of Painting representing the Patriarchs, the Prophets, the Martyrs and the Confessors. A great Number of Miracles were wrought there, and even in that Age, People afflicted with Fevers had Recourse to the Intercession of St. *Genevieve*, as is still the Custom to this Day. This Church still goes by her Name, and a Monk first performed Divine Service in it. KING *Clovis*, before he entered into the Territories of the *Goths*, gave strict Orders to his whole Army not to plunder the Churches of their sacred

sacred Vessels, nor to offer the least Insult to Virgins or Widows, who had dedicated themselves to God; on Clerks, their Children or Servants, or on such Bondmen as belonged to the Church: And gave the Bishop Notice of it after the War; to the End that each of them might claim whatever had been taken from him, and even sue for the Freedom of Captives. He caused this Injunction to be strictly observed. Being not far from *Tours*, he caused a Proclamation to be published, expressly forbidding any Person in his Army to take any thing but Grass and Water, out of Respect and Veneration for *St. Martin*. A Soldier meeting with some Hay, said, This also is Grass; upon which he took it away in a forcible Manner from a poor Man to whom it belonged. But the King no sooner heard of it, than he caused him to be put to Death, saying; What Room shall we have to hope for Victory, if we offend *St. Martin*? This Example terrified the whole Army, so that no one made the like Attempt. The King sent Deputies to the Church of *St. Martin* with Presents, beseeching God to give him an Omen of his future Victory. As his Domesticks were going into the Church, the *Primicerius* happened to chaunt the following Verse in the *Psalms*. *For thou hast girded me with Strength unto Battle; thou hast subdued under me those that rose up against me.* The Deputies returned Thanks to Heaven, offered up Vows to *St. Martin*, and carried this agreeable News to the King. Being not far distant from *Poitiers*, he likewise took the utmost Care not to suffer the least Damage to be done to the Estate of *St. Hilarius*.

Not far from this Place, was the Monastery of *St. Maxentius*, a Native of *Agde*, and Disciple of *St. Severus*. Being come to *Poitou*, he put himself under the Direction of *Agapitus*, who was both Priest and Abbot; and the better to conceal himself, he changed his Name of *Ajutor*, which had been given him at his Baptism. King *Clovis* being informed of his Merit, paid him very great Honours, and gave him a Manour, which went by the Name of *Milon*, together with several other Presents. *St. Maxentius* died some Time after, being threescore and eight Years of age, on the 26th of *June*, the Day on which the Church solemnizes his Memory. Not only a Monastery, but a whole City goes still by his Name. *Clovis* engaged with *Alaric*, and defeated him near *Vouillé* in *Poitou*, An. Dom. 507, in the three and twentieth Year of *Alaric's* Reign, whose Son *Amalaric* fled into *Spain*, and was afterwards proclaimed King of the *Visigoths*, who were Masters of the greatest Part of it. In the mean Time *Clovis* conquered almost all *Aquitain*, and the Year following, viz. An. Dom. 508, he advanced towards *Toulouse*, whence he carried off all the Treasure belonging to King *Alaric*, for this was the Place of his Residence. From thence *Clovis* came to *Angoulême*, afterwards to *Tours*, where he bestowed very considerable Donations on the Church of *St. Martin*. He at last came to *Paris*, which he chose for his Residence, dwelling in the Palace which the Emperor *Julian* had built without the City to the South, and near which *Clovis* himself built the Church of the holy Apostles.

In the mean Time the War was carrying on in *Gallia Narbonensis*. The *French*, in Conjunction with the *Burgundians*, were resolved to drive the *Goths* quite out of that Country, supported by *Theodoric*, King of Italy,

Greg. ii.
hist. c. 37.

Psalms xviii.
39.

Sup. i.
Vita S. Max.
To. i. Aft.
Bened.
p. 378.

Martyr. R.
26. Jun.

Greg. ii.
hist. c. 37.

Greg. ii.
c. 38.

Sup. lib. xiv.
r. 34.
VI.
S. Casarius
calumniated.

Italy, who sided with young *Amalaric* their King, his Daughter's Son. *Vita S. Cæs.* The *French* and the *Burgundians* were besieging *Arles*, when a young Clerk, related to *St. Cæsarius* the Bishop, fearing to be taken with the City, slipped down the Wall by a Rope in the Night-time, and surrendered himself to the Enemy. This coming to the Ears of the *Goths*, who were in the City, they fell upon the holy Bishop, together with the Mutineers and the *Jews*, who were the most clamorous, crying out, That he had sent away his Kinsman to deliver up the City. They would not listen to the Defence he made; but dragging him out of the House belonging to the Church, they kept him close Prisoner in the Palace, in order either to throw him into the *Rhone* in the Night, or to imprison him in the Castle of *Ugerne*, where the City of *Beaucaire* now stands. But the Besiegers prevented the *Goths* from advancing with the Boat, into which they had thrust the holy Bishop; wherefore the *Goths* brought him back again, and hid him so close in the Palace, that it was impossible for any *Catholick* to know whether he were living or dead.

n. 16.

ONE Night a *Jew*, who stood Centry on the Walls, threw on that Side where the Enemy lay, a Letter tied to a Stone; but the next Day the Attack being discontinued, some of the Inhabitants found the Letter, and carried it into the City. It was afterwards read publicly in the great Square; when it was found that the *Jews* had given Notice to the Besiegers to clap their Scaling-ladders in the Night, on that Part of the Wall where they mounted Guard, upon Condition to preserve them from being plundered or carried into Slavery. The *Jew* who had writ the Letter was found guilty and punished, and *St. Cæsarius* was cleared and set at Liberty. However, the *French* and the *Burgundians* were obliged to raise the Siege, so that *Arles* was delivered. The *Goths* brought thither a great Number of Prisoners, with whom they filled the very Churches; and as they were in Want both of Cloaths and Victuals, *St. Cæsarius* furnished them abundantly with both, employing for that Purpose the Sums of Money which *Eonius* his Predecessor had left in the Treasury of the Church. He even stripped the Columns and the Rails of the Silver with which they were adorned, and gave the very Censers, the Chalice and their Pattens or Covers, saying; Our LORD had his last Supper in an Earthen Dish, and not in Plate; we need make no Scruple to give his Vessels for the Redemption of those whom he has redeemed with his own Life. I would fain know, if those who are displeased that the Servants of CHRIST JESUS are redeemed with the Money arising from the Sale of his Vessels, would not themselves be redeemed upon the same Condition, were a like Misfortune to befall them? *St. Cæsarius* took the utmost Care of the Sick, he provided them a very spacious House, where they might hear the Office at their Ease, and were very carefully attended. The Poor had ever a very easy Access to him, and he always gave Orders to the Servant who attended upon him, to see whether there was not some poor Person at the Door who was afraid of coming in.

n. 17.

n. 11.

VII.
S. Cæsarius's
Rule.
n. 15.

WHILE the City of *Arles* was besieging, he began to build a Nunnery, and assisted in the Work with his own Hands; but the *Barbarians* pulled a great Part of it down for the Sake of the Timber. He finished it after the Siege

Siege was raised, and built a great Church in it, which was divided into three Parts; that in the Middle he dedicated to the Virgin *Mary*, and ^{n. 32.} the other two on the Sides to *St. John* and *St. Martin*. However, the Monastery went at first by the Name of *St. John*, but afterwards by that of *St. Casarius*, which it still retains. The Floor of the Church was covered with large Stones in the Shape of Coffins, cut purposely to bury the Nuns in. *St. Casarius*, for the Government of this Monastery, sent ^{n. 18.} for his Sister *Casaria* from *Marseilles*, where he had placed her in order to her being instructed in the Monastick Life; probably in the Nunnery ^{Sup. lib. xxiv.} which *Cassianus* had founded. *Casaria*, when she first went into the new ^{n. 36.} Convent, had but two or three Sisters under her, but she soon had a very numerous Community.

THEY confined themselves very strictly to their Convent, which was ^{Cod. Reg.} the first Article of the Rule that *St. Casarius* drew up for that religious ^{To. 3. p. 21.} House, and which was afterwards received in several others. The Nuns were not only restrain'd from going abroad, but no Person of either Sex ^{Reg. n. 33.} was admitted within the Monastery, nor even in the Church, except ^{34. 35.} Bishops, Abbots, or Monks famed for Virtue, who were allowed to come and pray there; as also a Priest, a Deacon and a Subdeacon, with one or two Readers, to celebrate Mass sometimes. In Cases of Necessity, Bishops, the Purveyor, with Masons and such like Artificers, were suffered to come and repair whatever was necessary in the Buildings. The Purveyor was a kind of Steward, that took Care of the Affairs Abroad. There was a Parlour to receive Visits in; but the Abbess was never al- ^{n. 35.} lowed to go into it, unless accompanied with two or three Sisters, and the ^{n. 37.} rest with an antient Sister. They were not allowed to invite any Person ^{n. 36.} to eat, not even the Bishop himself.

THE Nuns were Probationers a Twelve-Month, after which they were ^{n. 3. 4.} allowed to take the religious Habit; Widows and Maidens under Age were ^{Can. 19.} admitted, which shews that the Canon of the Council of *Agde*, which forbids the giving the Veil before forty, did no Way affect the Generality of ^{n. 5.} Nuns. They were allowed to take in little Girls of six or seven Years of age, but they kept no Boarders. Above all, they were forbid all private Property, and the Abbess her self was not allowed a Servant. They were ^{n. 4. 15.} not permitted either to receive or to give any thing without Doors. Not ^{n. 2. 3.} a Nun among them had either a Chamber, a Chest of Drawers, or any ^{n. 7.} thing that was locked up. They lay in separate Beds, but in the same Room. There was another common Room for the Sick, and such as were advanced in Years. Their Beds were plain, without any Ornament on the Coverlets; their Habits were white, their Head-cloaths were not to be ^{n. 41, 42.} higher than the Measure appointed in the Rule, which was an Inch and two twelfths. They made their own Cloaths, and were generally employ- ^{Recap. n. 7.} ed in working in Wool. They had a daily Task set them, but they were ^{Reg. n. 14.} allowed to embroider, to wash or to mend Cloaths for any Person out of ^{41, 43.} the Convent. The very Ornaments of their Church were only of Wool- ^{Reg. n. 3.} len or Linnen Cloth, but plain and without Embroidery or Flowers. ^{Vita lib. 1.} Some of these Nuns employed themselves in writing the sacred Books in a ^{n. 33.} beautiful ^{Reg. n. 171.} 18.

beautiful Character. They all learned to read, and used to employ two Hours every Day in reading, viz. from six in the Morning to eight: One of them also read during Part of the Time that they were at Work.

- Reg. n. 15. THEY fasted all *Mondays, Wednesdays and Fridays* in *September and October*; and every Day from the first of *November* to *Christmas, Holidays and Saturdays* excepted; seven Days before *Epiphany*, and all *Mondays, Wednesdays and Fridays* from *Epiphany* till *Lent*. They had always two Portions or Services at Dinner, and three at Supper; the Sick never eat Butcher's Meat, but always Fowl. They never used Bathing, unless it were prescribed by the Physician. Corrections consisted in Reprimands, and Excommunication, *i. e.* a Separation from Prayer or the common Table; and lastly, Discipline, *i. e.* Whipping. Bishops corrected in this Manner not only their Slaves, but even such free Persons as were their Dependants; and it has been observed as a singular Proof of the gentle Spirit and Tenderness of *St. Casarius*, that he never suffered the Number of Stripes to exceed thirty nine, according to the Law of *Moses*.

VIII. SEVERAL Regulations with respect to Monastick Discipline were made in the first Council of *Orleans*, held *Anno 511*, under the Consulate of *Felix*, on the tenth of *July*. The Bishops were assembled by Order of *Clovis*, who had consulted them on several Articles. They drew up thirty one Canons, which they sent to the King, desiring him to support them with his Authority. The first is to confirm Sanctuaries, agreeably to the Canons and the *Roman Law*. It is forbidden to seize and carry off Criminals, not only from the Church, but also from the Court before the Church-porch and the Bishop's Palace; or to surrender them up, till an Oath has been first taken neither to mutilate them, nor make them suffer any other kind of Punishment; but upon Condition that the Criminal shall satisfy the Party offended, and that he who shall have broke his Oath, shall be excommunicated. That in Case the Party offended refuses all Terms of Accommodation, and that the Criminal runs away, the Clergy shall not be obliged to produce him. It was a common Practice with the *Barbarians*, to cut off the Feet, the Hands, or some other Limb of those Persons whom they intended to punish; which is the Reason why Mention is often made since that Time, of dismembring. It was also customary with them to compound for all Sorts of Crimes, upon the Payment of certain Fines, as is plain from their Laws.

Can. 4. THE Council forbids the ordaining of any Layman, without the King's Order, or the Consent of the Judge first obtained for that Purpose; but adds, That those whose Fathers or Ancestors were Clergymen, shall be under the Power of the Bishops; which seems to confine the Prohibition to *Barbarian Families*, who had hitherto been very rarely admitted into the Body of the Clergy. A Bondman who shall have been ordained unknown to his Patron, shall continue in the Clergy; but the Bishop or other Person who shall have got him ordained, shall pay twice his Value. Priests, Clerks, Abbots and Monks are not allowed to sue to the Prince for any Favour, without the Bishop's Leave.

c. 7. ABBOTS shall be subordinate to Bishops, who are authorized to correct them in Case they violate their Rule, and to assemble them once a Year. All Monks shall be obedient to their respective Abbots, who shall take all

c. 19.

all their private Property; and shall apprehend all Vagrants, assisted A.D. 511, by the Bishop's Power, and punish them conformably to the Rule. ^{v. Mabill. Pref. 1.} We are ignorant what this Rule was, of which this Council makes Mention; and it does not appear that there was any yet in *Gaul*, common to ^{Sec. n. 25. c. 22.} all Monasteries. Monks are forbid to build Houses for living apart, without the Bishop or Abbot's Leave. He who after having entered himself ^{c. 11.} in a Monastery, or taken the religious Habit, shall marry, shall never be received into the Body of the Clergy, after the Commission of such a Crime. All such Penitents as shall quit their Condition, and return to secular Employments, shall be excommunicated.

WITH respect to the Estates of the Church, it is ordained that the Produce of those Lands which the Church holds from the Liberality of ^{c. 5.} the Sovereign, with Exemption from all Burthens, shall be employed in repairing the Churches, the Subsistence of Priests and poor People, and the Redemption of Captives. The Bishop shall have the Administration of all the Estates belonging to the Church, as well those that were given ^{c. 14.} to the Mother-Church, as to the Parish-Churches; but as to the Offerings ^{c. 15.} that are made at the Altar in the Cathedral, he shall have half of them in his own Hands, and the Clergy the other half; in Parish-Churches he ^{Can. 15.} shall have a third. If a Bishop shall have given Lands to cultivate for a ^{Can. 23.} certain Time, to Clerks or Monks, they shall always be the Property of the Church, without their being allowed to plead Prescription for the same. A Bishop, as far as his Abilities will give him Leave, shall give ^{c. 16.} Cloaths and Victuals to all such poor and infirm Persons as are unable to work. If any Man shall prosecute a Bishop, or the Church, for what he looks upon as his Right, this shall not be Cause sufficient for Excommunication.

A BISHOP shall not omit, unless in Case of Sickness, to go every *Sunday* to the nearest Church. No Inhabitant of a City shall be suffered ^{c. 25.} to celebrate the Festivals of *Easter*, *Christmas*, or *Whitsuntide*, in the Country; and no Person shall go out of the Church during Mass, till such Time as it is ended, and that the Bishop has pronounced the Blessing. ^{Sup. n. 1.} The same Reasons obliged them to make the same Regulations as in the Council of *Agde*. All Churches shall observe *Rogation-Week*; ^{c. 27.} and during these three Days, no Slave shall work; a Fast shall be observed, and such Meats shall be eaten as are used in *Lent*. *Lent* Season shall consist ^{c. 24.} of forty, and not fifty Days.

IF the Widow of a Priest or Deacon, who being married again, shall ^{c. 13.} refuse to leave her second Husband, they shall both be excommunicated. ^{c. 18.} No Man is allowed to marry his Sister-in-law, whether she be his Brother's Widow, or the Sister of his deceased Wife. All such heretical Clerks ^{c. 10.} as shall become real Converts, may be put in whatever Office the Bishop shall think them worthy of; and the Churches of the *Goths* may also be reconciled with the Ecclesiastical Ceremonies. Such Cases as these were very ^{c. 30.} common ever since the Victory which *Clovis* obtained over the *Goths*. Those who practise Divinations, Auguries, or such Spells as go under the false Name of the Lots of the Saints, shall be excommunicated. I have ^{Sup. n. 1.} already acquainted the Reader with the Nature of these Lots of the Saints, to which the ignorant among the *Romans* and the *Barbarians* were so much addicted;

addicted, that they continued these superstitious Practices, notwithstanding these Prohibitions.

IX. THE Council of Orleans is subscribed by thirty two Bishops, of which the five first are Metropolitans, viz. Cyprian of Bourdeaux, Tetradius of Bourges, Licinius of Tours, Leontius of Eause or Augb, and Gildaredus of Roan. This is St. Gildard, Brother of St. Medard, who was born and baptized the same Day with him, as is thought, in 456. St. Medard was not at that Time raised to the Episcopal Dignity; since in the same Council of Orleans, we find the Subscription of Sopbronius, Bishop of Vermandois his Predecessor. Sicinius of Tours, after having gone in Pilgrimage into the East, and visited the holy Places, built a Monastery in Anjou upon his own Estate, and was afterwards Abbot of the Monastery of St. Venant of Tours, founded near the Church of St. Martin, by Saint Silvannus, whose Disciple St. Venant was. Licinius succeeded Verus, and was the ninth Bishop of Tours. The other famous Bishops that assisted at the Council of Orleans, are St. Quintian of Rhodes, of whom we have already spoken; Euphrasius of Clermont, who had received him with so much Humanity; Lupus or Loup, Bishop of Soissons, Son and Successor of St. Principius, Brother of St. Remi; St. Melaninus of Rennes, Eusebius of Orleans, St. Theodosius of Auxerre. Saint Melaninus, or Melaigne, was particularly distinguished in the Council of Orleans, both for refuting the Hereticks, and establishing the Purity of the Faith and of Discipline, as appeared from the Acts of the Council which are now lost. King Clovis reposed great Confidence in him, and by his Advice either founded or repaired several Churches, erected Monasteries, bestowed very considerable Sums in Alms, and took Care to see Justice duly administred. St. Melaninus wrought several Miracles, and converted the Inhabitants of Vennes his native Country, from the Errors of Paganism. He founded a Monastery in a Place called Placitum or Pleds, where he died after the Year 530. The Church solemnizes his Memory on the ninth of January, and that of St. Theodosius of Auxerre on the seventeenth of July. Eusebius, Bishop of Orleans, dedicated the Church of the Monastery which Clovis founded in his Diocess, to St. Euspicius and St. Mesmin; the Occasion of which was as follows. The Inhabitants of Verdun having rebelled against Clovis, he besieged the City; and Firminus the Bishop died at the same Time. The Besieged besought Euspicius the Priest, a Man celebrated for his Virtue, to intercede with the King in their Favour; he complied with their Desires, and was so successful as to obtain a Pardon for the Rebels. The King having been received in the City, would have Euspicius elected Bishop thereof; but the holy Man desired to be excused, because of his advanced Age, and caused Viton, one of his three Nephews, to be elected; the other two were Loup or Lupus, afterwards Bishop of Troyes, and Maximin. The King desired St. Euspicius to accompany him as far as Orleans, which the holy Man consented to, upon Condition that he should have Liberty to take his Nephew Maximin along with him, to assist him in his old Age. In that Place the King gave him about the Year 508, some Land called Micy, at two Leagues distance from Orleans, there to erect a Monastery with the Consent of Eusebius the Bishop, who dedicated the Church

Holy Bishops
of Gaul.
Vers S. And.
ap.

Sur. 8. Jun.
v. Coint. ad
an. 456. n. 8.
494.
n. 4. 529.
n. 2.
Greg x.
hist. c. 31.
Id. vit. patr.
c. 10.

Sup. n. 4.

Vita S. Me-
lan.
c. 2. ap.
Boll.
6 Januar.

c. 4.

Martyr. R.
6 Januar.
17. Jul.

A.D. 508.

Vita S. Max-
im. Sac. 1.
Bened.
p. 582.

To. 5. Spicil.
Mabill.
Diplom.
p. 463.

Church thereof to St. Stephen, and at the same Time ordained *Maximinus* A. D. 508; Deacon. Some Time after this, St. *Euspicius* finding that his End drew nigh, besought the Bishop to give St. *Maximin* Priest's Orders, and the Abbot's Blessing, which he did; a little after which St. *Euspicius* departed this Life. This Monastery produced several illustrious Saints, namely, *Avitus*, *Theodemer*, *Carilef* or *Calais*, *Letus* or *Lie*, *Dulcard* and *Viator*. Saint *Maximin* or *Mesmin* died about the Year 520.

KING *Clovis* died the same Year the Council of *Orleans* was held, Greg. Tur. lib. 11. hist. c. ult. which was the fifth after the Battle of *Vouillé*, the thirtieth of his Reign, the forty fifth of his Age, and 112 Years after the Death of St. *Martin*; i. e. Anno 511. He died at *Paris*, and was buried in the Church of the holy Apostles, that was building by his Order.

THE East was still infested by those who opposed the Council of *Chalcedon*. The Emperor *Anastasius*, stirred up by *Xenaias* and his Faction, X. Disorder raised by the Schismatics would, in the eighteenth Year of his Reign, Anno Dom. 508, oblige *Flavian*, Patriarch of *Antioch*, to subscribe the *Henoticon*, or Edict of in the East. Theoph. p. 129. Union of *Zeno*. *Flavian* assembled a Council, composed of such Bishops as were under his Jurisdiction, and writ a long Synodical Letter, in which he received the three Councils of *Nice*, of *Constantinople* and of *Ephesus*, but did not make any Mention of that of *Chalcedon*. He condemned *Diodorus* of *Tarsus*, and *Theodorus* of *Mopsuestia*; and added certain Articles to his Letter, by which he seemed not to approve of the Council of *Chalcedon*, particularly with respect to this Expression; In two natures. It was said, That these Articles had been drawn up by *Acatius* of *Constantinople*. Besides the Synodical Letter, *Flavian* writ another to the Emperor as from himself, wherein he complied with his Desire, i. e. received the *Henoticon* of *Zeno*. But this did not satisfy *Xenaias*. He drew up an Instrument, which, over and above the Articles of *Acatius*, pronounced Anathema to St. *Leo*, to the Council of *Chalcedon*, and all those who approved it. *Constantine*, Bishop of *Selucia* in *Isauria*, drew up a Writing to the same Purpose, in which he anathematized the Council of *Chalcedon*. *Flavian* complained to the Emperor of both, but he was exasperated against him, and approved the Conduct of *Constantine* and of *Xenaias*, who from that Moment separated themselves openly from the Communion of *Flavian* of *Antioch*, and of *Macedonius* of *Constantinople*. Epist. ad Alcif.

THERE remained to bring over *Elias* of *Jerusalem*, for *John* of *Alexandria* was entirely devoted to the Schismatics. It was *John* *Nicaiotes* or *Machiot*, who two Years before, i. e. in 506, had succeeded *John* *Hemula*. The Emperor *Anastasius* writ therefore to *Elias*, with Orders to assemble his Council, and to condemn that of *Chalcedon*. *Elias* did not assemble his Council, but gave his Confession of Faith, in which he condemned *Nestorius*, *Entyches*, *Diodorus*, *Theodorus*, and the Council of *Chalcedon*. He sent this Confession of Faith by certain Followers of *Dioscorus*, who published it, together with Anathema to all those who have admitted two Natures; but *Elias* maintained that it was a Piece of Forgery, and published another in which this Anathema was not pronounced. The Schismatics were accused of having corrupted several Works of the Fathers in the same manner; and to have published several Books written by *Apolli-*

Apollinarius, under the Name of *St. Athanasius*, of *St. Gregory Thaumaturges*, and of *Pope Julius*: And therein lay their greatest Artifice, in order to bring over the Multitude.

Theoph. p.
130.

A. D. 509. IN the Year following, viz. the Nineteenth of the Emperor *Anastasius*, and the Five hundred and ninth of our Lord, two hundred heretical Monks came out of the *East* to *Constantinople*, being headed by one *Severus*, who was afterwards looked upon as the Leader of their Party. They had already raised great Disorders in the *East*, and were come also to attack *Macedonius* the Patriarch and the Council of *Chalcedon*; upon which Account the Emperor *Anastasius* received them in an honourable Manner. On the other Side, *John*, Patriarch, of *Alexandria*, promised to give the Emperor two thousand Pounds of Gold, upon Condition that he should entirely abolish the Council of *Chalcedon*. The Emperor would oblige *Macedonius* to communicate with the *Apocrysiarii* of *John*, and to receive him to his Communion; but *Macedonius* declared, that he would never communicate with them, unless they first acknowledged the Authority of the Council of *Chalcedon*.

ON the other Side, the Emperor was urgent with *Macedonius* to anathematize the Council, in the same Manner as *Elias* of *Jerusalem* had done; *Macedonius* answered, that it would be impossible for him to do it, unless a general Council were called, in which the Bishop of *Rome* should sit as President. The Emperor exasperated at his Refusal, gave Orders that all those who should fly for Refuge to the Church of *Constantinople*, should be carried off by Force from thence; preserving at the same Time to the Churches of the *Hereticks* their several Immunities. But this could not shake *Macedonius*, who pronounced Anathema against all those who should dare to speak against the Council of *Chalcedon*, not excepting *Flavian* of *Antioch* himself, and drove away with an Anathema his *Apocrysiarii*, who were come to him about Business.

ALL the People of *Constantinople* favoured *Macedonius*, and he was likewise provoked by the Insolence of the *Schismaticks*, who having got together a great Number of People, who had been bribed, entered one Sunday in a forcible Manner, into the Church of *St. Michael* in the Palace, and as the Chaunters were repeating the *Trisagium*, they answered them with chaunting this Addition, *Crucified for us*. The Sunday following, they did the same in the great Church, having Clubs in their Hands. The *Catholics* answered with great Shouts; injurious Expressions were used on both Sides, when they at last came to Blows, and the *Schismaticks* were driven out of the Church. Upon this the Emperor breaking out openly against *Macedonius*, stirred up the *Schismatick* Monks against him, who fell upon him with great Clamours, and loaded him with Reproaches. *Julian* Bishop of *Halicarnassus*, and *Severus* the Monk, though they hated one another, did nevertheless attack him with equal Rage. But the People, who were a numberless Multitude, headed by the orthodox Abbots, ran up and down the City, crying aloud; Christians, this is the Season for us to suffer Martyrdom: Let us not abandon our Father. They even broke out into Reproaches against the Emperor, crying that he was a *Manicbee*, and unworthy of the supreme Dignity. The Emperor was very much terrified at this Uproar, and commanding all the Palace Gates to be shut, he got

Theod. Lect.
p. 562.
Theoph. p.
132.

got ready several Ships, in order to make his Escape : And although he had made an Oath the Night before, never to see the Face of *Macedonius* again, he nevertheless sent and desired him to come to him. As he was going in to the Emperor, the People besought the Abbots to preserve their Father, and the Soldiers blessed him as he passed along. Being come into the Emperor's Presence, he reproached him with being an Enemy to the Church ; when the Emperor putting on a deceitful Countenance, pretended a Desire of uniting himself to it. Theod. p. 563.

He afterwards sent to the Patriarch, by *Celer*, Master of the Offices, an Instrument in Writing, in which he acknowledged his receiving the two first Councils, *i. e.* of *Nice* and *Constantinople*, but did not once mention those of *Ephesus* and *Chalcedon*. *Macedonius* suffered himself to be imposed upon by this Trick, and subscribed this Confession of Faith, for which he was afterwards very much reproached ; for by this he admitted the *Henoticon* of *Zeno*, which he had already subscribed at his Ordination. He went to the Monastery of *St. Dalmatius*, in which Place, in order to justify his Conduct, with respect to those Clerks and Monks he had offended, he published an Apology ; by which he declared, that he received the Council of *Chalcedon*, and looked upon all such as *Hereticks*, as refused to receive it. Theoph. a. 21. p. 132. Niceph. After he had made this Declaration, they celebrated the Liturgy, or publick Service of the Church along with him. Theoph. p. 133.

While Things were thus carrying on, the Emperor prevailed upon, by Gifts, all such Clerks and Monks as were of his Opinion, to elect another Bishop, to the great Dissatisfaction of *Ariana* the Empress, and the whole Senate. For *Macedonius*, notwithstanding that he had suffered himself to be over-reached, was still beloved for the Purity of his Life, and his Uprightness with respect to Faith. The Emperor, in order to have a Pretence for deposing him, suborned two young Men, who accused him of having perpetrated an infamous Crime, and of entertaining heretical Notions, and gave their Accusation in Writing, to the *Præfect* of *Constantinople*, and the Master of the Offices. Several Catholick Priests and Deacons were also accused ; the Emperor caused *Macedonius* to be forcibly drove out of his See by *Celer*, notwithstanding his crying out, that he was ready to justify himself, not only in the *Prætorium*, but in the Theatre, before all the People ; and to invalidate the first Accusation, he discovered that he was an Eunuch. The Emperor commanded the above-mentioned *Celer*, Master of the Offices, to carry off the authentick Original of the Acts of *Chalcedon*. *Macedonius*, after having sealed it up, had deposited it in the Chancel ; but the Eunuch *Calepodius*, or Steward of the great Church, stole it away, and carried it to the Emperor, who commanded it to be burnt. XI. Macedonius drove out of Constantinople. Evagr. III. c. 31. A. D. 511.

But *Anastasius* finding it impossible to get *Macedonius* condemned in a legal Manner, and that he would be supported by the People, who were fully perswaded of his Innocence ; caused him to be seized in the Night, and sent him to *Chalcedon*, in order to his being carried to *Euchaita* in *Paphlagonia*. Several of the Clergy were imprisoned, and many fled, some into *Phœnicia*, and others as far as *Rome*. *Macedonius* was driven out in this Manner, the twenty first Year of *Anastasius*, under the Consulate of *Se-* Niceph. Lib. xvi. c. 26. Theod. Lect. p. 563. Theoph. an. 21. Marcell. Chr.

A D 511. *cundinus* and of *Felix*, the fourth Indiction; i. e. *Anno Dom.* 511, after having sat sixteen Years in the Chair of *Constantinople*. The next Day the Emperor caused to be ordained Bishop of *Constantinople*, the Priest *Timotheus*, who was Treasurer of the Church, and nick-named, out of Contempt, *Litrobulbus*, and *Celon*, as a Mark of his Incontinence. At his entering into any Church, before he began the Office, he used to cause the Images, or Pictures representing *Macedonius*, which had been set up in these Places, as was the Custom, to be taken away; and caused the *Nicene Creed* to be read at every Mass, whereas it was usual to repeat it only on *Good-Fridays*, when the Bishop was catechising the People: He pretended, by this Conduct, to discover his great Zeal for the Council of *Nice*, which he accused *Macedonius* of not receiving.

V. not. in Theoph. Theod. Lect. & Valef. ibid.

IN the mean Time, the Emperor calling to Mind, that he had banished *Macedonius*, without either having judged or deposed him, caused him to be condemned in his Absence, by a Set of People, who were at the same Time Judges, Witnesses, and Accusers; and sent him the Sentence by which he was deposed, by certain Bishops, and a Priest of *Cyzicus*. *Macedonius*, before he would give them Leave to speak, asked them whether they received the Council of *Chalcedon*? Who are you, said they to him, that put such a Question to us? He answered; Was a Sentence of Deposition to be brought me, by a Company of *Sabathians* or *Macedonians*, ought I to receive it? Meaning that the *Hereticks* had no Right to depose him; wherefore, they returned back without having done any thing, and *Macedonius* went to the Place of his Exile. *Timothy*, the newly elected Patriarch of *Constantinople*, inserted in the *Dypticks*, the Name of *John Nicaïotes* Patriarch of *Alexandria*, and sent him his synodical Letters. He likewise sent them to *Flavian* of *Antioch*, and to *Elias* of *Jerusalem*, and the Emperor would oblige them to approve the Deposition of *Macedonius*, and the Ordination of *Timothy*. They indeed received the synodical Letters which *Timothy* sent them, but did not approve of *Macedonius's* Deposition.

Theoph. p. 334.

Id. p. 333. D. Vita S. Sabaz. ap. Cotel. p. 397.

XII. Council of Sidon.

p. 298.

Theoph. p. 331.

THE Emperor was greatly incensed against them both, and *Elias* the Patriarch seeing the Storm with which the Church was threatened, sent to *Constantinople*, *St. Sabas*, the most famous Abbot in all *Palestine*, accompanied with several other Abbots, in order to oppose *Severus*, and the rest of the *Eastern Hereticks*, who were very powerful at *Constantinople*. Whilst the Abbots of *Palestine* were pursuing their Journey, the Emperor caused a Council to assemble at *Sidon*, consisting of the Bishops of the *East*, and of *Palestine*; and nominated as Presidents thereof, *Soterius* of *Cæsarea* in *Cappadocia*, and *Xenaias* of *Hierapolis*, who raised the greatest Clamour against the Council of *Chalcedon*, and were more zealously addicted to the Errors of *Eutyches* and *Dioscorus*. *Soterius* had been ordained by *Macedonius* of *Constantinople*, and had declared in Writing, that he received the Determination of the Council of *Chalcedon*, as a Rule of Faith; but since that Time, was become so great an Enemy to *Macedonius*, that he went into the *East*, to concert Matters with *Xenaias*, and both of them had jointly desired the Emperor to call a Council at *Sidon*, in order to abolish entirely that of *Chalcedon*.

ABOUT

ABOUT fourscore Bishops met together at *Sidon*, where they held a A D 511.
Council *Anno* 511, the fourth Indiction. They did not sit long, and the Emperor sent *Eutropius* the Tribune, with Orders to break it up; *Eutro-* Marc. Chr. an.
pius advised *Flavian* of *Antioch*, and *Elias* of *Jerusalem*, to give the Em- 511.
peror an Account in Writing, of all that had been transacted in the
Council. *Flavian* declared in his Letter, that he received the three first
Councils, and the *Henoticon* of *Zeno*, without once mentioning the Coun-
cil of *Chalcedon*. *Elias* rejected it, but in such Terms as were not satis-
factory to *Soteris*, and *Xenaias*. Wherefore, they wrote to the Emperor,
and told him, that *Flavian* and *Elias* had agreed together to make a Jest Marcell. Chr.
of him, which provoked him to such a Degree, that he resolved to drive an. 512.
them both away.

IN the mean Time *St. Sabas*, and the rest of the Abbots of *Palestine*, XIII.
being arrived at *Constantinople*, desired to be admitted to Audience of the Sr. Sabas at
Emperor, who gave Orders for their being all brought in. When they Constantinople.
were got as far as the Anti-chamber, the *Silentiarii* who guarded the Vita S. Sabas.
Door, gave them all Admittance except *St. Sabas*, whom they took for a n. 51. p. 298,
Beggar, seeing him in a dirty Habit, all in Tatters, and patched in several P. 299.
Places. The Emperor received the rest with great Humanity, for he loved
the Monks, and read the Letter of *Elias* the Patriarch, which they presented
to him, the Purport of which was as follows; I send you the choicest of the
good and faithful Servants of God; Superiors of all Parts of the Desert,
and among the rest, the Lord *Sabas*, the Light and Ornament of all Pa- p. 297.
lestine. The Emperor asked where he was? When immediately the Ab-
bots began to look about on all Sides, not knowing in what Manner he
had left them. The Emperor gave Orders for his being sought after with
Diligence; the Officers of the Chambers made a great Noise, when the *Si-*
lentiarii going out, found him standing in a Corner repeating Psalms.
They brought him within the Veil or Curtain, when the Emperor thought
an Angel stood before him, and commanded them all to sit down.

AFTER some Discourse had passed between them, they each recom-
mended the Interest of their respective Monasteries. One begged of the
Emperor the Lands which lay about it, and another some other Favour:
He granted all they asked; after which he said to *St. Sabas*, Calogeron, i. e. p. 300.
my good old Man, wherefore have you undertaken so great a Journey, and
have nothing to ask for? *St. Sabas* answered; I am come in the first Place
to kiss the Feet of your Piety, before I leave this World, and in the next,
to beseech you in the Name of the holy City of *Jerusalem*, and of our
holy Archbishop, to give Peace to our Churches, and not to disturb the
Priesthood, to the End that we may be enabled to pray Day and Night
for your Serenity, without Molestation. The Emperor ordered a thousand
Pence of Gold to be brought, and said to him, Take that, my Father, and
pray for us, for I have been informed, that you preside over several
Monasteries in the Desert. *St. Sabas* said, I will spend the Winter here,
and take another Opportunity to pay you my Respects. The Emperor
sent back the other Abbots into *Palestine*, and gave Orders that *St. Sabas*
should be suffered to go into the Palace as often as he pleased, without
being obliged to send in his Name.

A. D. 511. SOME Days after, he sent for him, when being come, he said to him;
 n. 25. Your Archbishop has declared himself as Defender of the Council of *Chalcedon*, which has authorized the Doctrine of *Nestorius*. Moreover, he has perverted *Flavian* of *Antioch*, and has drawn him over to his Party; in-
 p. 301. much, that as the Decrees of *Chalcedon* were all in general going to be anathematized in the Council, which is now assembled at *Sidon*, he, in concert with *Flavian* only, put a stop to it, and thinks, that he has made a Jest of me, having writ to me in these very Words; Reject all such Heresies as have introduced any new Doctrine in Opposition to the Catholick Faith; not receiving what was enacted at *Chalcedon*, because of the Scandal occasioned from thence. By this he thinks to have over-reached us; but we plainly perceive, that he is the Defender of the Council of *Chalcedon*, and the whole Heresy of *Nestorius*; and we saw it before, when he refused to consent to the Deposition of *Euphemius* and *Macedonius*, both *Nestorians*. Wherefore we are resolved, that he shall be driven away, and that a worthy Man, and one that entertains Orthodox Principles, be seated in this Apostolical Chair, to the End that the holy Places may not be prophaned with the Tenets of *Nestorius*.

p. 302. ST. *Sabas* replied; Be perswaded, my Lord, that our Archbishop, instructed by our antient Fathers, Men who wrought Miracles, and were the Light and Ornament of the Desert, reject equally the Division of *Nestorius*, and the Confusion of *Eutyches*, walking between both, in the Path of the Catholick Faith; we are very certain, that he breaths nothing but the Doctrine of St. *Cyril* of *Alexandria*. We therefore beseech you to preserve in Peace and Tranquility, the holy City of *Jerusalem*, where the Mystery of our Salvation was made manifest, and not to molest the Priesthood in that Place. The Emperor, touched with the Holiness and the Simplicity of the old Man, said to him; The Scripture has well observed, that, *He that walketh uprightly, walketh securely*. Pray for us, and be not troubled: For your sake, I shall not enact any thing to the Prejudice of your Archbishop; and am determined, that all Things shall be done to your Satisfaction, before you return back. St. *Sabas* having thus
 Prov. x. 9. taken leave of the Emperor, waited upon the Empress *Ariana*, and after having given her his Blessing, he exhorted her to maintain the Faith of the
 n. 53. Emperor *Leo*, her Father, to which she answered, You say well, holy old Man, if they would but hear it. Afterwards, taking leave of the Empress, and desiring to avoid the Crowd, he went out of the City, and dwelt in the Suburb of *Rufinus*. He was here visited by *Juliana*, and *Anastasia*, Ladies of very great Virtue, and who adhered very scrupulously to the true Catholick Faith. These went often to kiss his Feet, and to receive Instructions from him. *Juliana* was Grand-daughter to the Emperor *Va-*
 Theoph. an. *lentinian* the third. By her Orders, a Church, dedicated to the Mother of
 22. p. 135. GOD, had been built in a Place called *Honoratus*, situated on the *Asian* Side.
 Cang. C. P. The Emperor *Anastasius* could never prevail with her to communicate
 lib. 4. 15. with *Timothy* the Patriarch, although he employed all kind of Artifices
 n. 14. for that Purpose; nor had *Timothy* himself any better Success from the frequent Visits he made her. *Anastasia* was Wife to *Pompey* the Patrician, Nephew to the Emperor *Anastasius*, from whom they met with a variety
 of

of ill Treatment, because they adhered to the Council of *Chalcedon*, and A. D. 511. to *Macedonius*, whom they maintained during his Exile.

THE Emperor having again sent for St. *Sabas* a few Days after, he in-
treated him to remit, to the City of *Jerusalem*, the Remainder of a Tribute
called *Chrysarguron*, which was still unpaid, and which he had remitted
throughout the whole Empire, thirteen Years before, viz. in 499. The
Sum remaining amounted to an hundred Pounds of Gold, arising from
Things not estimated, and they had even been laid upon the Churches.
The Emperor commanded *Zoticus*, the Præfect of the *Prætorium*, to dis-
charge the Office of *Palestine* of that Sum. But *Marinus*, who had a great
Ascendant over him, coming in the Interim, said, that the Inhabitants of
Jerusalem were *Jews* and *Nestorians*, and were unworthy of such a Remit-
tance; whereupon St. *Sabas* said to him, Do not oppose the good Will and
Affection which the Emperor discovers for the Churches; be not given to
Covetousness, but watch over your own Conduct; otherwise, you will
draw down upon your Head a great many Evils in a little Time. You
will lose all your Possessions in an Instant, your House will be burnt to the
Ground, and you will even endanger the Safety of the Empire. After
this St. *Sabas* prayed the Emperor to send him back to *Palestine*, and re-
ceived another Gift of a thousand Pieces of Gold from him; but could not
obtain the Remittance of what still remained due of the *Chrysarguron*.
He embarked in order to return Home, in the Month of *May*, in the fifth
Indiction, i. e. Anno 512. Some Months after, *Marinus* happening to be
found in a Sedition, his House was burnt down, and the rest of the Pro-
phesy accomplished.

EVER since the Beginning of the Reign of the Emperor *Anastasius*, the
Monasteries of *Palestine* were sunk into a kind of Anarchy, which was ow-
ing to the Remissness of the Successors of St. *Passarion*, who were too much
devoted to the Temporalities, and to the Schism of the *Acephali*, and the
Protection which the Emperor afforded them. Thus the Monks of the De-
sert went to *Salust* the Patriarch, who was sick, when standing round him,
they made Choice of St. *Theodosius*, and St. *Sabas*, who were established
Exarchs, or Superiors General of all the Monasteries in the Dependence of
Jerusalem; namely St. *Theodosius* of the *Cenolites*, and St. *Sabas* of the
Anchorites.

AMONG the Disciples of St. *Sabas*, was *John*, who from his great love
for Retirement, was surnamed *Hesychastes*, or the Silent, and whom he had
received into his *Laura*, at the Time of the Dedication of his Church call-
ed *Theoctistus*, i. e. Anno Dom. 491. He made so great a Progress in Vir-
tue, that seven Years after, *Sabas* was desirous of ordaining him Priest.
Accordingly, he took him with him to *Jerusalem*, and presented him to
Elias the Patriarch, Successor to *Salust*; who resolving to ordain him with
his own Hands, carried him to the Church of Mount *Calvary* for that Pur-
pose. Then *John* said to the Patriarch; Holy Father, I have something
to say to you in private, after which, if you judge me worthy, I will en-
ter into holy Orders. The Patriarch having taken him aside, *John* desired
him not to reveal what he was going to acquaint him with, for that other-
wise he would leave the Country. *Elias* having given him his Word, that
he

Vita. n. 54.

Sup. lib. 30.

n. 21.

p. 304.

p. 305.

XIV.

St. John fir-
named the Si-
lent.

Supp. xxx. n.

25.

Vita S. Sab.
n. 30.

Vita S. Joh.

Silent. ap. Bol-
land, 13 mai.

To. 14. p. 232.

Sup. xxx. n.

23. Vita S.

Sab. n. 21.

V. S. Jo. 5.

6, 7.

Sup. xxx. n.

57.

A D. 512. he would not, he said; Father, I have been ordained Bishop of a City; but because of the Multitude of my Sins, I fled far from thence, and have lived in the Desert, waiting for the coming of the LORD. The Patriarch in very great Surprise called St. *Sabas*, and said unto him, He has told me a Secret; I cannot possibly ordain him; let him henceforward be left to himself, and let no one trouble him; and in this Manner he dismissed them all. St. *Sabas* in great Affliction left his *Laura*, and with Tears besought Heaven to reveal this Mystery to him. He was informed of it by a divine Revelation; when going to *John*, they agreed that he should be allowed to live always alone in his Cell, nor even be desired to come to Church.

c. 8.

ST. *John*, surnamed the Silent, was born about the Year 452, at *Nicopolis* in *Armenia*, of a noble Family. Being eighteen Years of Age, he founded a Monastery in the City where he was born, and withdrew himself into it; but the Inhabitants of *Colonia* being desirous that he should preside over them, in Quality of Bishop, he was obliged to leave it, and to take Orders; notwithstanding which, he still continued the Practice of the Monastick Life. *Pasinicus* his Brother-in-law, Governor of *Armenia*, having encroached on the Administration of Ecclesiastical Possessions, and the Right of *Asylums*, *John* went and made his Complaints thereof at *Constantinople*, about the End of *Zeno's* Reign, and had Justice done him. He then formed the Design of freeing himself from all Incumbrances, and enjoying his Liberty, when having dismissed the Priest who accompanied him, he went on Board privately, and came to *Jerusalem*; after which he retired into the *Laura* of St. *Sabas*.

HE continued four Years in his Retirement, after he was known, and came out of it but once, in order to visit the Patriarch *Elias*, at the Dedication of the new Church; for that of *Theoetistus* being now not spacious enough to hold so great a Community, St. *Sabas* gave it to the *Armenians* to assemble in, and built a great Church in Honour of the blessed Virgin. The Patriarch came and dedicated it, and consecrated therein an Altar, on the first of *July*, the ninth Indiction; i. e. Anno 501, St. *Sabas* being in the sixty third Year of his Age.

Vita S. Sab.
n. 32.XV.
Beginning of
the new Lau-
ra.
n. 33.n. 34.
p. 268.

THE great *Laura*, and the Monastery of *Castel*, were in this flourishing Condition, when a great Storm arose that was just going to spend its Fury upon St. *Sabas*. The false Brethren who had formerly accused him, were not yet pacified, and forty of them conspired against him. But he, who had all his Life-time yielded to the Persecutions of his Fellow-Creatures, but fought against evil Spirits, withdrew towards *Scythopolis*, into a Cave, which was the Den of a great Lion, who immediately resigned his Habitation to him. Several Disciples came to him in this Place; one of whom, named *Eumatbius*, changed his Grotto into a Monastery, of which he was afterwards made Abbot. St. *Sabas* finding that the Fame of his Miracles was the Occasion of inviting a great Number of troublesome Visitors, returned to his *Laura*; but finding that the Mutineers had now increased their Number to three-score, he again withdrew, and retired to the District of *Nicopolis*, where they built him a Cell, which was afterwards changed into a Monastery. In the mean Time his Enemies gave out, that he had been devoured by Lions, and thereupon went to *Jerusalem*, to de-
fire

fire that another Abbot might be set over them; but the Patriarch bid A. D. 512. them go and find him out. The Feast of the Dedication of the holy Sepulchre being come, St. *Sabas* came to *Jerusalem*, pursuant to the Custom of the Abbots; when the Patriarch *Elias* being overjoyed that he was found again, sent him back to his *Laura*.

UPON this the Mutineers withdrew, and settled themselves near *Thecue*,^{n. 35.} in the Cells that had been abandoned, and of which the new *Laura* was afterwards made.^{n. 36} But St. *Sabas*, as soon as he was informed of the Place of their Settlement, went to them himself, supplied all their Wants, and by the Beneficence of the Patriarch, built them a new Church, which was dedicated in the sixty ninth Year of his Age, *i. e.* Anno Dom. 507. His great Charity and Friendship reconciled them to him; after which he gave them a Superior named *John*, who was his first Disciple. His various Retirements furnished him with an Opportunity of founding several Monasteries, seven of which he himself immediately presided over. Such was St. *Sabas* when the Patriarch *Elias* sent him to the Emperor *Anastasius*, when he met with the Success above-mentioned.

THE *Eastern Church* labouring under this Affliction, implored the Assistance of Pope *Symmachus*, by a long Letter they sent him, which seems also to be directed to the other Bishops of the *West*, according to antient Practice. Those of the *East* desire to be restored to the Pope's Communion, without being punished for the Fault which *Acatius* had committed; since they do not any Way partake in it, but receive the Letter of St. *Leo* and the Council of *Chalcedon*. Do not, say they, reject us because we communicate with our Adversaries; for all such as act in this Manner, do not do it from too great Fondness for Life, but for fear of leaving their Flocks an easy Prey to *Hereticks*. And all in General, as well those who communicate with them in outward Appearance, as those who withdraw from their Communion, expect, after that of Heaven, your Succour and Assistance, and your restoring to the *East* the Light which you originally drew from thence. The Evil is so great, that we are not even able to go and seek a Remedy for it; but it is absolutely necessary that you come to us. In fine, to shew that they were *Catholicks*, they conclude with a Declaration of their Doctrine, in which they condemn *Nestorius* and *Eutyches*, in the clearest and most express Terms, and acknowledge two Natures in CHRIST JESUS, *viz.* the Divine and the Humane, united in one sole Person.

XVI.
Pope Symmachus's Letters to those of the East. To. 4. Conc. p. 1304.

THERE is still extant a Letter of Pope *Symmachus* to those of the *East*,^{Epist. 8. p. 1301.} which seems to be in answer to that above, notwithstanding that it makes no mention of it. The Pope comforts them, and exhorts them to continue firm and immoveable in what has been once determined in Opposition to *Eutyches*; and to suffer, in Case it be requisite, for the Sake of the Faith, Banishment and the greatest of Evils. He enjoins them to separate themselves from the Communion of the *Eutychians*, and declares, that there is no other Way of being re-admitted to that of the Holy See, but by condemning those whom it has condemned; namely, *Eutyches*, *Dioscorus*, *Timotheus*, *Peter* and *Acatius*. As if he should say, that the Confession of Faith of those of the *East*, altho' it be truly Orthodox, is nevertheless of no manner

A. D. 512. manner of use, unless those Persons be condemned. This Letter is dated the eighth of *October*, after the Consulate of *Felix*, i. e. *Anno 512*.

XVII.
S. *Casarius*
in *Italy*.
Vita S. *Cas.*
lib. 1. n. 19.

SOME Time after this S. *Casarius* of *Arles* came to *Rome*, having been obliged by a fresh Persecution which broke out against him, to pass over into *Italy*. The City of *Arles* was subject to King *Theodoric*, before whom he was again accused, so that he was seized, and brought under a strong Guard. Being arrived at *Ravenna*, he entered into the Palace and saluted the King, who seeing a Man of so venerable an Aspect, and who discover'd so intrepid an Air, rose up; took from his Head the Ornament with which it was covered, and returned him his Salute in a very obliging Manner. He afterwards asked him, If he was fatigued with his Journey, and put several Questions to him concerning the City of *Arles*, and the *Goths* that inhabited it. After S. *Casarius* was gone out, King *Theodoric* said to those about him; May God punish those who have been the Occasion of so holy a Man's undertaking so long a Journey to no Purpose. I trembled when he came in; he has the Countenance of an Angel, and it is not just to harbour Thoughts any way to the Prejudice of so venerable a Personage.

HE sent to his House, by way of Present, a Silver Basin of sixty Pounds Weight, with three hundred Pence of Gold, and ordered the Bearer to say to him; The King, your Son, Holy Bishop, intreats you to accept this Vessel which he presents to you, and to make use of it for his sake. S. *Casarius*, who never made use of Plate at his Table (the Spoons excepted, which were of Silver) sold the Basin publicly, and ransomed several Captives with the Money it was sold for. An Account thereof was carried to the King, as also that the Bishop's Door was so much crowded with poor People, that it was impossible to get near it. The King expatiated so much upon this Charity, that the Senators and the rest of the Quality strove who should bestow the most bountiful Alms, to be distributed by the Hands of S. *Casarius*; and said publicly, that God had been very gracious to them, in giving them the Sight of so Apostolical a Man. Thus he delivered all those who had been taken Prisoners on the other Side the *Durance*, and particularly in the City of *Orange*; and furnished them with Carriages and Money, to carry them back to their respective Homes.

n. 20.

AT *Ravenna* was a Widow, whose Son, being a very young Man, served under the Præfect of the *Prætorium*, and maintained her out of his Salary. He fell sick, and was given over; upon which his Mother ran to implore the Assistance of the holy Bishop, who not being able to refuse her Request, went to his House; when after having prostrated himself in Prayer, he went away, leaving the Priest *Massianus* behind him, at that Time his Secretary, with Orders to give him Notice as soon as the young Man should come to himself. He recovered his Senses in about an Hour's Time, opened his Eyes, and said to his Mother; Go and return Thanks to the Servant of God, by whose Prayers I am again restored to Life. She hastened to him, when her Tears were more expressive than her Words, and she besought the holy Man to take her Son into his Service, and carry him along with him into *Gaul*. The Fame of this Miracle was not confined to the City, but spread it self over the whole Province, and even to *Rome*, where

where he was already dear to, and his Presence very much desired by all; A. D. 513. by the Pope, the Clergy, the Nobility, and the People.

HE went thither, and presented himself before Pope *Symmachus*, who gave him the *Pallium*, or Pall, and allow'd his Deacons to wear the *Dalmatica* as those of the Church of Rome; for the Deacons and Bishops had hitherto worn only the *Tunick* with close Sleeves. S. Greg. lib. vii. Epist. 113. To. 4. conc. p. 1294.

IN this Voyage, St. *Cæsarius* obtained several Rescripts from the Pope. In the first place he presented him a Petition, by which he requested, that several Abuses which obtained in *Gaul*, might be condemned; and the Pope answered him by a Decretal, dated the sixth of November, under the Consulate of *Probus*, i. e. Anno Dom. 513. It contains six Articles, the first whereof, which is the most considerable, forbids the Alienation of the Church-Lands, unless they be given to Clergymen, for the Service they may have done; to Monks or Strangers, to succour them in their Wants; but upon Condition of enjoying them only for the Term of their Lives. It is thought that we herein likewise see the Origin of Ecclesiastical Benefices. Epist. 4. p. 1295.

ST. *Cæsarius*, during his Stay at Rome, obtained also a Decision of the Dispute which his Church had with that of *Vienne*. For on his praying that the Privilege might be preserved to the Church of *Arles*, Pope *Symmachus* ordained, that the Statute made on that Head by St. *Leo* should be observed, with a Right of hearing Causes. Pursuant to which, the Jurisdiction of the Church of *Vienne* extended itself no farther than the Churches of *Valentia*, *Tarentaisia*, *Geneva* and *Grenoble*; and the others in question were to be subordinate to the Bishop of *Arles*. This appears by Pope *Symmachus*'s Letter to all the Bishops of *Gaul*, dated the thirteenth of November, in the Year of our Lord 513; by which he exhorts them to rest satisfied with their respective Rights, and not endeavour to extend them by the Assistance of the Secular Arm. St. *Cæsarius* demanded likewise, that the Bishop of *Aix* should be obliged to obey his Mandates, whether it were with respect to Councils, or other Ecclesiastical Affairs. The Pope answered him by a Letter dated the seventh of June, of the following Year 514, under the Consulate of *Senator*; in which he ratifies the Privileges of the Church of *Arles*, and ordains that St. *Cæsarius* shall superintend all the Ecclesiastical Affairs of *Gaul* and *Spain*; that he shall assemble the Bishops thereof whenever it shall be necessary, and that they shall not be allowed to come to Rome, without first obtaining his Leave for that purpose. Sup. xxx. n. 47. Epist. 9. p. 1309. Ibid. p. 1310.

POPE *Symmachus* lived no longer than a Month after the Date of this Letter, and died the nineteenth of July, of the above-mentioned Year 514, after having sat fifteen Years and almost eight Months in the Pontifical Chair. He was buried in St. Peter's Church, and the Holy See continued vacant seven Days. He had made four Ordinations at Rome, in the Months of *December* and of *February*, and had ordained ninety two Priests, sixteen Deacons, and one hundred and seventeen Bishops. Historians say, that he appointed the singing of the *Gloria in excelsis* on all Sundays and the Festivals of Martyrs. He built several Churches, to which he gave *Pyxes* of Silver, each weighing one hundred and twenty Pounds: For these *Pyxes* were as so many Tabernacles which cover'd the Altar, being supported XVIII. Death of Symmachus. Hormisdas elected Pope. Lib. Pontif.

A. D. 514. supported by Pillars; one of them bore the Figures of our SAVIOUR and the twelve Apostles. *Symmachus* made also in several Churches, Fountains in the middle of the Courts, before the *Basilica*; and in some of them Baths. The total Sum of the Silver which he gave to several Churches, amounted to fourteen hundred and seventy nine *Roman Pounds*. Seven Days after his Death, *i. e.* on the twenty sixth of *July 514*, under the Consulate of *Senator*, who is the same as *Cassiodorus*, they elected *Hormisdas* the Deacon, Son of *Justus*, born at *Frufinum* in *Campania*, who enjoy'd the Holy See nine Years.

XIX.
Sedition a-
gainst the Em-
peror Anasta-
sius, p.
1421. To. 4.
conc. The-
oph. p. 134.

Theod. lect.
p. 563.

THE Emperor *Anastasius* address'd himself to him, in order to appease the Tumults which were broke out towards *Scythia*, *i. e.* the Rebellion of *Vitalianus*, whom the *Catholicks* of *Scythia*, and of *Mysia*, had stirred up against him, being unable to submit any longer to the Persecution which he had rais'd against those who refused to communicate with the Patriarch *Timothy*. The Abbot of the Monastery of *GOD* being dead, *Timothy* went thither in order to ordain his Successor; but he answered, that he would not be ordained by a Man who anathematized the Council of *Chalcedon*. *Timothy* said to him, Anathema to him who rejects the Council of *Chalcedon*; whereupon the Abbot suffered himself to be ordained by him. *John* the Archdeacon, who was a *Manichee*, began to break out into injurious Expressions against *Timothy*, and hasted to acquaint the Emperor therewith. The Emperor sent for *Timothy*, and reproach'd him upon that Account; but *Timothy* denied the Fact, and said, Anathema to him that receives the Council of *Chalcedon*.

Marcell. an.
512.
Theoph. p.
136.
Evagr. III.
hist. c. ult.

ON the sixth of *November*, Anno 511, the Day on which a Procession was made at *Constantinople*, because of the Ashes which had formerly fallen from the Sky, and covered the whole Country; the Emperor caused to go up into the Pulpit (*i. e.* of the Church of *St. Theodore of Spbarace*) *Plato*, *Præfect* of *Constantinople*, and some other Magistrates, who sang the *Trisagium*, with the Addition, *Crucified for us*. The People, in very great Indignation, quitted the Procession. Several went on singing the *Trisagium* as usual, without the Addition, which occasioned the Murther of several *Catholicks* in the Church, and also the Imprisonment of several others. At the same time the Patriarch *Timothy* gave Orders, in Writing, to all the Churches, to sing the *Trisagium*, with the Addition, in Processions. Many obeyed through Fear, but the Monks sung without that Addition; which the People observing, cried aloud, The Orthodox are opportunely come; and this occasioned a great Tumult. The People met together in the open Square; some of whom continued there, singing the *Trisagium* Day and Night, while others ran up and down the City, in order to kill all those Monks who sided with the Emperor. Among the rest, they met with one in the House of *Marinus* the *Syrian*, whose Head they cut off, and carried it on the Top of a Lance, crying aloud, that he was an Enemy to the Trinity; for they pretended that he was the Person who had made that Addition. They committed several other Murthers, and set fire to several Houses, and among the rest, to those of *Marinus* and of *Pompey*. They brought the Keys of the City, and the Military Ensigns, into the Square where the *Catholicks* were encamped. They threw down the
Statues

Statues and Images of *Anastasius*, crying out, that they would elect another Emperor; and demanding for that Purpose *Vitalianus*, the Master of the Militia, Son of *Patriciolus*, and Grandson of *Aspar*; others, from their Love to *Juliana*, desired that *Ariobindus*, her Husband, might be raised to the Imperial Dignity.

A. D. 514.
Sup. xxix.
n. 29. chr.
Pasch. an.
512. p. 530.
Marcell. chr.
an. eod.

THE Senators, *Celer* and *Patricius*, being sent to quiet this Mutiny, were drove back with a Shower of Stones. The Emperor *Anastasius* fled, and hid himself in the Suburbs near *Blaquerna*: The Empress *Ariana* herself reproached him for all the Evils which he brought upon the *Christians*. At last, being forced to yield to the People, he came to the *Hippodrome* without his Crown upon his Head, in order to move them to Compassion. Several advanced towards his Throne, singing the *Trisagium*, and presented the Cross and Gospel to him, demanding at the same time that

Evag. III. c.
ul.

Marinus and *Plato* might be put to Death. *Anastasius* commanded several common Criers to tell them in his Name, that he was ready to resign the Empire, but that it was impossible for all of them to command, and that he could have but one Successor. He made them a great many specious Promises, which he confirmed with Oaths; whereupon the People changing their Resolutions on a sudden, as it were miraculously, besought him to resume his Crown, and promised not to raise any more Disturbances.

THUS the Tumult was appeased, after having continued three Days, during which the People had assembled together in the open Square; and each Man returned Home, but without having done any Good, for *Anastasius* did not observe one single Circumstance of all he had promised.

IN the mean time the Emperor being exasperated against *Flavian* of *Antioch*, and *Elias* of *Jerusalem*, because of the ill Success of the Council of *Sidon*, he therefore resolved to drive both of them away, and began first with *Flavian*. *Xenaias* got together the Monks of the District called *Cynegica*, and of the first *Syria*, who came to *Antioch* in a very tumultuous and insolent Manner, fully resolved to force *Flavian* to anathematize the Council of *Chalcedon*, and *St. Leo's* Letter. *Flavian* conceived the utmost Indignation at these Proceedings, and as the Monks pressed him with great Importunity, the Inhabitants of the City rose, killed a great Number of them, and threw their Bodies into the *Orontes*. On the other side, the Monks of the second *Syria* sided with *Flavian*; because he had introduced the Monastick Life in a Community situated in the District called *Tilmognon*. They therefore came to *Antioch* in order to defend him, where they again occasioned a great many Disorders, which was made use of as a Pretence to drive him away, and to banish him to *Petra*, on the Borders of *Palestine* and *Arabia*; after which they put *Severus* the Monk, the Chief of the Schismatics, in his room. He was of *Sozopolis* in *Pisidia*, and had first practised the Law at *Berytus*, after which he was baptized in the Church of *St. Leontius* the Martyr, at *Tripoli* in *Pbœnicia*. He afterwards withdrew to a Monastery, lying between *Gaza* and *Majuma*, to which Place was also retired *Peter* of *Iberia*, Bishop of *Gaza*, who had been ordained by *Theodosius*, and driven away with *Timothy Elurus*. In this Monastery, *Severus* was at first looked upon as a *Catholic*; but afterwards he openly opposed the Council of *Chalcedon*, and had very great

XX.
Severus, Pa-
triarch of An-
tioch. sup. n.
12.
Evag. III. c.
32.
Evag. III.
c. 33.
Liberat. brev.
c. 19.

AD. 514. Disputes with *Nephalius* the Abbot, who had at first imbibed the same erroneous Opinions, but was since returned to the sound Doctrine. He drove away *Severus* from the Monastery, with several others who were infected with the same Opinions; but *Severus* fled for Refuge into the Monastery of *Romanus*, when the Partisans of *Peter Moggos* sent him to *Constantinople* to solicit their Affairs. There he made himself known to the Emperor, who afterwards took a liking to him, as was before observed. *Severus* was a thorough *Eutychian*, and not only rejected the Council of *Chalcedon* with Anathema, but did not even receive the Henoticon of *Zeno*. He maintained, that after the Incarnation, *JESUS CHRIST* had but one Nature in him, and that it was corruptible. He received the false Council of *Ephesus*, making it equal to the first, and ranking *Dioscorus* with *St. Cyril*, he said, that *Hypostasis* and *Nature* were the same Thing: In this manner he acknowledged in the Trinity three Natures, three Divinities, and three GODS.

Vita S. Sab. n. 56.

Theoph. p. 134. Vita S. Sab. n. 56.

Epist. ad Aloyf. ap. Evag.

Vita S. Sab. n. 55.

Evag. III. c. 34.

ANASTASIUS, in order to establish him at *Antioch*, sent several Officers thither with Money to distribute among the Inhabitants. These Officers perswaded *Flavian* to leave the City, and retire from the Tumult: Accordingly he withdrew to a Place called the *Plane-trees*, when they got *Severus* ordained Bishop of *Antioch*, and sent *Flavian* into Banishment, together with several other Bishops, Clerks and Monks. *Severus* was ordained Bishop of *Antioch*, Anno Dom. 561, the sixth Indiction in the Month *Dius*, i. e. in November, Anno Dom. 512. Immediately he dispatched his Synodical Letters into all Places, and therein pronounced Anathema against the Council of *Chalcedon*, in express Terms. However, they were not received in *Palestine*; but on the contrary, the Persons who had carried them thither, were driven away from thence with Infamy. As to those Bishops who were under the Jurisdiction of the Patriarch of *Antioch*, some suffered themselves to be seduced (as *Marinus* of *Berytus*) others gave way to Violence, and others again made a Recantation, as those Bishops who were subordinate to the See of *Apamea*. Some refused absolutely to receive the Synodical Letters of *Severus*; such as *Julian* of *Bosra*, *Epiphanius* of *Tyre*, and some others: There were even some who quitted their Churches, as *Julian* of *Bosra*, and *Peter* of *Damascus*, and withdrew to the Monasteries of *Palestine*; for *Julian* was the Disciple of *St. Theodosius*. *Thomas* the Abbot, one of the Leaders of the Schismatics, who, together with *Severus*, had opposed the Faith at *Constantinople*, and was admitted to Familiarity with the Emperor, was brought back to the Communion of the *Catholic Church*, by *St. Sabas*, greatly offended at the Insolence of *Severus*. *Cosmus*, Bishop of *Epiphania*, situated on the *Orontes*, and *Severianus* of *Aretbusa*, his Neighbour, went still further, and not satisfied with withdrawing from the Communion of *Severus*, they sent him a Decree to *Antioch*, by which they deposed him. They entrusted it to the Care of *Aurelian*, Archdeacon of *Epiphania*, who being afraid of *Severus's* Power, was no sooner got to *Antioch* than he disguised himself in Woman's Cloaths, and imitated the Actions and Manners of that Sex, covering his Head with a large Veil, which reached down to his Girdle; in this manner, sighing and bewailing himself, he presented to *Severus*,

Severus, as he was coming out, the Sentence of Deposition, as if it had been a Petition; after which he mixed in the Crowd, and fled before *Severus* had read the Instrument. The Emperor being informed of this, gave Orders to *Asiaticus*, Governor of *Libanus* in *Phanicia*, to drive out *Cosmus* and *Severian* from their Sees. But the Governor finding that they had a very strong Party, and that their Citizens supported them in a vigorous manner, told the Emperor that it would be impossible to drive them away without shedding Blood; to which he answered, that he would not suffer one Drop to be spilt.

SEVERUS finding that *Elias*, Patriarch of *Jerusalem*, had refused to receive his Synodical Letters, sent them again to him in the Month of May, the sixth Indiction, *i. e.* in 513, together with several Clerks, and some of the Emperor's Officers, to assist them with the Secular Arm. *St. Sabas* no sooner heard of it, than he went to *Jerusalem*, in Company with the other Abbots of the Desert; drove out of the City the Bearers of the Letters of *Severus*, and getting together, from all Parts, a great Number of Monks before Mount *Calvary*, with the Inhabitants of *Jerusalem*, they shouted aloud, Anathema to *Severus*, and to those who communicate with him; which they did in Presence of the Magistrians, and the Captains and Soldiers whom the Emperor had sent thither.

SEVERUS endeavoured also to gain over to his Interest, *Almondar*, Commander of the *Saracens*, who were subject to the *Perfians*, and who committed great Hostilities on the *Romans* in *Arabia* and *Palestine*; but it is probable that he was touched with the Miracles wrought by *St. Sabas*, and the other Saints who lived in that Solitude; for he became a Convert, and was baptized by *Catholicks*. *Severus* therefore sent two Bishops to seduce him; but he said to them, I have just this Moment received an Account, by Letter, of the Death of the Arch-angel *Michael*. That, said they, is impossible; to which he answered, And in what manner then has *JESUS CHRIST*, being wholly *GOD*, without having assumed the humane Nature, been crucified for us, since it is not possible for even an Angel to die? In this manner he dismissed them quite ashamed and confounded.

IN the mean time the Arms of *Vitalian* had made a very great Progress. He killed a great Number of the Emperor's Soldiers, seized the Money and the Arms which he was sending to his Forces, and took *Hypatius*, his Nephew, Prisoner. He conquered all *Thrace*, *Scythia*, and *Mysia*, and advanced to the very Gates of *Constantinople*. Whereupon the Emperor *Anastasius*, finding that his Affairs were grown desperate, dispatched some Senators to him to sue for Peace, promising at the same time to recall the exiled Bishops. *Vitalian* insisted particularly, that *Macedonius* of *Constantinople*, and *Flavian* of *Antioch*, should be restored to their Sees; and that a general Council should be called, wherein the Pope should be present, in order to examine the Outrages which had been committed upon the *Catholicks*. The Emperor, the Senate, and the Magistrates took an Oath to perform this; whereupon *Vitalian* drew off his Forces, and set *Hypatius*, *Anastasius*'s Nephew, at Liberty.

A.D. 514.

n. 56.

Theod. l. 8.

11. p. 564.

Theoph. an.

22. p. 137.

XXI.

The Emperor writes to the Pope.

Theoph. ar.

23.

Marcell. chr.

an. 514.

A. D. 515. PURSUANT to this Treaty, the Emperor *Anastasius* wrote to Pope *Hormisdas*, on the twelfth of *January*, 515, under the Consulate of *Anthemius* and *Florentius*. He begins with excusing his long Silence, imputing it to the ill Treatment he had met with from the preceding Popes. He then intreats *Hormisdas* to make himself the Mediator, in order to put a Stop to the Troubles that had broke out in *Scythia*, which would necessarily require a Council to be called. This Letter was received at *Rome*, from the Hand of *Patricius*, on the twenty seventh of *March*. *Anastasius* observed in another Letter, that the Council was to be held at *Heraclea* in *Europe*, i. e. in *Thrace*, desiring the Pope to be present at the same on the first of *July* of the above-mentioned Year 515. The Pope wrote the Emperor an Answer, and therein told him, That he was very glad he had at last broke Silence, promising at the same time to answer him more at length, when he should be acquainted with the Reasons for assembling this Council. The Letter is dated the fourth of *April*, Anno 515; and by another of the eighth of *July*, he promises to dispatch certain Bishops to him very shortly, entrusted with his Orders. *Vitalian*, on the other side, had sent Deputies to the Pope, and *Theodoric*, King of *Italy*, was also urgent with him to send to *Constantinople*.

Lib. Pontiff. in *Hormisdas*. THUS, by the Determination of a Council, he sent *Ennodius*, Bishop of *Pavia*, a Person famous for his Writings, another Bishop named *Fortunatus*, *Venantius* the Priest, *Vital* the Deacon, and *Hilarus* the Notary.

Theoph. an. 23. p. 137. D. XXII. The Instructions which the Pope gave them, were as follow.

XXII. WHEN you are arrived in *Greece*, if the Bishops come to meet you, receive them with due Respect; and in case they provide a Lodging for you, do not refuse it, for fear lest it should give the Laity occasion to think that you are resolutely bent against a Reconciliation. If they invite you to eat with them, excuse your self in a civil Manner, saying, pray to GOD that we may first communicate at the Mystical Table, after which this will be more agreeable to us. In case they offer you any thing else, do not accept of it, unless it be Carriages in case of Necessity; tell them, that you are not in want of any thing, and that you hope they will give you their very Hearts. When you are arrived at *Constantinople*, accept of the House which the Emperor shall have appointed for your Residence; and before you have waited upon him, do not receive the Visits of any but those who shall appear zealous for the Union; and this with the utmost Precaution, and in order to acquaint your self with what is doing.

WHEN you come into the Emperor's Presence, give our Letters into his Hands, saying, Your Father sends you Greeting, praying daily to GOD for the Prosperity of your Reign, by the Intercessions of *St. Peter* and *St. Paul*; to the end, that as he has inspired you with a Desire of consulting him, for the sake of the Unity of the Church, he may bestow on you a perfect Will for the performing of the same.

Do not mention a Word to him of any thing till such time as he has received your Letters; and after that he has read them, proceed and say, The Pope has also wrote to *Vitalian* your Servant, who has sent certain Persons, as from himself, having first obtained your Leave for that purpose,

as

as he has informed us in his Letter ; but the Pope has commanded us, not A. D. 515.
to deliver to him the Letters which are directed to him, unless you first
give Orders for it. In case the Emperor should ask for the Letters which
we have sent to *Vitalian*, you must answer, The Pope has not commanded
us to give them into your Hands ; but to the end that you may not be a
Stranger to the Simplicity in which they are written, and to shew that their
whole Tendency is to make you return to the Unity of the Church ; send
some Persons along with us, and they shall be read in their Presence. In
case he should say, You may procure other Orders ; you shall answer, Far
be it from us to do any such Thing, we have no such Custom. We are come
for the Sake of God, and in so doing we should offend him. The Pope
acts with the utmost Simplicity, and desires nothing farther than that the
Constitutions of the Fathers may not suffer any Alteration, and that the
Hereticks may be driven out of the Church. Our Commission extends no
farther.

IN case the Emperor should say, The Design of my inviting the Pope
to the Council was, that if any Difficulty should happen to arise, it might
be effectually determined ; you must answer as follows, We thank God
for it, but the only Method to restore Unity to the Churches, will be for
you your self to observe what *Marcian* and *Leo*, your Predecessors, have
observed. If he should ask what this is, your Answer must be, To pre-
vent the Council of *Chalcedon*, and the Letters of Pope *St. Leo*, from being
any way opposed. In case he says, We receive the Council of *Chalcedon*, and
the Letter of *St. Leo* ; you shall thank him for it, and kiss his Breast, saying,
We now see that Heaven is favourable to you. It is the *Catholic Faith*,
without which no one can possibly be orthodox. If he should say, The
Bishops are orthodox, and do no way deviate from the Maxims of the Fa-
thers ; you shall answer, Wherefore then are the Churches in these Parts
so much divided ? If he says, The Bishops enjoyed Peace and Tranquillity,
when the Letters of the late Pope interrupted it, you shall say, We have
with us *Symmachus's* Letters. If they contain nothing but what you are
agreed upon, viz. the Council of *Chalcedon*, *St. Leo's* Letters, and Ex-
hortations for the observing them, what can be found therein that merits
Censure ? Enforce this Discourse with Prayers and Tears, saying, My
Lord, look upon God, set his Judgments before your Eyes. The Fa-
thers, who were Authors of these Decisions, have followed the Faith of
St. Peter, by which the Church was built.

IN case the Emperor says, Well, communicate with me, since I receive
the Council of *Chalcedon*, and the Letters of Pope *St. Leo*, you shall an-
swer, We rejoyce upon that Account, and we beseech you to reunite the
Church ; to acquaint all the Bishops with your Intention, and to observe
the Council, and the Letters of Pope *St. Leo*. If he should ask in what Or-
der this must be performed ; you must answer, in an humble manner, The
Pope has written to all the Bishops in general. Add to these your own
Letters, declaring, That you maintain all that the Apostolical See teaches ;
by which the Orthodox will be distinguished from those who are not so.
Afterwards the Pope is ready to come in Person, in case it be necessary,
and will acquiesce in every thing that may contribute to the re-union of
the

A.D. 515. the Church. If the Emperor says, So far is well; in the mean time receive the Bishop of this City; you shall say to him with Humility, My Lord, the Affair in question concerns two Persons, viz. *Macedonius* and *Timothy*: This is an Affair of a particular Nature; we must begin by regulating whatever belongs in general to the Bishops, and establish an universal Communion; after which there will be a better Opportunity of examining the Affairs of the above-mentioned Persons, or of those who have been obliged to quit their Churches. If the Emperor should say, You hint at *Macedonius*, I know your Cunning; he is an Heretick, it will be impossible for him to be recalled; you shall answer, We do not hint at any Person in particular; we speak purely for the sake of your Conscience, and of your Reputation; to the end that if *Macedonius* be really a Heretick, he may be known for such; as also to prevent its being said, that he was unjustly persecuted.

IN case the Emperor should say, The Bishop of this City receives the Council of *Chalcedon*, and the Letters of Pope St. *Leo*, you shall answer, His Cause will be the more favourable upon that Account; but since you have given Leave to *Vitalian* to examine his Affairs before the Pope, let them continue in the State they are in. If the Emperor says, Shall my City continue without having a Bishop to preside over it? you shall answer, Many Remedies may be applied to prevent your being without Communion, although the Form of the Judgments be preserved. The Cause of the other Bishops may be suspended, and in the mean time substitute provisionally in the room of the Bishop of *Constantinople*, such a Person as shall assent to your Confession of Faith, and the Decrees of the Holy See.

p. 1429.

THE Instructions go on—— In case they should present Petitions to you against other Bishops, particularly against those who pronounce Anathema to the Council of *Chalcedon*, and reject the Letters of St. *Leo*; receive the Petitions, but reserve the Cause to the Judgment of the Holy See. If the Emperor should promise to do every thing, provided that we our selves will go in Person; it is absolutely necessary that he first send a Circular Letter into the Provinces, and that the Persons whom he sends for that purpose, be accompanied with one of your People, to the end that all the World may know, that he receives the Council of *Chalcedon*, and St. *Leo's* Letters; which being performed, you shall then send for us. Moreover, it is the Custom for all Bishops to be presented to the Emperor by the Bishop of *Constantinople*. If, in compliance therewith, they will oblige you to visit *Timothy*, and that you are able to find out that they have such a Design, you shall say, In the Orders which the Pope gave us it is expressly said, that we should wait upon your Clemency, and have nothing to do with any Bishop; and you shall not yield till such time as he waves this Custom. In case he should not agree to it, or that *Timothy* should by Artifice be brought into your Company, in the Emperor's Presence, you shall say, We pray your Piety to suffer us to be in private, in order to lay before you our Commission. If he commands you to declare it before him, you shall answer, We are far from designing to offend him in any manner; but as some of our Orders affect him,

we

we cannot possibly say any thing while he is present. In a Word, do not A. D. 515.
propose any thing before him in any manner whatsoever.

SUCH are the Instructions which Pope *Hormisdas* gave his Legates, the most antient Piece in its kind now extant; in which a Spirit of Prudence and Charity are equally conspicuous. We are not to wonder, that the Pope so easily foresaw the Answers and Objections the Emperor would make; for he might have been very amply instructed in these Particulars, both by *Patricius* the Envoy of *Anastasius*, and by the People sent by *Vitalian*. After these Instructions, follows some Articles that mention the chief Points thereof, and add to them over and above, that all such Bishops as are desirous of returning to the Unity of the Church, shall be obliged to declare in the Church, and in the Presence of the Congregation, that they receive the Faith of *Chalcedon*, and the Letters of *St. Leo*, in Opposition to *Nestorius*, *Eutyches*, *Dioscorus*, and their Followers, *Timothy*, *Eleurus*, *Peter*, and those who embrace the same Cause; pronouncing also Anathema against *Acatius* of *Constantinople*, and *Peter* of *Antioch*, with their Companions. This they must subscribe with their own Hands, in the Presence of Persons chosen for that purpose, pursuant to the Formulary taken out of the Archives of the Church of *Rome*, of which *Hilarus*, the Notary, is Bearer. Those, who being in Communion with the Holy See, have been driven out of their Churches, must above all Things be first recalled. The Epist. 5. Pope gave likewise his Legates a Letter for the Emperor, containing in Substance the very same Conditions for the reconciling the Churches, as also an Offer to go in Person to the Council, for the sake of doing so great a Service to Religion, although it be entirely unprecedented. This Letter is dated the eleventh of *August*, of the same Year 515.

THE Emperor *Anastasius*, whose only Aim was to gain Time, sent back the Pope's Legates with a Letter, wherein he declares, that he condemns *Nestorius* and *Eutyches*, and that he receives the Council of *Chalcedon*. But as to the Affair of *Acatius*, he thinks it very hard to drive away the Living from the Church, for what the Dead have done, when it was known at the same time that this could not be done without shedding much Blood. He adds, that all things will be done to better Purpose by the Council, and that he will send Ambassadors to the Pope, in order to manifest to him the Sincerity of his Intentions. XXIII. Artifices of the Emperor Anastasius. P. 1432. A. D. 516.

HE had promised *Ennodius* to depute Bishops for that purpose; notwithstanding which he sent only Laymen, as though it had been an Affair of little or no Consequence; namely, *Theopompus*, Comes Domesticorum, or Captain of the Guards, and *Severianus*, Comes Consistorii, or Councillor of State. And these he did not dispatch before the middle of the Year following, pretending that the Winter, and the length of the Journey, had occasioned this Delay, as appears by the Letter written to the Pope, of which they were the Bearers, dated the seventeenth of the Calends of *August*, under the Consulate of *Peter*, i. e. the sixteenth of *July*, 516. He likewise charged them with a Letter directed to the Senate of *Rome*, whom he intreats to employ their good Offices with King *Theodoric* and the Pope, in order to prevail with them to labour for the Peace of the Church. The Senate answered the Emperor, That the Pope desired that

A. D. 516. Peace might immediately be restored to it; but that this would be impossible, so long as they should continue to preserve the Name of *Acatius*. The Pope, without mentioning the Name of *Acatius*, makes the same Answer; and adds, That he was so far from having any need of being exhorted by the Senate, that he throws himself at the Emperor's Feet, for the Peace and Welfare of the Church.

XXIV.
Bishops of Il-
lyricum uni-
ted to the Pope,
Epist. Synod.
To. 4. conc.
p. 1440. D.
Marcell. chr.
an. 516.
Hormisda Ep.
18.
ap. Evag. III.
c. 31.

WHILE *Ennodius*, *Fortunatus*, and the rest of the Pope's Legates were at *Constantinople*, several other *Catholicks*, Bishops of *Illyricum*, were there also. The Emperor *Anastasius* caused the four Principal among them to be brought before him, viz. *Lawrence* of *Lignida*, *Alcyson* of *Nicopolis*, *Gaiannus* of *Naissum*, and *Evangelus* of *Paulitola*, and condemned them all to Banishment. *Alcyson* had quitted the Schism, and was returned to the Communion of the Church of *Rome*, and the *Catholic* Faith; and was very zealous for it, as appears by a Letter which the orthodox Monks of *Palestine* wrote to him about the same time, concerning the Trouble of the *Eastern Church*. *Evangelus*, and another Bishop, whose Name was *Domnion*, were immediately sent back to their respective Habitations, the Emperor being greatly afraid the *Catholic* Soldiers of *Illyricum* should rise; but he detained *Laurentius* of *Lignida* at *Constantinople*, as in a Place of Banishment, and frequently sent for him to the Palace, where this Bishop, upon Occasion of maintaining the *Catholic* Faith, frequently confuted the Emperor in Dispute before his own Courtiers. He was afterwards sent back into his own Country, where he died at fourscore Years of Age, but *Alcyson* and *Gaiannus* died at *Constantinople*.

Theoph. n.
25.
Anast. p. 129.
B.

DOROTHEUS, Bishop of *Thessalonica*, joined in Communion with *Timothy* of *Constantinople*, being over-awed by the Emperor; but forty Bishops of *Illyricum* and of *Greece*, meeting together, declared in Writing, That they separated themselves from him, notwithstanding that he was their Metropolitan, and sent to *Rome* in order to join in Communion with the Pope. Of these Bishops of *Illyricum*, we have none of their Letters, except those of the antient *Epirus*, and of their Metropolitan, *John*, Bishop of *Nicopolis*, Successor to *Alcyson*. In the first place is the Synodical Letter, subscribed by eight Bishops; by which they acquaint the Pope with the Ordination of *John*; secondly, a Letter written by *John* himself, in which he declares that he receives the four general Councils, and pronounces Anathema to *Dioscorus*, *Timothy*, *Elurus*, *Peter Moggos*, *Acatius*, *Peter the Fuller*, and at the same time receives *St. Leo's* Letters, desiring the Pope to send him more ample Instructions with respect to those Things which he is to observe.

Synod. p.
1440.
p. 1438.

POPE *Hormisda* answered *John* of *Nicopolis*, and his Council, that all those who are desirous of returning to the Unity of the Church, must first condemn *Nestorius*, *Eutyches* and *Acatius* in express Terms, i. e. not only the Leaders of the Heresy, but the Followers thereof; pursuant to the Memorial which he sends to them by *Polio*, Sub-deacon of the Church of *Rome*, to whom he gave likewise the following Instructions.

p. 1444.

WHEN you shall be arrived at *Nicopolis*, and that the Bishop shall have received our Letters, take Care that he assemble the Bishops of his Province, and that he oblige them to subscribe the Libel annexed to these Letters.

In

In case he says, that it will be a difficult Matter to assemble them together, let him depute certain Persons along with you to each Bishop, in order that they may subscribe in your Presence. You shall cause our Letters to be read publicly; but in case the Bishops dare not do this, let them at least read them to their Clergy. Leave this to their Choice, and bring us back their Subscriptions, and that of *John* their Metropolitan, taking Care afterwards not to make any Stay in the several Places, for fear of the Artifices of our Enemies. These Letters to the Bishops of *Epirus* are dated in the Month of *November*, Anno Dom. 516.

POPE *Hormisdas* had written the Year before, viz. 515, to St. *Avitus*, Bishop of *Vienne*, to acquaint him with the Conversion of the Provinces of *Dardania*, *Illyricum* and *Thrace*, and to advise him to guard himself against the Artifices of the *Schismatics*. St. *Avitus* knew also that the Pope had sent *Ennodius* into the *East*, and imagined that there had been a second Legation, since indeed Legates were just going to set out for those Parts. In order to know what Success they met with, he sent *Alexis* the Priest, and *Venantius* the Deacon, to *Rome*, in the Name of the whole Province of *Vienne*; because the *Greeks* boasted their being reconciled with the Church of *Rome*. This Letter was received at *Rome*, on the third of the Calends of *February*, under the Consulate of *Agapitus*, i. e. the thirteenth of *January*, 517.

XXV.
The Pope's
Letter to S.
Avitus of Vi-
enne.
Avi. Epist.
To. 4. conc. p.
1445.

THE Pope answered, That he had sent but one Legation, and that to no purpose, because the *Greeks* desired Peace only in meer Words. This, added he, is the Cause of my Silence; for of what could I possibly write to you, seeing that they persist in their Obstinacy? For which reason I give you Notice, and all the Bishops of *Gaul* by your means, to continue steadfast in the Faith, and to preserve your selves from the Artifices of the Seducers. But to the end that you may know the State of those Parts, I must inform you, that several of the *Thracians*, although persecuted, still continue in our Communion. *Dardania*, and that Part of *Illyricum* which borders upon *Pannonia*, have besought us to ordain Bishops over them, which we have done wherever it was necessary; the Bishop of *Nicopolis*, Metropolitan of *Epirus*, has joined himself to our Communion, with his whole Council. We are obliged to send a second Legation, to the end that nothing may be omitted which may serve to leave the *Schismatics* without Excuse. Join your Prayers to ours for the Success thereof. We send to you the several Instruments, which will inform you in what manner those of *Nicopolis* and *Dardania* were united to the Church. This Letter is dated on the fifteenth of *February*, Anno 517. The Pope wrote to St. *Cæsarius* of *Arles* upon the same Subject, in order to communicate to him, and by his Means to the Bishops of *Gaul*, the Return of those of *Illyricum* to the Church. He therein mentions a Legation which had been sent into the *East*, which must necessarily have been the second, and observes, that he at that time expected the Fruits thereof. This Letter is dated the sixth of *September*, under the Consulate of *Florentius*, which is placed in the Year 518, but this Date is suspicious.

XXVI.
Second Legation to Constantinople.
Lib. Pontif.
in Hormisdas.
Epist. 11.

A LITTLE after the dispatching the Letter to *Avitus*, Pope *Hormisdas* gave Orders to the Legate whom he had appointed for the second Legation to *Constantinople*, to set out. He again deputed for that purpose *Ennodius* of *Pavia*, with *Peregrinus* of *Misenum*, and gave them six Letters,

A. D. 517. ters, together with the Libel or Formulary of Re-union with the *Schismatics*, and nineteen Copies of the Protestation, which they were to disperse up and down the Cities, in case their Letters should be refused. The first Letter is directed to the Emperor *Anastasius*, whom the Pope exhorted to perform what he promised; declaring to him, that it will not be enough to condemn *Nestorius* and *Eutyches*, unless he also condemns *Aca-tius*; which, says he, is the Cause why the Church of *Alexandria* still continues the Schism, into which the rest of the *East* is since fallen. The second Letter is directed to *Timothy*, Bishop of *Constantinople*; to whom, although he was an Intruder, and had been excommunicated, the Pope, nevertheless, condescends to write, and at the same time gives him the Title of Bishop; exhorting him to return to the Unity of the Church, and to beseech the Emperor to procure it. The Pope wrote likewise to the Schismatick Bishops of the *East*, supposing that the greatest Part held the true Faith; and represents to them the Necessity there was of their declaring themselves, and of professing it with Courage and Magnanimity. He writes to the orthodox Bishops, to comfort them in the Sufferings under which they laboured, and in particular to an *African* Bishop, Possessor by Name, who having been banished his own Country by the *Arians*, for the Sake of the Faith, had withdrawn to *Constantinople*, from whence he had sent his Confession of Faith to the Pope by the Hands of his first Legates, and maintained the Cause of Religion with the utmost Vigour. Lastly, the Pope writes to the Inhabitants and Monks of *Constantinople*, in order to encourage and comfort them. All these Letters are of the same Date, namely, the third of *April*, *Anno Dom. 517*.

Epist. 12.

Epist. 13.

Epist. 14.

Epist. 15.

Epist. 16.

Epist. 17.

IMMEDIATELY after the Legates were set out, a Deacon of *Nicopolis* arrived at *Rome*, whom the Pope admitted forthwith to Audience, as imagining that he should be obliged to add some new Articles to the Instructions to his Legates. This Deacon presented Letters to the Pope from *John*, Bishop of *Nicopolis*, and from the Council of his Province, wherein they complained, that *Dorotheus*, Bishop of *Thessalonica*, spirited up the common Judges, and the Emperor's Officers, against them, and oppressed them with Extortion, and put them to Charges; being angry that *John* had not given him Notice of his Ordination. It must, indeed, be owned that he ought to have done it, agreeably to antient Practice, by which the Jurisdiction of the Bishop of *Thessalonica* was to extend over all the Western *Illyricum*, as being Vicar of the Holy See; but then on the other side, as *Dorotheus* was a *Schismatick*, and the Bishops of *Epirus* *Catholicks*, they for that reason could not acknowledge him. Nevertheless, they desired the Pope's Leave to write to him upon this Occasion, as was the Custom, in order to free themselves from the Persecution.

Epist. 19.

Epist. 21.

THE Pope, upon this Advice, sent four Letters to his Legates, all of them dated the same Day, viz. the twelfth of *April*, *Anno 517*. The first was directed to the Emperor *Anastasius*; in which he beseeches him to put a Stop to the Persecution against those Bishops, in order to encourage the rest by that Means to return to the Unity of the Church, as they had done; the second to *John* of *Nicopolis*, and to his Council, wherein he reprimands them in very severe Terms, for having asked his Leave

Leave to write to the Bishop of *Thessalonica*, since to submit to that *Schism*-A.D. 517.
mattick, would be to fall again into the *Schism* which they had just quitted,
 and likewise draw the Pope himself into it, who joined in Communion
 with them. He also wrote a Letter to *Dorotheus*, the Substance of which
 is as follows: You would have just Reason to complain, were we all Epist. 22.
 united together by Charity; the antient Custom has not been neglected,
 but Care has been taken not to fall into the *Schism*, and you yourself
 ought to set the first Pattern of it. With what Face do you pretend to
 preserve the Privileges which the Holy See has granted you, at the same
 time that you do not follow its Doctrine, but persecute those who unite
 themselves to it? In fine, the Pope writes to his Legates, and gives them Epist. 17.
 the following Instructions.

WHEN you shall be arrived at *Thessalonica*, present our Letters to the Epist. 18.
 Bishop, taking Care to behave with Respect to him, agreeably to what we
 have enjoined concerning those who do not join in Communion with the
 Holy See. You must press him very urgently to put a Stop to the Per-
 secution against the Church of *Nicopolis*; representing to him, that as the
 Bishop thereof is returned to the Communion of the Church, it was im-
 possible for him to join in Communion with those who are not; and that
 in case *Dorotheus* will unite with it, we shall be so far from annulling
 his Privileges, that on the contrary we will join with him, in order to their
 Preservation.

IN case you can conclude the Affair at *Thessalonica*, give the Bishop of
Nicopolis Notice of it: But if *Dorotheus* continues obstinate, you shall
 prosecute this Affair before the Emperor himself, pursuant to the Letters
 which we shall write to him upon that Head; and you shall say to him,
 If you do not put a Stop to this Grievance, it will look as if *John* of *Ni-*
copolis suffered under it for having returned to the Communion of the
 Holy See; and those who wait for the bringing about of the Union by
 your Means, will begin to doubt of it. The Pope adds, We think it
 expedient that you publish in several Places the Letters which we have
 written to the Bishop of *Thessalonica*, and particularly in his own City;
 for this may be a Means of putting a Stop to the Persecution, and may
 prevail upon him to correct himself.

HOWEVER, this second Legation proved as unsuccessful as the first; Lib. Pontif. in Hormisd. To. 4. conc. p. 1460.
 for the Emperor *Anastasius* refused the Formulary which was drawn up for
 the Union, and endeavoured to bribe the Legates with Money; but this
 failing, he caused them to go out through a Back-door, and to be put on
 board a Ship with several Magistrians, and the two Præfects *Heliodorus*
 and *Demetrius*, with Orders not to suffer them to enter into any City.
 Yet, notwithstanding this, the Legates found an Opportunity of dispersing
 their nineteen Protestations in all Cities, by Means of certain Monks whom
 they employed for that Purpose. The Bishops, who had received them,
 from the Dread they were under of being accused, sent them all to *Con-*
stantinople.

UPON this, *Anastasius* the Emperor being very much exasperated, wrote
 a Letter to the Pope, dated the eleventh of *July* of the above-mentioned
 Year 517, in which, after having largely expatiated in Common-place
 Topicks,

A.D. 517. Topicks, upon the Gentleness of CHRIST JESUS, he concludes with these Words: We do not think it reasonable to pray those who obstinately reject all Prayer; we can indeed submit to Reproaches and Contempt, but not to Commands: Such was the Conclusion of the Promise he had given, in order to restore the Unity to the Church. Thus he dismissed about two hundred Bishops, without any thing done, who were come to the Council, which was to have been held at *Heraclea*. The People and the Senate reproached him with the Breach of his Oath; but he said that there was a Law, which commanded the Emperor to forswear himself, and to tell a Lye in Cases of Necessity; and indeed it was generally believed that he had imbibed the Opinions of the *Manichees*.

XXVII. UPON his being informed that *Elias*, Patriarch of *Jerusalem*, had refused to join in Communion with *Severus*, the false Patriarch of *Antioch*, he fell into a great Passion, and sent *Olympius*, Duke of *Palestine*, who making use of various Artifices, at last drove *Elias* from his See, banished him to *Aila*, and put in his room *John*, Son of *Marcian*, who had been Guardian of the *Cross*, and who promised to join in Communion with *Severus*. He was made Bishop of *Jerusalem* on the third Day of September, in the beginning of the eleventh Indiction, i. e. Anno Dom. 517. When *St. Sabas*, and the other Fathers of the *Desert*, were informed that *John* had bound himself by such a Promise, they conjured him not to admit *Severus* to his Communion; and rather to suffer the worst that might happen, for the sake of the Council of *Chalcedon*; all of them offering at the same time to support him to the utmost of their Power; and so great was the Respect which *John* had for them, that he broke the Promise he had given to Duke *Olympius*.

THE Emperor no sooner heard of this, than his Anger broke out into Fury; upon which, in order to make his Advantage of it, one *Anastasius*, Son to *Pamphilus*, who had an Ambition to be Duke of *Palestine*, promised to forfeit three hundred Pounds of Gold, in case he did not oblige *John* to receive *Severus* to his Communion, and to pronounce Anathema to the Council of *Chalcedon*. Accordingly he was sent in the room of *Olympius*. As soon as he was arrived at *Jerusalem*, he seized on *John* the Patriarch by Surprise, and threw him into the common Prison. All the Citizens were over-joyed at it, they looking upon him as a treacherous Man, who had supplanted the Patriarch *Elias*. But one *Zacharias*, Magistrate of *Cæsarea*, going privately into the Prison, spake to *John* as follows: If you are desirous of preserving your See, do not be prevailed with to admit *Severus* to the Communion; but pretend as if you consented to what the Duke desired of you, and say to him, I do not refuse to perform what I have promised; but for fear lest it be said that I have been forced to it, take me out of this Place, and on Sunday I will obey your Orders; upon which the Duke being perswaded by his Discourse, took him out of Prison.

Vita S. Sab. IMMEDIATELY *John* dispatched Messengers in the Night to all the Monks, desiring them to come to *Jerusalem*. Accordingly they flocked thither from all Parts, and it is said that their Number amounted to ten thousand; but as the Cathedral was not large enough to hold so great a Multi-

Elias drove
out of Jerusa-
lem.
Vita S. Sab.
n. 56. p. 310.
Theoph. p.
134.

Theoph. p.
1136. A.

Vita S. Sab.
p. 312.

Multitude, they resolved to meet in St. Stephen's Church, which was much A. D. 517. more spacious. When all, as well Monks as Citizens, were met together in that Place, Duke *Anastasius*, and *Zacharias* the Consulary, came thither also, as did likewise *Hypatius* the Emperor's Nephew, who having got himself released out of the Prison into which *Vitalian* had cast him, was come to *Jerusalem* for the fulfilling of a Vow. As Duke *Anastasius* was expecting to see the Emperor's Commands put in execution, *John* the Patriarch went up into the *Ambo*, or Pulpit, having on each side of him *Theodosius* and *Sabas*, and the Chiefs of all the Monks. The People shouted aloud for several Hours successively, Anathematize the Hereticks, Confirm the Council; when immediately they, with one Voice, pronounced Anathema to *Nestorius*, *Eutyches*, *Severus* of *Antioch*, *Soteris* of *Cæsarea* in *Capadocia*, and all such as refused to admit the Council of *Chalcedon*. After having thus spoken, they came down; but St. *Theodosius* went up p. 318. again and cried aloud, Whoever does not receive the four Councils, as the four Gospels, let him be Anathema. This threw the Duke into the utmost Surprise, when being afraid of the vast Number of Monks, he fled to *Cæsarea*; but *Hypatius* protested to the Abbots, and confirmed it with an Oath, that the only Notice of his coming to *Jerusalem* was in order to join in Communion with them, and that he had never joined in that of *Severus*: He made an Oblation of an hundred Pounds of Gold to the holy Sepulchre, to Mount *Calvary*, and the holy Cross, and gave the like Sum to St. *Theodosius* and to St. *Sabas*, to be distributed among the Monks of the Country.

THE Emperor being informed of all that happened at *Jerusalem*, hen. 57. prepared to force into Banishment *John* the Patriarch, St. *Theodosius* and St. *Sabas*, which coming to the Ears of the holy Abbots, they assembled all the Monks, and unanimously drew up a Protestation, which they sent to the Emperor. It was written in the manner of a Petition, in the Name p. 314. of *Theodosius*, and of *Sabas*, *Archimandrites*, and of the other Abbots, and of all the Monks who inhabited the holy City, the neighbouring Desert, and near *Jordan*, and was in Substance as follows.

GOD has given the Empire into your Hands, in order that you might XXVIII. restore Peace to all the Churches, but in particular to the Mother of the Letters from the Monks of Palestine. Churches, wherein the Mystery of Salvation has been fulfilled. Being Inhabitants of this holy Land, we have received the Faith of this Mystery, not in a shadowy and imaginary Manner, but in a real one, by the Cross of JESUS CHRIST, his Sepulchre, and all the holy Places which are there worshipped. We have received it from the Beginning, from the Mouths of the Prophets and Apostles; we preserve it whole and entire, and will always preserve it by the Grace of GOD, and neither suffer ourselves to be over-awed by its Adversaries, or carried away by every Wind of Doctrine. And as you have been educated in this holy Belief, and p. 315. received the Empire by its Means, we are astonished how, under your Reign, so great a Storm should have broke out against the holy City; so that the Bishops, the sacred Ministers, and the *Anchorets*, have been driven away from thence in a forcible Manner, in Presence of the Heathens, the *Jews*, and *Samaritans*; and dragged into the most publick Parts of p. 316. Cities,

A. D. 517. Cities, into prophane and impure Places, in order to compel them to do Things which wound the Faith. Whence it has come to pass, that those who came hither out of Devotion, instead of being edified, return into their Countries greatly scandalized.

P. 317. If the holy City is thus attacked upon account of the Faith, in what manner do they pretend to teach us our Belief, five hundred Years and upwards after the coming of our Saviour? It is evident that the Reformation they are endeavouring to introduce, with respect to Faith, is the Doctrine of *Antichrist*, whose Aim is to interrupt the Tranquillity of the Churches. The Author of all these Calamities is *Severus*, one of the *Acephali*, and who ever was a *Schismatick*, whom GOD, for our Sins, has suffered to be raised to the See of *Antioch*. We disown his Communion, and beseech you to have Pity on *Sion*, the Mother of all the Churches: For in Matters of Faith, if we must necessarily make Choice either of Life or Death, the latter will be more dear to us; we will never be prevailed upon to communicate, in any manner whatsoever, with the Enemies of GOD, and of the Church; and we receive with as much Deference as we do the Gospel, the four holy Councils, which express the same Things in a different Form of Words. It will be impossible ever to unite us to those who refuse to submit to these Councils, though they were to threaten us with a thousand Deaths: And to assure you of the Truth of it, we pronounce Anathema to *Nestorius*, who divideth CHRIST JESUS, and to *Eutyches*, who confounds the Divine Nature with the Human. After having received from us this Declaration in Writing, put a Stop to the Evils which are committed daily against the holy City, and against *John*, our holy Archbishop. And in case this be not done, we protest to you, in Presence of the holy Trinity, that we will sooner suffer our Blood to be shed, and the holy Places to be burnt. For to what purpose are they so called, if they really profane them? May the Grace of GOD, which passeth all Understanding, preserve his Church, and put a Stop to all the Scandals that are given, by the Orders you shall publish for that purpose, to his Glory, and the Honour of your Reign.

Theoph. an. 25. p. 139. B. Vita S. Sab. n. 57. p. 320. THEY drew up four Copies of this Declaration, two whereof were kept in the Country, one of them for the Governors, and the other for *John*, Patriarch of *Jerusalem*; the other two were sent to *Constantinople* for the Emperor and the Patriarch. When the Emperor *Anastasius* had received this Petition, he was advised to put a Stop to Matters for that Season, upon account of *Vitalian*, who, exasperated at his having violated his Oath, had again taken up Arms. Thus *John* the Patriarch was not driven out of *Jerusalem*.

XXIX. THE Chair of *Constantinople* was now filled with a new Patriarch. *Maccedonius* died in Exile at *Gangra*, and was buried there in the Church of *St. Callinicus*, and it is reported that he wrought Miracles after his Death. *Dioscorus* of *Alexandria*. *Timothy* died on the fifth of *April*, 517, under the Consulship of *Agapitus*, after having possessed the See of *Constantinople* six Years. They ordained in his room, on the third Holiday of *Easter*, i. e. the twenty fourth of *April*, the Priest *John* of *Cappadocia*, his *Syncellus*. The Emperor, before he was ordained, had obliged him to condemn the Council of *Chalcedon*; but

but the People, with great Clamour, required him to pronounce Anathema A. D. 517. Theoph. an. p. 27. 140. Sup. n. 2. Theoph. an. p. 139. to Severus.

IN the same Year, 517, under the Consulate of *Agapitus*, *John Nicheotes*, the heretical Patriarch of *Alexandria*, departed this Life, after having sat nine Years in the Chair. They elected in his room *Dioscorus* the Younger, Nephew of *Timothy Elurus*. But having been installed by the Magistrates, the Country People withdrew from his Communion, saying, that no Bishop could be ordained but in conformity with the Canons of the Apostles; for which reason *Dioscorus* went to *St. Mark's Church*, where, the Clergy being assembled, he was re-ordained; which being done, he went to celebrate the Office in *St. John's Church*. *Theodosius*, Son of *Callopius*, Præfect of *Egypt*, and *Acatius*, Commander of the Forces, were present upon this Occasion, when the People rose and began to give the Præfect abusive Language, because he praised the Emperor *Anastasius*. At last their Fury rose to that Height, that they dragged the Governor's Son from his Seat, and murdered him. Upon this, *Acatius*, the Commander, put to Death as many as he could seize upon; and it being known that the Emperor was greatly incensed, *Dioscorus* the Patriarch was deputed to intercede with him; but when he was come to *Constantinople*, the Catholics having a Notion that he was come to solicit some Things in Prejudice to the Faith, they insulted him openly: However, he pacified the Emperor, and immediatly returned. About the same time, at least under the Emperor *Anastasius*, the *Immirenians*, who were Subjects of *Persia*, were converted to the Faith. They inhabited the further Parts of *Arabia*, towards the South, and are thought to have been the same with the *Homertæ*. The Queen of *Sbeba* had formerly converted them to *Judaism*, since which they were returned to the heathen Superstition, and at that time became *Christians*, and had a Bishop set over them, whom they received.

IN *Gaul*, *Gondebaud*, King of *Burgundy*, died in 516, under the Consulship of *Peter*, and left his Son *Sigismund* his Successor, whom *St. Avitus*, Bishop of *Vienne*, had converted to the Catholic Faith a Year before, viz. in 515, under the Consulate of *Florentinus* and *Anthemius*. This Prince had built the Monastery of *Agannium*, or *St. Maurice* in *Valais*, i. e. he rebuilt the Church, and endowed the Monastery; for there was a Monastery before, and *St. Severinus* was Abbot of it under the Reign of *Clovis*. King *Sigismund* endowed it with several Estates, that lay in divers Provinces subject to him, which are said to have amounted to sixteen.

IN order to establish a large Community in that Place, they sent for a great Number of Monks from different Monasteries, and divided them into nine Companies, who celebrated the Office in their several Turns; for they established a perpetual Psalmody in that Place. *Hymnemon* presided over this large Community, and *St. Avitus* preached the Sermon at the Dedication of the new Monastery.

IN the very beginning of *Sigismund's* Reign, and undoubtedly with his Consent, *St. Avitus* convened the Bishops of his Province for the holding of a Council at *Epaona*, which is thought to have been the same with

A. D. 517. *Tene* in the Diocese of *Bellay*. It was held the seventeenth of the Calends of *October*, under the Consulate of *Agapitus*, *i. e.* the fifteenth of *September*, *Anno Dom.* 517; was composed of twenty five Bishops, all of the Kingdom of *Burgundy*. The two first were *St. Avitus* of *Vienna*, and *St. Viventius* of *Lyons*, whose Memory the Church solemnizes on the twelfth of *July*. There was also *St. Apollinarius*, Bishop of *Valence*, and Brother to *St. Avitus*, commemorated on the fifth of *October*, *St. Gregory* of *Langres*, who five Years before, *i. e.* in the Year 512, having found the Relicks of *St. Benignus* the Martyr at *Dijon*, carried them to another Place, where he built a Church and a Monastery, which he endowed with his own Estate, and got the Foundation thereof confirmed by Pope *Hormisdas*'s Letters. *Gregory* was of a Senatorial Family, and had been Count of *Autun* forty Years. His Wife dying, he was made a Bishop, and presided two and thirty Years over the Church of *Langres*, and died at the Age of fourscore and twelve Years, leaving his Son *Tetricus* his Successor. The Church celebrates the Memory of *Gregory* on the fourth of *January*. *St. Pragmatius*, Bishop of *Autun*, assisted also in the Council of *Epaona*, and is commemorated on the 22d of *November*.

Martyr R. 12
Jul. 5 Oct.
Vita. ap.
Boll. 4 Ja-
nuar. Greg.
Tur. vita P. P.
c. 7.

Tom. 1. Spi-
cil.

THIS Council made forty Canons; the first of which disallows of any Excuse for not assisting in the Councils, except the Case of Sickness. *St. Avitus* took Notice of this in his Letters of Summons, and complained of the discontinuing of Councils, declaring that the Pope had reproached him upon that Account. All Bishops, Priests and Deacons are forbid to keep Hounds or Hawks. By this it plainly appears, that the Clergy began to give into the Customs of the *Germans* their Conquerors. A Clerk may plead before a Secular Judge, in quality of Defendant, but not in that of Plaintiff, unless the Bishop has given Orders for that purpose. It is enacted, that if a Clerk be found guilty of bearing False-witness, he shall be looked upon as guilty of a capital Crime; and another Canon takes Notice of the Punishment inflicted on those who committed such Crimes; which is, that the Criminal shall be deposed, and shut up in a Monastery. Several of these Canons mention the Temporalities of Churches, of which the Clergy were allowed to have a precarious Right, and distinguishes them from Things possessed as private Property. It abolishes the Consecration of Widow Deaconesses; forbids any to be admitted into Nunneries, except those who are of an advanced Age, and of approved Virtue, or near Relations; that even those who are admitted into them to say Mass, must go out immediately after the Service is ended; which plainly shews, that they had only Oratories within the Inclosure of Religious Houses.

Martyr. R.
4 Januar. 22.
Nov. Avit.
Epist. 40. &
To. 4. conc.
p. 1573.
c. 4.

c. 11.

c. 13.

c. 22.

c. 8. 14. 18.

c. 21.

c. 38.

c. 19.

c. 8.

c. 10.

c. 9.

c. 25.

ABBOTS were submitted to the Bishop's Correction, who had even Authority to depose them; the Monks worked daily in the Country; no new Monastery could be founded without the Bishop's Consent; nor one Abbot preside over two Monasteries. No Relicks must be deposited in Country Oratories or Chapels, unless there are Clerks in the Neighbourhood to celebrate the Office in them, and that there be Endowment sufficient for their Maintenance. None but Stone Altars shall be consecrated with the *Cbrism*, for there were still some of Timber. The Churches of

of Hereticks are looked upon as impure and accursed, and it is forbid to A. D. 517. apply them to holy Uses; but they may dispossess them of those which they ^{c. 26.} have taken from the *Catholicks* by Force. *Victorius*, Bishop of *Grenoble*, who assisted at this Council, had a little before consulted St. *Avitus* upon this Subject; that is, since King *Sigismund's* Conversion; and St. *Avitus* ^{c. 3.} had determined, as he did in this Council, that they must not make use ^{Avit. Epist. 6.} of the Churches of the Hereticks, nor even of their sacred Vessels. Nevertheless, the Council of *Orleans*, held six Years before, had on the ^{Conc. Aur. 1;} contrary declared, that the Churches of the *Goths* should be consecrated; ^{c. 10.} and this is the universal Practice of the whole Church.

PRIESTS are allowed to give the *Chrism* to all such Hereticks as, being at the Point of Death, return to the Church; but in Health they ^{c. 16.} must address themselves to the Bishop for it. They shorten the Time of ^{Epaon.} Penance enjoined to such Apostates as, having been baptized in the *Catholic* Church, have fallen into Heresy, and make it of two Years only; ^{c. 29.} during which they shall fast every third Day, shall come to Church, and stand in that Part of it allotted to Penitents, and shall go out with the *Catechumens*; and in case they murmur at it, shall observe the Penance enjoined by the Canons. Such Murderers as shall fly from the Punishment ^{c. 31.} appointed by the Laws, shall do Penance pursuant to the Council of *Ancyra*, which was to continue seven Years at least. The Man who ^{Conc. Ane. c. 22, 23.} shall have killed his Slave, without having applied to the Judge, ^{Sup. Lib. x. n. 16.} shall be excommunicated for two Years. No Persons shall be received to Penance who shall have contracted an incestuous Marriage, unless they ^{Conc. Eph. 34. c. 30.} separate from one another; and the marrying a Sister-in-law, a Mother-in-law, a Daughter-in-law, an Uncle's Widow, a first Cousin, or her Daughter, is declared to be incestuous. A Priest's or a Deacon's Widow is ^{c. 32. c. 27.} not allowed to marry again.

IN every Province, for the Celebration of the Divine Service, the Rites of the Metropolitan City shall be observed. All such Citizens as are of the Nobility, shall celebrate the Night before *Easter* and *Christmas*, in that Place where the Bishop is, in order to receive his Blessing. These are the ^{c. 35.} principal Canons of the Council of *Epaona*.

ELEVEN Bishops, who had all assisted in the above-mentioned ^{XXXI.} Council, held, near the same time, another Council at *Lions*; the Oc- ^{Other Coun- cils. To. 4. conc. p. 1584.} casion of their meeting was to examine the Cause of one *Stephen*, ^{c. 2.} who had committed Incest with a Woman, whose Name was *Palladia*. They were undoubtedly Persons of great Power, for the Bishops declare, that if any of them are persecuted upon that account, all the rest will share in his Sufferings, and will indemnify him for the Losses he may sustain. They add, that in case the King continues to abstain from their Commu- ^{c. 3.} nion, they are resolved to retire into Monasteries, whence not one of them will stir till such time as Peace is restored to them all. That in the ^{c. 4, 5, 6.} mean time no one shall be so rash as to usurp a Church which belongs to another, or to celebrate the Office in it in his Absence, upon Pain of being punished by the Council for so doing. These Precautions which the Bishops took, prove that they were obliged to suffer a great many Things from

A.D. 517. from these *Barbarian* Kings, notwithstanding that they professed the *Catholic* Doctrine.

To 4. p. 1562. AT the same time two Councils were held in *Spain*; the first at *Tarragona*, and the second at *Gironne* in the same Province. The Council of *Tarragona* was held in the sixth Year of *Theodorick's* Reign, under the Consulship of *Peter*; i. e. in the Year of our LORD 516, on the sixth of November. For *Theodorick*, King of *Italy*, governed also *Spain*, in quality of Guardian to *Amalaric* his Grandson. This Council was composed of ten Bishops, of whom the first was *John* of *Tarragona*, the Metropolitan. The most distinguished of them all is *Orontius*, or *Orentius*, Bishop of *Elvira*, who is thought to have written a Piece entituled, *Advice to the Faithful*, in Elegiac Verse. In this Council thirteen Canons were made; and, among other Things, it was ordained, That Bishops should not absent themselves from Councils, unless prevented by Sickneſs; and that every Bishop who shall not have been ordained in the Metropolitan City, should present himself in two Months to the Metropolitan, in order to receive Instructions from him. The Metropolitan must call to the Council not only the Priests of the Cathedral, but also those of the Country, and some Laymen. I believe that this relates only to the Council, of which mention is made in the foregoing Canon, and which was assembled in order to ordain a Bishop. No Bishops nor Clerks are allowed to sit upon any judiciary Affair on *Sundays*, and never in criminal Cases. They are not to receive any Reward for having got Justice duly administred. They are not to lend out Money upon Usury, or buy at an under Price, or over-rate in selling. In the Country Churches the Priests and Deacons shall administer Divine Service Weekly in their Turns; so that *Vespers* and *Mattins*, i. e. Morning and Evening Prayers, may be daily said. But all the Clergy belonging to each Church shall be prepared on *Saturday* Evenings to celebrate the *Sunday* Office. The Bishop shall hold an annual Visitation of all the Country Churches, in order to cause the Reparations to be there made on the third of all the Fruits which are allotted to him. Such Monks as are come out of their Monasteries shall not exercise Ecclesiastical Function, nor follow any Secular Affairs. Monks are likewise mentioned in the first Canon of the Council; and it is plain from both, that there were Monasteries in *Spain* in those Days, which were under the Direction of Abbots. The most antient of these, which are come to our Knowledge, is that of *Asana* in *Aragon*, situated on the River of *Cinga*. It was founded by *St. Victorian*, a Native of that Country, who having devoted himself to Piety from his Youth, endeavoured likewise to procure the Salvation of others, and presided over several Communities of Monks. He was an Abbot threescore Years, and is chiefly known to us by his Epitaph, which is written by *Fortunatus*.

A. & S. S.
Bened. To. 1
p. 189.

To 4. conc.
p. 1567.

c. 10.

THE Council of *Girone* was held the Year following, viz. in 517, which in *Spain* was computed to be the Year 555. *John* of *Tarragona* presided again therein, with part of the same Bishops, making but seven in all, and these made only ten Canons.

IT was herein ordained, as before at *Epaona*, that the whole Province should follow the Rites of the Metropolitan City in the Celebration of Masses

Masses and Divine Service ; and that every Day after *Mattins* and *Vespers*, A.D. 517. the Priests should say the LORD's Prayer. It ordains two *Litanies*, of c. 2, 3. *Rogations* of three Days continuance, viz. on *Thursday*, *Friday* and *Saturday* ; during which they should abstain from Flesh and Wine : The first, the Week after *Whitsuntide*, and the second, the first *Thursday* in *Novem-* c. 6. *ber*. All Clerks, from the Bishop to the Sub-deacon, that have been ordained after their Marriage, shall separate themselves from their Wives, and in case they do not live apart, one of their Brethren shall reside with them, in order to bear Witness to the Life they lead. Those who being single, are ordained, shall not be allowed to have any Woman to manage their Household Affairs, a Mother or a Sister excepted. *John*, Bishop of *Tarragona*, intreated Pope *Hormisda* to give general Orders to the Bishops of *Spain* for the Observation of Discipline ; which the Pope did by a Letter, in which he exhorts them to ordain Bishops according to the Epist. 29. Canons, not to countenance *Simony*, nor to ordain any Person, through Easiness, who had been *simoniacally* elected ; and lastly, to hold Councils at least once a Year. To this Letter he joined another written to *John* in particular, in which he commends his Zeal, and makes him his Vicar in *Spain*, Epist. 24. saving the Rights and Privileges of the several Metropolitans. These two Letters are dated on the second of *April*, 517, under the Consulate of *Agapitus*, and seem to have been written before the holding of the Council of *Girone* ; for *John* of *Tarragona* was in *Italy* when he wrote to the Pope. The Pope made likewise *Salust*, Bishop of *Sevil*, his Vicar in *Eætica* and *Lusitania*, empowering him to assemble in Council the Bishops of those Provinces, whenever it should be necessary, and to determine any Difference that might arise between them, upon Condition of making a Report of it to him. Epist. 26.

IN the mean time Pope *Hormisda* received a Petition from the *Archimandrites* and Monks of the second *Syria*, in which they complained of the Persecution they laboured under from *Severus*. As we were going, said they, to the Monastery of *St. Simeon*, upon some Affairs relating to the Church (this is *St. Simeon the Stylite*) those evil Men way-laid us ; and rushing out on a sudden from their Ambush, they killed three hundred and fifty of our People, and wounded several others. They even murdered before the very Altars, those who had fled to them for Refuge ; they have set fire to the Monasteries, sending in the Night-time a multitude of seditious People, whom they had bribed, who have plundered them of the little they had. In the Narratives which our venerable Brethren, *John* and *Sergius*, will present to you, you will find a compleat Account of the whole. XXXII. Letters from the Monks of Syria to the Pope. To. 4. conc. p. 1461.

WE had sent them to *Constantinople*, hoping to have Justice done us for all the Outrages they have committed ; but the Emperor drove them away from thence in a shameful Manner, without condescending even to speak one Word to them ; which has plainly shewn us, that he himself is the Author of all these Evils.

WE therefore beseech you, most holy Father, to compassionate the Wounds which the Body of the Church has received, of which you are the Head, and to revenge the Contempt which has been shewn to the Faith,

Faith, the Canons, and the Council; you, to whom God has given the Power of Loosing and Binding. They go on, as though they addressed themselves to more Persons than one, *i. e.* not only to the Pope, but to the rest of the Bishops of *Italy*, and of all the *West*, agreeably to antient Practice. And as a Proof that they were *Catholicks*, they conclude with pronouncing Anathema to *Nestorius*, *Eutyches*, *Dioscorus*, *Peter Moggos*, *Peter the Fuller*, and *Acatius*.

A.D. 518. This Petition was subscribed by upwards of two hundred, as well Abbots, as Priests and Deacons; but of twenty six Abbots, the greatest Part do not stile themselves either Priests or Deacons. The first is *Alexander*, Priest and *Archimandrite* of *St. Maron*. *Theodoret* has written the Life of this Saint, and we see here, that his Monastery was the principal one of all his Province. The Pope answered his Petition by a long Letter, directed as well to the *Archimandrites* of the second *Syria*, as to the *Catholicks* of all the *East*, and therein exhorts them to continue steadfast in the Faith. This Letter is dated the tenth of *February*, after the Consulate of *Agapitus*, *i. e.* in the Year of our LORD 518.

Philoth. c. 16.

To. 1. conc.
P.

Epist. 30.

XXXIII.

Death of Anastasius,

Justin Empe.
ror.

Mar. chr. Vict.

Tur. chr.

Pasch. p. 330

Theod. lect.

p. 565. B.

V. S. Sab. n.
60.

Martyr. R.
4 Jul.

Prat. soir. c.

35. chr. Pasch.

p. 331.

Procop. anec.

c. 6.

Theoph. J.

141.

Theod. lect.

p. 565.

PEACE was not restored to the Church, but by the Death of the Emperor *Anastasius*, which happened in the same Year 518, under the Consulship of *Magnus*, the eleventh Indiction. In the Night of the tenth of *July* there was Thunder and Lightning around his Palace, which terrified him prodigiously; when flying from Place to Place, he was at last found dead on a sudden in a little Room, and the general Opinion was, that he had been struck with a Thunder-bolt. He was fourscore and eight Years of Age, of which he had reigned twenty seven. His Death was revealed to *Elias*, Patriarch of *Jerusalem*. For *St. Sabas*, who at that time was fourscore Years old, being gone on the ninth of *July* to visit him at *Aila*, to which Place he had been banished, he did not appear as usual, to eat at the ninth Hour, and to say *Vespers* together. But he said to *St. Sabas*, and to the rest who were with him, Do you all eat, for I have not Leisure to do it. And as *St. Sabas* endeavoured to detain him, he fell a weeping, and said, The Emperor *Anastasius* is just now dead, and I must depart in ten Days, to be judged with him. He afterwards gave some Rules for the Government of his Monasteries, and for a Week lived upon nothing but the blessed Sacrament and Wine mingled with Water: He was afterwards seized with a slight Fit of Sickness, and on the twentieth of *July*, after having given the Communion, read the Prayers, and answered *Amen*, he departed this Life, being fourscore and eight Years of Age. *St. Sabas* wrote down the Day, and at his Return to *Jerusalem*, he was informed of the Emperor's Death. The Church solemnizes the Memory of *Elias* on the fourth of *July*, and that of *Flavian*, Patriarch of *Antioch*, who had been banished for the same Cause, and died at the same time.

THE same Day that *Anastasius* died, *viz.* on the ninth of *July*, 518, *Justin* was saluted Emperor. He was a Native of *Bederiana*, bordering upon *Illyricum* and *Thrace*, of very mean Extraction. Having been a private Centinel, he gradually passed through all the military Posts, and was at last made *Comes Excubitorum*, or Captain of the Guards of the Palace.

Palace. *Amantius* the Eunuch, Præfect of the Chamber, who, under A. D. 518. *Anastasius*, had the chief Administration in his Hands, had entrusted *Justin* with the Distribution of great Sums of Money, in order to get *Theocritus*, his Confident, declared Emperor; but *Justin* employed the Money to serve himself, and afterwards made away with *Amantius* and *Theocritus*. He was threescore and eight Years of Age when he assumed the Imperial Dignity, and was so very ignorant that he could not read, but was at the same time a good *Catholic*. His Wife's Name was *Lupicina*, but the People gave her that of *Euphemia*, after she was Empress.

THE Sunday after the Election of the Emperor *Justin*, which was the fifteenth of July, Anno Dom. 518, the eleventh Indiction, the Patriarch *John* being entred, as was the Custom, with his Clergy into the great Church at Constantinople, and standing near the *Ambo*, or Pulpit, the People shouted, Long live the Patriarch, Long live the Emperor, Long live the Empress; Wherefore do we still continue excommunicated? Why have we not communicated for so many Years past? We are resolved to receive the Communion from your Hands. Go up, go up into the Pulpit: Perswade your People; we have desired the Communion these many Years. You your self are a *Catholic*, what are you afraid of? Drive away *Severus* the *Manichee*; let the Bones of the *Manichees* be dug up; publish immediately the holy Council. St. Mary is the Mother of God, whoever continues silent is a *Manichee*. The Faith of the Trinity is victorious; the Emperor is a *Catholic*, what then are you afraid of? Long live the new *Constantine*, Long live the new *Helena*. *Justine Auguste, tu vincas*: They repeated these Words in Latin, but had uttered all the rest in Greek, which was the Tongue they generally spoke.

THEY continued to break out into several Acclamations of the same Nature, saying to the Patriarch, Either go out, or publish immediately the Council of *Chalcedon*. Anathema to *Severus* the *Manichee*, the new *Judas*. After they had for a long time cried out in this manner, and repeated the same Acclamations, the Patriarch *John* said to them; My Brethren, have Patience till such time as we have saluted the holy Altar, which being done, I will give you your Answer. We have here an Example of the Custom which was observed at the beginning of the Mass, to kiss the Altar, before the People were saluted. The Patriarch, therefore, with his Clergy, went into the Chancel, and the People continued to cry out, We conjure you; you shall not stir out till you have pronounced Anathema to *Severus*. Drive him away, we conjure you. Upon which the Patriarch went up into the Pulpit, and said, You are sensible, my dear Brethren, how many Battles I sustained when I was Priest, for the sake of the *Catholic* Faith, and which I will sustain till Death. You must, therefore, not make any Noise or Mutiny, for nothing has been done against the Faith; no one dares to anathematize the holy Council. We look upon all those Councils as orthodox, which have confirmed the *Nicene* Creed; and particularly the three following, viz. the Council of Constantinople, the Council of *Ephesus*, and the great Council of *Chalcedon*.

THOUGH

A. D. 518. THOUGH this Answer had been made them, they still continued the same Acclamations for several Hours together, and added, The Feast of the Council of *Chalcedon*, proclaim it immediately. We will not go away till you have pronounced it; we will stay here till the Evening; proclaim the Festival for to Morrow. The Patriarch proposed to them the waiting for the Emperor's Consent; but the People insisted to have the Festival declared that Moment; whereupon *Samuel* the Deacon did it as follows; We make known to your Charity, that to Morrow we shall solemnize the Memory of our holy Fathers the Bishops, who met together at *Chalcedon*, and who, with those of *Constantinople* and of *Ephesus*, have confirmed the *Nicene Creed*, and we will assemble in this Place. The *Greeks* still solemnize on the same Day, *i. e.* the *Sunday* that falls nearest to the sixteenth of *July*, the Memory of the six hundred and thirty Fathers that composed the Council of *Chalcedon*, and at the same time that of the rest of the general Councils. The People still continued to shout with one Voice for a long time together, Let Anathema be immediately pronounced against *Severus*, the Enemy of the *Trinity*, the Enemy of the Fathers, who has anathematized the Council of *Chalcedon*; we will not stir out till we are answered. Then the Patriarch *John* caused Anathema to be pronounced against *Severus*, with the Consent of all the Bishops then present, of whom twelve are named, the Chief of whom are *Theophilus* of *Heraclea*, and *Theodorus* of *Gangra*. It was pronounced in the following manner, All the World knows that *Severus* is become guilty, for having separated himself from this holy Church. We therefore, pursuant to the Canons of the Fathers, look upon him as an Alien, and one who is condemned for his Blasphemies, and we anathematize him.

p. 182.
Menolog.
16 Jul.

XXXV.
Acclamations
on the 16th of
July.

Sup. n. 11.

p. 133.

THE next Day, which was *Monday* the sixteenth of *July*, the Festival of the Fathers of *Chalcedon* was celebrated; and when the Patriarch was entered and come near the Pulpit, all the People shouted, Long live the Emperor, restore the Relicks of *Macedonius* to the Church; meaning those of the last Patriarch of that Name, who had died in Banishment. Restore to the Church those who are still in Exile for the Faith. Let the Bones of the *Nestorians* be dug up; let the Bones of the *Eutychians* be dug up. Who is this *Nestorius*? We don't know any such Person; Anathema to him, and to *Eutyches*. Drive away the *Manichees*, drive away the two *Stephens*; bring the Relicks of *Macedonius*; restore the Name of *Macedonius*. Be so good as to declare our Acclamations to the Emperor. Drive away *Amantius*; drive away the Shame of the Palace.* Restore the Names of *Euphemius* and *Macedonius* to the Church. Send Synodical Letters to *Rome*. Restore the Names of *Euphemius* and *Macedonius*, make the Festival compleat and perfect; drive away all those who bore false Witness against *Macedonius*. Insert the four Councils in the *Dypticks*. *Leo*, Bishop of *Rome*, in the *Dypticks*. Bring the *Dypticks* into the Pulpit.

THE Patriarch answered, We Yesterday did every thing to your Satisfaction, and we will do the same to Day. We ought to lay down the Faith as an immoveable Foundation; it will be of Service to us for the uniting of the Churches. Let us all, therefore, with one Voice, glorify the
holy

holy and consubstantial *Trinity*. But the People continued to cry out, A. D. 518. Let it be done immediately; no one shall stir out. We conjure you, we shut the Doors. You no longer dread *Amantius* the *Manichee*; *Justin* is Emperor, Wherefore then should you be afraid of *Amantius*? They continued to break out into such like Acclamations, when it was answered them, You are sensible that we have always done all that lay in our Power to satisfy you; but to the end that our Proceedings may be Canonical, suffer us to assemble the Bishops, and to receive the Emperor's Order; for we will declare to him your several Acclamations. But the People shut the Doors, and continued their shouting; which at last obliged the Patriarch to take the *Dypticks*, and to insert in them the four Councils of *Nice*, of *Constantinople*, of *Ephesus*, and of *Chalcedon*; the Names of *Euphemius*, and of *Macedonius*, Patriarchs of *Constantinople*, and that of Pope *St. Leo*. Then the People cried out with one Voice, Blessed be the LORD GOD of *Israel*, who has visited and delivered his People; continuing the same a long time, and singing alternately. They then caused the Chanters to go up into the Pulpit, when they chanted the *Trisagium*, and the Emperor stayed to hear them; for according to the *Greek Liturgy*, it is sung at the beginning of the Mass, before the Epistle. After the Gospel was read, the Mass of the *Catechumens* being ended, and the Doors shut, the Creed was repeated as usual, and the Time for reading of the *Dypticks* being come, all the People flocked, with great Silence, about the Altar, for the better hearing of them. As soon as the Deacon had repeated the Names of the four Councils, and of the Archbishops *Euphemius*, *Macedonius* and *Leo*, they all cried with a loud Voice, Glory to thee, O LORD; after which they ended the Mass without Interruption. This is what happened in the great Church at *Constantinople*, on the fifteenth and sixteenth of *July*, in the Year 518, and Acts thereof were drawn up.

P. 186.

Liturg. Chry-
lost.

IN order to ratify in an authentick manner what the People had thus required to be done, the Patriarch *John* assembled a Council at *Constantinople*, consisting of all the Bishops that were in the City, whose Number amounted to forty; and the Abbots of the City presented a Petition to the Council, to the same Effect. This Petition was subscribed by fifty four Abbots, all of them Priests except *Euethius*, Superior of the *Aemetes*, who was only in Deacon's Orders. The first is *Alexander*, Exarch of all the Monasteries, and in all probability Abbot of *St. Dalmatius*. The second is *Constantine*, Abbot of *Dius*, who subscribed only a Cross with his own Hand, and caused *Stratonicus*, who held the second Rank in the Monastery, to write his Name and his Subscription. *Diogenes*, Abbot of the Monastery of *St. Thalassius*, surnamed of the *Bare-footed*, did the same because of his great Age.

XXXVI.

Council of
Constantino-
ple.

To. 5. conc.
p. 170. E.

THE Council held on the twentieth of the same Month of *July*, 518, the eleventh Indiction, under the Consulship of *Magnus*, did Justice on the several Heads contained in this Petition; the first of which was the re-inserting the Names of *Euphemius* and of *Macedonius* in the *Dypticks*. Upon which they examined the Proceedings against them; when looking into the Acts, they found them irregular, and saw that they had not been

p. 163. D.

A. D. 518. driven away for having made any Innovations with respect to the Faith. Wherefore they judged the Demand made by all the People and the Monks to be just and reasonable; and to comply with it, it was ordained that the Memory of these two Patriarchs should be restored to the sacred Tables; as likewise that of St. Paul, banished under Constantine; of St. John Chrysostom, and of St. Flavian; and in Consequence of this, it was ordained, that all those who had been either banished, or drove away, for the Cause of Euphemius and of Macedonius, should be also recalled and restored to their Places.

It was likewise judged reasonable, and conducing to the Peace of the Church, to insert in the *Dypticks* the Names of the four general Councils, and of Pope St. Leo; because the Council of Chalcedon had approved his Faith equally with that of St. Cyril, whose Name was inserted in the *Dypticks*. As to Severus, the Pseudo-Patriarch of Antioch, the Council caused his Discourses to be read, where, among the rest, the following Words were found; We pronounce Anathema to all that has been determined at Chalcedon, by the Council that was assembled there at that time, and by those who have defended it. After these Words of Severus had been read, the Council of Constantinople declared, that he merited an eternal Anathema; was fallen from every Function and every Name of Priest or Christian, and deprived of all Communion, as being a Blasphemer and Calumniator of the holy Councils. The Council of Constantinople having thus made these Ordinances, on the Petition of the Monks, wrote a Synodical Letter thereof to the Patriarch John, who had not assisted in it, to the end that he might report the whole to the Emperor, the Empress, and the Senate. This Letter is subscribed by all the forty Bishops, of whom the Chief are Theophilus of Heraclea, Stephen of Nicomedia, Basiliscus of Cyzicus, Anastasius of Nice, Marcian of Chalcedon, Theodorus of Gangra, Hypatius of Claudiopolis, and Cyriacus of Tyana.

To. 5. conc.
p. 162. E.

XXXVII.
Re-union ac-
cepted at Je-
rusalem.

To. 5. conc.
p. 186.

Ibid.

Vita S. Sab.
p. 60. p. 326.
B.

THE Patriarch John of Constantinople, wrote to John, Patriarch of Jerusalem, and to all the Metropolitans who were assembled there, to acquaint them with this good News; *i. e.* with the Acclamations of the People of Constantinople, with the Petition of the Monks, and the Decree of the Council, the Acts whereof he sent to them with great dispatch, beseeching them to ratify them. John of Constantinople wrote in like manner to Epiphanius, Bishop of Tyre, and his Letters were accompanied with the Orders of the Emperor Justin, to recall all those who had been banished by Anastasius, and to insert the Council of Chalcedon in the *Dypticks*.

THESE Orders being come to Jerusalem, St. Sabas hastened thither; a numberless Multitude of Monks and Laymen flocked to it; the Bishops held their Council there, and they celebrated a Festival on the sixth of August; they published the Emperor's Orders, and inserted the four Councils in the *Dypticks*. John of Jerusalem wrote a Synodical Letter, on that Subject, to John of Constantinople, in his own Name, and those of all the Bishops of the three Palestines. It is subscribed by thirty three, whereof the Chief are John of Casarea, and Theodosius of Scythopolis, though they did not assist at the Council of Jerusalem; but the Patriarch

To. 5. conc.
p. 187. C.

John

John sent St. Sabas to them, together with some other Abbots of the A. D. 518.
Desart. Vita S. Sab.
n. 61.

At Tyre the People were particularly exasperated against a Monk named John, Mansionary of the Church of the blessed Virgin, who having treated privately with the *Schismatics*, went to *Antioch*, yielded himself to *Severus*, and subscribed with his own Hand the Anathema to the Council of *Chalcedon*, and the Letter of St. *Leo*. Being afterwards returned to Tyre, he delivered up to the *Schismatics* the Church of the blessed Virgin, where he held unlawful Assemblies, and went so far as to administer Baptism in it, to the great Scandal of the People, who at that time saw Persons newly baptized come out from two Places, a Thing wholly unprecedented. They at last raised a Sedition, when the *Schismatics* threw Stones at the Cross; several Clerks and Laymen were wounded, and *Epiphanius* the Bishop had like to have lost his Life. XXXVIII.
Union at Tyre.
Epist. Epiph.
To. 5. conc.
p. 198. B.

THE Letters from *Constantinople* were brought into the old Church on the twenty eighth of the Month *Loüs*, the six hundred forty third Year of Tyre, the twelfth Indiction; i. e. on Sunday the sixteenth of September, Anno 518. After the Gospel was read, *Sergius* the Deacon read the Letters from *John* of *Constantinople*, from *Theophilus* of *Heraclea*, and from the Council of *Constantinople*, to *Epiphanius* of Tyre; and afterwards the Synodical Letter to *John* of *Constantinople*, containing the Anathema pronounced against *Severus* of *Antioch*. Then the People assembled in the Church of Tyre, shouted aloud, Long live the Emperor, Long live the Empress, Long live the Senate, the Præfects, Count *John*, the Patriarch *Epiphanius*; for this is the Title they give their Bishop. GOD alone has done this. Here is the Faith; one GOD, one Faith. When directing themselves to *Epiphanius* - - - Do as the Council has done; whoever does not speak, is not faithful. Long live *Vitalian* the Patrician. Go up, pronounce Anathema to *Severus* and *John* the Monk. To. 5. conc.
p. 202. E.
p. 203.

EPIPHANIUS the Bishop, being got into the Pulpit, the People still continued to shout; It is GOD who has seated you there; one GOD, one Faith. Cause the Bishops to go up; which they did, and these were *John* of *Ptolemais*, *Theodorus* of *Porphyreone*, and *Elias* of *Rachlene*; and the People still continued to shout, Long live *Epiphanius* the Patriarch; you have suffered Martyrdom, as the Saints have done, and your Faith has triumphed. The Mother of GOD has driven away *Severus*, who vexed the Churches; drive the *Schismatics* out of the City; drive away the *Egyptians*, our Emperor is orthodox. Take away the Den of Thieves; take away, burn the Den of *Schismatics*, and afterwards drive away the heretical Bishops; *Justin* is Emperor over us, we have nothing to fear. Drive away the *Acephali*. Had they been victorious, we were all dead Men; take the Mother of GOD; meaning that the Bishop ought to take Possession again of the Church of the blessed Virgin, which at that time was in the Hands of the *Schismatics*: Wherefore they continued to cry, Go in, purify the holy House. Let us go to the Mother of GOD; let the Relicks of *Flavian* be brought hither. The Person mentioned under the Name of *Flavian* in this place, is he who had been formerly Patriarch of *Antioch*, whom *Severus* had drove away, and who afterwards p. 206.

A. D. 518. died in Banishment. The People continued - - - Let us go to the holy *Mary*; Give us the Cross. They have stoned the Cross; the Cross has overcome. Come, let us go in; declare the Festival.

p. 207.

EPIPHANIUS the Archbishop said, I beseech you to have Patience, and suffer us to anathematize the *Acephalus*: He afterwards added, We teach the Faith which the Apostles taught us; and which our Fathers have received from them, as well those of *Nice*, as those of *Constantinople*, of *Ephesus*, and of *Chalcedon*; and we pronounce Anathema to all *Hereticks*. He repeats the Names of those who have opposed the Incarnation; after which he adds, And in like manner we pronounce Anathema to the impious *Severus*, that *Acephalus* as well as *Schismatick*, for having anathematized our holy Fathers, and occasioned *Schisms* in the Church. The People interrupted him, crying aloud, It is GOD who has done it; one GOD, one Faith for the Peace of the Churches. Long live *Epiphanius* the Archbishop. Pronounce Anathema to the *Mandrite*. The Archbishop went on, saying, We likewise pronounce Anathema to *John*, who is an apostate Monk ever since the time he received the impious Doctrine of *Severus*. Let them both be Anathema, and accursed in the Name of FATHER, SON and HOLY GHOST; in Heaven and in Earth; in this World and in the next, *Amen*. The People cried, *Amen, Amen, Amen*, and added several other Acclamations, and, among the rest, these following; *Anastasius* is no more; *Justin* has the Sovereignty. *Anastasius* was a *Manichee*, but *Justin* is not. *Amantius*, that Enemy to the *Trinity*, is dead.

p. 210. B.

AFTERWARDS *John*, Bishop of *Ptolemais*, said to the People, We pronounce Anathema to all those whom the most holy Archbishop has anathematized; and in particular to *Severus*, and *John* the *Mandrite*, adding the rest of the Formulary, in the same manner as the Archbishop. *Theodorus*, Bishop of *Porphyreon*, repeated the same, and afterwards *Elias* of *Racblene*. The People answered with Acclamations, still insisting that they should perform the Office in the Church of the blessed Virgin. Then the Archbishop said to them, It is late, we must perform the Service of the Liturgy. It is enough, for we have still a great many Things to read over. Next *Sunday*, GOD willing, we will read the rest in the Church of our Lady, and we will again pronounce Anathema to the *Acephalus* and his Followers. Afterwards *Zacharias* the Archdeacon published the Festival in these Words, Be it known to your Charity, that on *Sunday* next, to the Glory of our Lord JESUS CHRIST, and of our Lady the Mother of GOD; for the Safety and Prosperity of the Emperor *Justin*, of the Empress *Euphemia*, of the high Powers, of *John* the holy Archbishop of *Constantinople*, and of the Council assembled there; we shall assemble together in the Church of the blessed Virgin, of *Jampsoupe*. We will meet together here in the Morning, in order to proceed thither with singing, wax Tapers and Incense; every one will be sure to be there - - - The Archbishop added, On *Saturday* Evening we shall perform the Office of the *Vespers* in the same Church of the blessed Virgin. Then Silence being made, they made an end of the Mass.

p. 211.

EPIPHANIUS the Archbishop, and the Bishops under his Jurisdiction, wrote afterwards to the Council of *Constantinople*, in answer to the Letter they had received from thence, by which the Condemnation of *Severus* was approved. They expatiate upon his Crimes, and say, He has excommunicated several Clerks, without the Consent of their Bishops, and admitted those to his Communion whom they had excommunicated, and given them Leave to perform their several Functions. He has degraded to the Rank of Deacons several Priests, who had been ordained by Bishops, whom he was not able to draw away. He has ordained *Chorespiscopi* and *Mansionaries* in other Dioceses; and has permitted *Stephen*, Bishop of *Orthofias*, to ordain in the Diocese of *Antaradus*, although *Theodosius* was still living. At *Antioch*, the Bishop *Severus* has squandered away the Money belonging to the Church, and has employed those who subsist on Alms to raise Seditions. The Bishops declare afterwards in what manner they receive the four Councils, and St. *Leo's* Letters; and require that the Body of *Flavian* the Patriarch be brought to *Antioch*, and his Name inserted in the *Dypticks*. This Letter was subscribed by *Epiphanius* of *Tyre*, *Andrew* of *Sidon*, *John* of *Ptolemais*, *Theodorus* of *Porphyreone*, *Elias* of *Zenopolis*, besides several other Bishops, whose Names are not mentioned.

THE Clergy of *Antioch* wrote also to *John*, Patriarch of *Constantinople*, and to his Council, to complain against the Crimes which *Severus* had committed. No one, said they, is ignorant how many Monks he has put to Death by the Hands of the *Jews*. It was a dreadful Spectacle to see the Bodies of upwards of three hundred Men, who were grown old in the Labours of the *Ascetic* Life, naked and deprived of Burial, and exposed to Dogs and Birds of Prey. Nor is he less guilty in what he did in Hospitals; for he has built Prisons in them, where, in dark and gloomy Places, he has caused the Faithful to be scourged to Death. The whole City knows what he has done to the Fountains of *Daphne*, exercising magical Incantations, and offering Incense to evil Spirits. Neither has he spared the holy Altars, or the sacred Vessels, some of which he has broke to pieces, and melted down others, in order to distribute them among Persons as wicked as himself. Among other Things he has taken, are the gold and silver Doves that hung over the sacred Fonts, and the Altars; saying, That it is not lawful to represent the HOLY GHOST under the Figure of a Dove. He has spent all the Revenues of the Church, mortgaged the Houses and the richest Estates, and loaded it with Debts. We therefore beseech you to deliver us from this wicked Man, and to punish him according to the Canons and the Civil Law; and to take Care that the little which remains be secured, by perswading the Emperor to dispatch forthwith Persons of known Probity, in order to seize those who have the Administration of these Possessions, and who have converted a great part of them to their own private Advantage; to make them give an Account of the whole, and to put the Overplus into good Hands. We likewise intreat you to intercede for our Brethren the Bishops, the Clergy, the Monks, and the Laity, in order to get them recalled and restored to their several Places. It is plain from hence, that

A. D. 518.

XXXIX.
Complaints against Severus of Antioch.

p. 104.

p. 195.

p. 199.

p. 118.

p. 159.

V. Sup. Lib.

xv. n. 36.

A. D. 518. the Edict for recalling all those who had been sent into Banishment, had not yet been carried to *Antioch*. This Letter is subscribed by fourteen Priests, Deacons, and others of the Clergy of the Church of *Antioch*, and by twelve Monks of so many different Monasteries.

XL.
Complaints a-
gainst Peter
of Apamea.
p. 215.

p. 219. D.

THE Bishops of the second *Syria*, wrote also to *John* the Patriarch, and to the Council of *Constantinople*, against *Severus*, and *Peter*, Bishop of *Apamea*; declaring that they have anathematized, deposed and excommunicated them; and requiring to be delivered from their Oppressions, by the Emperor's Authority. This Letter was subscribed by a great Number of Bishops, but the Names of five of them only are mentioned. As a Proof of the Crimes of which *Peter* of *Apamea* was guilty, they sent to *Constantinople* the Proceedings against him, before Count *John*, Governour of the Province; wherein, by the Depositions of several Priests and other Clergy of the Church of *Apamea*, the following Facts are proved. After the Death of *Rufinus*, Steward of the Church of *Apamea*, *Peter* the Bishop assembled the whole Body of the Clergy, and required them to declare before GOD, if he had done any Injury to the Church, during the Time of his Administration. *Antoninus* the Priest declared several Articles, which amounted in all to a large Sum of Money; and after several Debates, the Bishop obliged the Heirs of *Rufinus* to compound in the Sum of three hundred Pence of Gold, and pronounced Anathema to all those who should break this Agreement: Though even, said he, the Apostle St. *Paul* himself should rise from the Dead, and come and sit down on this Seat. Nevertheless, notwithstanding this Execration, he himself infringed the Contract, and exacted from *John*, who had inherited the Estate of *Rufinus*, a Promise to pay him fifty Pence of Gold.

p. 231. B.

ON *Easter-Eve*, as the Office was celebrating in the Baptism of the Church of the Virgin, the *Catechumens* being undressed and bare-footed, and the Deacons exercising them, *Peter* the Bishop came in, and obliged all the Congregation to go out; after which he brought in one *Mary* of *Emesa*, formerly an Actress, whom he said was now a Nun, but had neither been baptized, nor was a *Catechumen*. He continued here with her alone, for many Hours together, and brought her several times in this manner into the *Baptistery*, notwithstanding that the sacred Fonts were uncovered. On the Feast of the *Epiphany*, having assembled the whole Body of the Clergy in the private Hall, he said to *Julian* the Deacon, Wherefore do you not pronounce Anathema to the Council of 630? i. e. to that of *Chalcedon*. *Julian* replied, As the Emperor is a *Catholic*, I comply with his Belief, and pronounce Anathema to those who anathematize the Council. Upon which *Peter* the Bishop rose up in a Rage, and forbid *Julian* to administer any of the sacerdotal Functions. These Facts were proved in the Information that was brought against *Peter* of *Apamea*.

p. 222. E.

SEVERAL other Facts are set down in the Petition of the Clergy of *Apamea*, which was the Foundation of this Information; and speaking of the Affair of *Mary* of *Emesa*, who had been introduced into the *Baptistery* in contempt of the *Catechumens*, they have the following remarkable Words; All those who are initiated into the holy Mysteries, know with what holy Fear those who fear God are seized, when they are just going to receive Baptism; when the Light begins truly

truly to enlighten their Souls, and they are freed from the cruel Slavery of A. D. 518. the evil Spirit. Their Posture is a Proof of their Disquietude. They stand up with their Eyes cast on the Ground, their Hands closed, trembling and resisting the Artifices of the Devil, and waiting to be delivered once for all by Baptism. Several other Churches declared at that time for the Council of Chalcedon, and there were computed two thousand five hundred Bishops, who had rati-fied it by their Letters, under the Reign of the Emperor Justin.

Dial. Rust.
Diac. in fine.
Bibl. P. P.
Paris To 4.
p. 1047. A.

BUT the Affair of greatest consequence to the Church, was the re-union of Constantinople to Rome, from which it had been separated thirty four Years. And to effect it, the Emperor Justin had already notified his Election to Pope Hormisdas, by a Letter dated the first of August 518, intreating him at the same time to concur with the Desires which John of Constantinople, and the other Bishops had, to bring about the re-union, and to send such Bishops as might be capable of effecting it. The Letter of John the Patriarch, which was dispatched at the same time with this, contained his Declaration, that he received the four general Councils, and that the Names of St. Leo and Hormisdas had been inserted in the Dypticks. Justinian wrote also to the Pope on the same Head, and observed that every Difficulty was removed except that which related to the Name of Acacius. Justinian was the Emperor's Nephew and Son of his Sister Vigilantia, and had the greatest Credit with him. These Letters were brought to Rome on the twentieth of December of the same Year 518, by Gratus, the Comes Consistorii. In compliance therewith, Pope Hormisdas went to Ravenna, to King Theodoric, and, by his Advice, he sent a third Legation to Constantinople, consisting of five Persons, who were Germanus, Bishop of Capua, who had been sent thither in the Time of the Emperor Anastasius; John, Bishop of another Church, Blandus the Priest, Felix and Dioscorus Deacons. These he intrusted with several Letters for the Emperor Justin, for Euphemia the Empress, John Patriarch of Constantinople, his Archdeacon, and his Clergy; for Count Justinian; for Celer and Patricius, two of the greatest Persons of his Court; for the Præfect of the Prætorium residing at Thessalonica, where the Legates were ordered to go; and two illustrious Ladies, Anastasia and Palmatia, who had suffered Persecution for the Faith under Anastasius the Emperor. The Legates were charged likewise with Instructions, of pretty near the same Tenor with those of the first Legation in the Reign of the Emperor Anastasius; but with few Cautions, because the Pope knew very well that the Scene was changed, and that the Emperor Justin sincerely wish'd the Peace of the Church, the Pope orders these his Legates, to receive to their Communion all those Bishops who should subscribe the Formulary, of which they were the Bearers, and whereof the first Words were as follows - - The Beginning of Salvation is to keep the Rule of Faith - - Anathema was pronounced therein to all the Hereticks and their Accomplices, and Acacius of Constantinople by Name. The Legates were to shew this Formulary to the Emperor, in case he desired it.

XLI.
Third Legation
from Rome
to Constanti-
nople.
To. 4. Conc.
p. 1469. D.

p. 1472.
Count p. 1473. D.

Lib. Pontif.
in Horm.
Sup. n. 22.

Epist. 32.
33.

Post Ep.
31. P. 1476.
Sup. 22.

A. D. 519.

p. 1486. E.

p. 1477. B.

THE Instructions go on - - If, at the same time that he consents to the Anathema pronounced against Acacius, he thinks it just that the Names of his Successors continue still in the Dypticks, because some of these were banished for having defended the Council of Chalcedon (these were Euphe-

minus

A.D. 519. *Acacius* and *Macedonius* (you shall represent to him, that it is not in your Power to change any thing in the Formulary, wherein the Followers of those who are condemned, are included. In case you are not able to make the Emperor to desist from this, do you at least keep to the following, viz. That *Acacius* be expressly anathematized, and the Names of his Successors passed over in Silence, and erased from the *Dypticks*. When this is done, you shall receive the Bishop of *Constantinople* to your Communion, and shall cause to be read before the People, the Libel which he, and the rest, whom God shall grant you to receive, shall have given; but in case this cannot be done, you at least shall cause it to be read in the private Hall, in Presence of the Clergy and of the Abbots. You shall afterwards intreat the Emperor to send his Letters, together with those of the Bishop of *Constantinople*, to the Metropolitans, in order to acquaint them, That that Bishop having made the Confession of Faith which had been sent by the Holy See, has been received to the Communion thereof, and to exhort them to do the same. In case the Emperor should shew some Difficulty in agreeing to this, the Bishop of *Constantinople* shall send his Orders to his Com-provincials, and the rest of the Metropolitans, to relate to them all he has transacted in Presence of those whom you shall send on your Part. And this you shall insist upon expressly, to the end that those who live at the greatest Distance may be acquainted with it.

XLII.
Voyage of the
Legates.
Suggest. 2.
p. 1484.

THE first Place the Legates arrived at, after their leaving *Italy*, was *Aulona*, called at this Day *Valona*, which is the first Port of *Macedon*. They here met with a favourable Reception from the Bishop, who promised to draw up, in conjunction with his Metropolitan, the *Libel* which the Legates desired. From thence journeying on through *Macedon*, they arrived at *Scampis*, where they were met by *Troius* the Bishop, his Clergy and his People, carrying wax Tapers in their Hands, and by the Soldiers, bearing Crosses; after which they assembled in *St. Peter's Church*. The Bishop subscribed the Formulary, which the Pope had sent, in Presence of his Clergy, and the Persons of the greatest Quality in the City; after which the Legates caused it to be read in publick by *Peter*, Notary of the Church of *Rome*. The People praised God, burst out into Tears, and gave the highest Testimonies of their Joy. *Germanus* the Bishop, who was one of the Legates, performed the Service of the Mass. Pope *Hormisdas's* Name was read in the *Dypticks*, but they did not repeat the Name of any suspected Person, and at the same time promised not to mention for the future any other but such as should have been received by the See of *Rome*. Mass being ended, and the Hour for going to Supper being come, the Legates were visited by the Counts *Stephen* and *Leontius*, whom the Emperor had sent to meet them, and who were to have gone as far as *Italy*, not knowing that they were already arrived in *Greece*. This *Stephen* was related to *Vitalian*.

3 Sugg. p.
1485. C.

THE Legates arrived afterwards at *Lignida*, rather *Lychnida*, where they met with the same Reception from *Theodoret* the Bishop, that they had before met with from the Bishop of *Scampis*: He gave in his *Libel*, which was read in the Church, and all was transacted agreeably to the Orders

Orders which the Pope had given, to whom the Legates gave an Account **A. D. 519.** thereof, on the seventh of *March*, Anno 519. At *Thessalonica* they had great Contests with *Dorotheus* the Bishop, who had always been looked upon as tainted with schismatical Principles. However, he seemed to be convinced by the Reasons they gave, and agreed to subscribe the Libel, but delayed to do it, upon Pretence that it was necessary that the Bishops under his Jurisdiction should be present at the executing it; promising, at the same time, to assemble them after *Easter*, which was nigh at Hand, and which fell on the thirty first of *March*, in the present Year 519. He therefore promised, that he would assemble his Council after the Holidays, when they should all subscribe together, in Presence of one of the Legates, who should come from *Constantinople* for that Purpose.

At length the Legates arrived at *Constantinople*, on *Monday* in the *Passion-Week*, which fell on the twenty fifth of *March*. A great Number of Persons of the highest Rank came out to meet them, at ten Miles Distance from the City, and, among the rest, *Vitalian*, Master of the Militia, the same who had withstood the Emperor *Anastasius*, together with *Pompey*, *Justinian* and several Senators, who all discovered an earnest Desire that Peace should be restored to the Church. As the Legates entered into the City, the People gave the utmost Demonstrations of Joy, carrying wax Tapers in their Hands, and breaking out into Acclamations in praise of the Pope. The next Day, which was on *Tuesday* the twenty sixth, they received Audience of *Justin* the Emperor, in Presence of the whole Senate, and of four Bishops deputed by the Patriarch of *Constantinople*. The Emperor received the Pope's Letters with the greatest Respect; after which he said to the Legates, Go and visit the Bishop of this City, and confer together in an amicable manner. To this the Legates answered, We have received no Orders from Pope *Hormisdas* to enter into Dispute; but we have with us a Formulary, which has been received by all those Bishops who were desirous of reconciling themselves to the See of *Rome*: Give Orders that it may be read, and in case any Difficulty happens to arise, we are ready to answer it. Then the Libel was read in Presence of the Emperor and the Senate; after which the Legates said, Let the four Bishops who are deputed here from the Bishop of *Constantinople* say, whether the Contents of this Libel are not to be found in the Ecclesiastical Acts. They replied, That the whole was true; then the Legates said, My Lord, they have eased us of a great Trouble, and have performed an Action truly worthy of themselves, in acknowledging the Truth. The Emperor said to the Bishops, And in case this be true, Why do not you yourselves do it? Some of the Senators added, We, for our parts, are Laymen; you say that this is true, first put it therefore in execution, and we will afterwards follow your Example.

Nothing was done on *Wednesday*, but on Holy *Thursday*, being the twenty eighth of *March*, the Patriarch of *Constantinople* came to the Palace, where a general Assembly was held. He received the Formulary which the Legates presented, and was at first for writing a Letter rather than a Libel; but after a little disputing, he agreed to draw up a short Preface, and to annex to it the Libel in the same Terms as the Pope had dictated it.

Sugg. Diofc.
P. 1489. B.

Sugg. Diofc.
Sug. Germ.
P. 1487. E.

XLIII.
Reunion of the
Church of
Constantino-
ple.

A. D. 519. The Preface was written by way of Letter, in which *John* declared, that he was fully agreed with the Pope in all Things; that he received the four Councils, and condemned all those who opposed them, though in the most minute Article. He subscribed, and dated it, viz. on the twenty eighth of *March*, the twelfth Indiction, under the Consulates of *Justin* and of *Eutbaric*, in the Year 519. The Legates sent two Copies thereof to the Pope, the one in *Greek*, and the other in *Latin*. So great was the Joy that the Emperor, the Senate, and the whole Assembly discovered on Occasion of the Re-union of the Church, that they even burst into Tears.

THEY erased from the *Dypticks* the Name of *Acatius*, and those of the Patriarchs following, viz. *Fravitta*, *Euphemius*, *Macedonius* and *Timothy*, and of the Emperors *Zeno* and *Anastasius*. All the Bishops who were at that time in *Constantinople*, gave in likewise their Libels; and the Legates took great Care not to communicate with any Person who had not before given in his. The same was done by all the Abbots, though several of them, indeed, shewed some Reluctance at the same time, and said, that it was enough their Archbishop had done it. However, after having disputed a long time, they yielded, and gave in likewise their Libels. This being done, they went from the Palace to the Church, which was filled with an incredible Number of People, and so great was the Joy shewn upon this Occasion, that the People themselves were astonished at it; the whole Church echoed with Acclamations in Praise of *God*, of the Emperor, of *St. Peter*, and the Pope; nor was there the least Sedition or Tumult, as those who were Enemies to Peace had threatned there should be. The Clergy of *Constantinople*, with Thanks to *God*, cried out, That so great a Number of People had never communicated together in the Memory of Man. The Emperor sent Letters, which gave them an Account thereof, into all the Provinces. On the other side, the Legates sent to the Pope an ample Relation thereof, of which *Pullio* the Sub-deacon was Bearer, telling him at the same time, that there remained only, to labour at the bringing over the Church of *Antioch* to the Unity of the Church. Thus an End was put to the Schism of *Constantinople*, after it had continued thirty five Years, viz. ever since the Condemnation of *Acatius*.

Sup. xxx. n.
35.

p. 1492, 93,
&c.
p. 1494. D.

Epist. 44. 45.

Epist. 51.

THE Letters from the Emperor and the Patriarch were accompanied by others from *Justinian*, from *Pompey*, from *Juliana* and *Anastasia*; *Pullio* the Deacon, who was entrusted with them all, arrived at *Rome* on the thirteenth of the Calends of *July*, under the Consulship of *Eutbaric*, i. e. the nineteenth of *June*, 519. Pope *Hormisdas* having received this happy News, he wrote an Answer to the Emperor, and to *John* the Patriarch, in which he exhorted them both to labour at the Re-union of the Churches of *Antioch* and of *Alexandria*: He wrote also to the Bishops of *Spain*, to give them an Account of all that had passed, the Acts whereof he sent to them, together with a Copy of the Formulary of the Re-union; to the end that they might know on what Conditions they were to admit those of the *East* to their Communion.

WHILE this Negotiation was carrying on, the Pope interceded very strongly in favour of three Bishops, who had been drove from their Sees for having been the first who had united themselves to the *Catholic* Church; namely

namely *Elias*, Bishop of *Cæsarea*, *Thomas* and *Nicostratus*. After having long prosecuted this Affair, *Justinian* answered him, That *Elias's* Successor was so vigorously supported by the People, that there was no Hopes of driving him away, and that *Elias* should wait with Patience for his Death; that *Thomas* and *Nicostratus* should be restored after the other Churches were united; and this was all the Pope was able to obtain. *Justinian's* Answer is dated the seventh of *June*, Anno Dom. 520.

A CATHOLICK Bishop was afterwards put into the See of *Antioch*, but this was not done without very great Difficulty, which was wholly owing to those who opposed the Union of the Churches. The Emperor was for *Dioscorus* the Deacon, one of the Pope's Legates; but he being an *Alexandrian*, the Pope thought it would be better to ordain him Bishop of *Alexandria*, than to send him to a remote and unknown Country. The Legates were desirous that a Bishop should be elected for the See of *Antioch*, among such of that Church as had not joined in the Anathema which *Severus* had pronounced against the Council of *Chalcedon*. The rest opposed it, saying, All those who joined in Communion with the Holy See are *Nestorians*; and it were better to trust to those who now return to it. At last, after several Disputes, that lasted upwards of three Months, the Emperor, by his own Authority, nominated one *Paul* a Priest of the Church of *Constantinople*, and took Notice, among other Particulars, that he having resided two Years at *Antioch*, had vigorously opposed the Heretick *Severus*; which Testimony was confirmed by that of all the Catholics. They were for ordaining him at *Constantinople*, but *Dioscorus* the Legate would not suffer it, asserting, that the Pope was resolved that he should be ordained upon the Spot, agreeably to antient Practice. The Legates notified this Election to the Pope, by a Narrative dated the twenty ninth of *June*, in the Year 519.

THE Emperor *Justin* sent Orders to *Irenæus*, Count of the *East*, whose Residence was at *Antioch*, to arrest *Severus*, the Pseudo-Patriarch, and to send him to *Constantinople*, there to answer for his Conduct. It is even said, that *Vitalian* had desired his Tongue might be cut out, for having aspersed him in his Sermons. But notwithstanding that Count *Irenæus* took the utmost Care to prevent *Severus's* flying out of *Antioch*, he nevertheless escaped from thence one Night of the Month *Gorpiaia*, Anno 567, of *Antioch*, i.e. in September, 519. He came to *Seleucia*, where going on Board a Ship, he crossed to *Alexandria*, where he met with *Julian* of *Halicarnassus*, who had already been driven from his See by the Emperor's Orders, as one who opposed the Council of *Chalcedon*. *Severus* and *Julian* met with the kindest Reception from *Timothy*, Bishop of *Alexandria*, who had succeeded *Dioscorus* the Younger. The Emperor sent also into Banishment *Xenaias* of *Hierapolis*, *Peter* of *Apamea*, and all their Accomplices.

SOME time after Informations, preferred by the Defender of the Church of *Antioch*, were brought to the Emperor *Justin*, declaring, that before *Sergius*, Bishop of *Cyprus*, came into the City, *Andronicus* the Priest and Defender, and *George* the Deacon, had taken the Image of *Theodore*, set it in a Chariot, and had brought it in this manner, singing Psalms as it passed

Epist. 53, 54.
55, &c.
p. 1526.

XLIV.
Severus driven from Antioch.
Sug. Diosc. p. 1512. E.
Epist. 54. ad Diosc.

Sug. Germ. p. 1514.

Sug. Diosc.

Evagr. IV. c. 4 Liber. bref. c. 19.

Theoph. p. 141. A.

XLV.
Image of Theodore honoured.
Conc. V. coll. 7. p. 560. C.

A. D. 519. passed along. Afterwards *Sergius* having taken Possession of the See of *Cyrus*, celebrated a Feast in Honour of the same *Theodoret*, of *Diodorus* of *Tarsus*, *Theodorus* of *Mopsuestia*, and of *Nestorius* the Arch-Heretic, to whom he gave the Title of Martyr. On the other side, the Deputies of *Sergius* presented other Informations to the Emperor, made by the Defender of *Cyrus*; declaring, that Festivals in the Name of any *Nestorius*, had never been either published or celebrated in that Place. Moreover, *Sergius*, and the rest of the Bishops of the Province of *Euphrates*, presented a Petition to the Emperor, by which they rejected the Name of *Nestorius*, renounced his Sect, and received the four Councils.

Ibid. 520.

THESE several Instruments having been read to the Emperor, he wrote to *Hypatius*, Master of the Militia of the Empire in the East, with Orders to call before him *Sergius*, Bishop of *Cyrus*, the Soldiers who were Witnesses in the Information made at *Antioch*, *Andronicus* the Priest, and *George* the Deacon, who had been accused of having honoured the Images, to get exact Informations of that Affair; and whether *Sergius* the Bishop, having been apprized of it, had admitted those Clerks to the Communion of the holy Mysteries; whether he had promised to celebrate the Festival of *Theodoret*, of *Theodosius* and of *Diodorus*, and particularly of *Nestorius*. This Letter was dated the seventh of *August*, under the Consulate of *Rusticus*, i. e. Anno 520. The Emperor sent one of his Agents, whose Name was *Thomas*, to see this Order put in execution, when *Sergius* the Bishop having being found guilty, was deposed, and drove from his Church.

XLVI.
The Legates ill
used at Thes-
salonica.
Sug. Germ.
p. 1509.
Sup. n. 42.

DOROTHEUS, Bishop of *Thessalonica*, assembled his Council, agreeably to the Promise he had made to the Legates, when they drew up Libels, containing the Particulars of the Re-union, and subscribed them in Presence of Count *Licinius*, who had been sent to *Thessalonica* upon another Affair. He even put his Signet to the Libels, and at his Return to *Constantinople*, told the Legates all that had been transacted there. An *Apocrisiarius* from *Dorotheus* was also at *Constantinople* at the same time, who desired the Legates to dispatch some Person to fetch the Libels. Accordingly they sent, as had been agreed upon, but something later: *John* the Bishop, one of the Legates, and *Epiphanius* the Priest were appointed for this Journey; and the Emperor, at their Intreaty, sent back with them Count *Licinius*.

BEING arrived at *Thessalonica*, Count *Licinius* gave *Dorotheus* Notice of it, who sent one *Aristides* a Priest, with two Bishops, whom he knew to be the only Persons that opposed the Union. They were first for entering into a Dispute with the *Romans*, saying, that some Articles wanted to be corrected. To this the *Romans* answered, That is a Thing out of our Power. In case you are willing to compleat the Union, we shall praise God for it; otherwise, as we have saluted you, we shall go on our Way. They separated, and returned the next Day, when the same Discourses were renewed. But before the *Romans* had made their Answer, or that they were entered into Dispute, the People threw themselves in a Rage on *John* the Bishop, the Pope's Legate. They murdered two of his Domesticks, and wounded him in two Places in the Head,

Head, and in his Sides; and they would have been all killed, had they A. D. 519. not fled for Shelter to the Baptistry of the Church of St. Mark, and been assisted by the Civil Arm. However, the People murdered also and tore to pieces a *Catholick* whose Name was *John*, who had entertained the *Romans* in his House, and had also separated himself from the Communion of *Dorotheus* the Archbishop, upon Account of the Council of *Chalcedon*.

THEY afterwards found out that *Dorotheus* had stirred up the People, by insinuating to them that the Church was going to be persecuted. Two Days before the Arrival of the *Romans*, he baptized upwards of two thousand Souls, though out of the Paschal Season, as if they had reason to fear that the Children would die unbaptized, and caused the *Eucharist* to be distributed to the People by whole Baskets at a time, and in such great Quantities, that they had where-withal to communicate for a long time; which is a plain Proof that it was still the Custom for the Laity, in case of Necessity, to carry the *Eucharist* to their respective Houses, to give themselves the Communion. After that these Insults had been offered to the Legates, *Dorotheus* tore to pieces before all the People, the Libel of the Union which he, together with his Bishops, had agreed to, crying out at the same time, I will never agree to it as long as I live, nor will ever consent to have it done. As the *Romans* were hid in the *Baptistry*, the *Schismatics* having debated among themselves, were resolved to put them on Board a Ship in the Night, under a Pretence that it was to rescue them from the Danger with which they were threatned; but their real Design was to throw them into the Sea. The *Romans* answered by *Demetrius*, and *Andrew* the Deacons, Every one knows that we are here with you, and if you really intend to save us, get five or six Senators, and Count *Candidus*, to send for us privately to Morrow, who will answer for us with their Lives and Fortunes; let them be informed where we are to be carried, and then we will do whatever they shall judge proper. The *Schismatics* made no Answer at this time, but the next Day they raised a fresh Tumult against them, which the *Romans* escaped, but with very great Difficulty.

AN Account of this being transmitted to *Constantinople*, all the *Catholicks* were greatly troubled at it; the Emperor promised that Justice should be done them, and accordingly gave Orders for the bringing of *Dorotheus* and the rest of the guilty Bishops to *Constantinople*. For the Legates declared to him, that the Pope could not look upon *Dorotheus* as invested with the Episcopal Authority, nor receive him to his Communion, nor those who communicated with him; but *John* the Bishop, and *Epiphanius* the Priest, who were still at *Thessalonica*, sent Instructions to the Legates at *Constantinople*, in which they said, If for our Sins, the Bishops who have been carried from hence should enter into *Constantinople*, they will not only see the Emperor, but will be restored to their Sees. For they have carried away so much Money along with them, that they will be able to blind not only Men, but Angels. If they go thither, which God forbid, they will tell as many Lies in our Absence as the Devil can possibly invent; for if they have committed so many outrageous Attempts in this Place before our Eyes,

Indic. p.
1522. D.

A.D. 519. Eyes, what will they not do in our Absence? In order therefore to disappoint their malicious Projects, order Things in such a manner, that in case it be necessary to come to an Audience upon that account, we may be present at it, in order that the whole World may be informed that we have been assassinated without a Cause; for we have Matter sufficient to prove them flagrant *Hereticks* before the Senate.

XLVII.
Pope Hormi-
da's Modera-
tion.
Epist. 62.

POPE *Hormisda* having been informed of these unhappy Proceedings, by other Hands than those of his Legates, wrote to them as follows; I do not complain so much against the People; for it is in the Emperor's Power to punish, as he shall think proper, the Injuries done to his Sovereignty, and to a *Catholick* Bishop. But what affects us, and which you are bound in Duty to labour at, is, that no Person may become a Convert without being able to give a Reason for it, or may have room to complain that the Prince obliges him to profess the Faith, without being perswaded of the Truth of it. Therefore since the Bishop of *Theffalonica* has refused to receive your Instructions, do you desire that the Emperor may be prevailed with to send him to *Rome*, to receive those of the Holy See, and to have all his Doubts cleared up by us. And in case he refuses to be instructed, he will plainly demonstrate with what Spirit he resists the Order of Heaven, and the Example the Prince sets before him. It is necessary also that the Emperor send *Aristides* the Priest along with him to us.

P. 1510. D.

This Letter is dated the thirteenth of *October*, 519. The Pope having afterwards received the Relation sent to him from the Legates, wrote another Letter to them, dated the third of *December*, 519, wherein he takes Notice, that he had been informed of the Emperor's having given Orders to *Dorotheus* to come to *Constantinople*; and recommends to them the prosecuting him, in order that he may be deposed, and to prevent their electing *Aristides* the Priest in his room. *Dorotheus* was by the Emperor's Orders carried to *Heraclea*, till such time as the Affair might be determined. The Pope's Legates desired, that, according to his Orders, he might be carried to *Rome* in Company with *Aristides* the Priest, to be there instructed in the *Catholick* Doctrine; but the Emperor answered, That it would not be proper to send them thither, because, as their Accusers were not there, they would thereby have the better Opportunity of clearing themselves. But while they had carried Matters thus far, *Dorotheus* was on a sudden sent back from *Heraclea*, without any Body's knowing in what manner. The Legates gave Advice of it to the Pope; and at the same time, that the *Easter* following, of which he was in doubt, would fall on the thirteenth of the Calends of *May*, i. e. the nineteenth of *April*.

Epist. 63.

Sug. Germ.
P. 1522.

The Emperor afterwards obliged *Dorotheus* to send Deputies to *Rome* in the Name of his Church, in order to give the Pope Satisfaction. *Dorotheus* wrote a Letter to the Pope, full of Compliments, wherein he asserts, that he has run the Hazard of his Life for the Sake of *John* the Bishop, which he said was plainly seen by the Informations that had been given in his Absence. The Pope gave him to understand by his Answer, that he was not to be imposed upon by his fair Words, and that *Dorotheus* could not justify himself in any other manner, than by returning with the rest to the Unity of the Church. This Letter is dated on the twenty ninth

To. 3. conc.
P. 155. C.
To. 4. p.
1539. E.

ninth of *October*, 520. Afterwards the Pope referred the Examination of A. D. 519. this Affair to the Bishop of *Constantinople*, with Power to put an End to it, in case those of *Thessalonica* acted as they ought to do. Thus he directs in his Letter to *Epiphanius* of *Constantinople*, dated the seventh of the Calends of *April*, under the Consulship of *Valerius*, i. e. the twenty-sixth of *March*, Anno Dom. 521.

POPE *Hormisdas*'s Legates being at *Constantinople*, they found that a very warm dispute was carrying on relating to the following Proposition, viz. One of the *Trinity* was crucified. The Persons who maintain'd it, were certain Monks of *Scythia*, whom Count *Vitalian* protected; and one of them who called himself *Leontius*, said that he was related to him. The most Learned among these was *John Maxentius*. These accused several Bishops of their Procedure, and among the rest, *Paternus* of *Tomi*; they likewise accused one *Victor* a Deacon, of holding erroneous Principles in opposition to the Faith, and presented to the Legates and the Bishops of *Constantinople*, a Libel against him. The Libel presented to the Legates is still extant; in it the Monks complain, that they were accused of creating some Additions to the Faith, because they propose several Sentences of the Fathers, in Opposition to those who were Enemies to the Council of *Chalcedon*. They gave at the same time a Declaration of their Faith, with respect to the Incarnation and Grace, which they submit to the Judgment of the Legates.

XLVIII.
Question by
the Monks of
Scythia. Sug.
Diosc. To. 4.
conc. p. 1612.
E. and P.
1519. Sug.
Germ. &c. p.
1514.

Bibl. PP. To.
4. p. 534

WITH relation to the Incarnation, they chiefly endeavour to refute *Nestorius* and *Theodorus* of *Mopsuestia*, and pretend that for the better effecting of the same, it must be said that one of the *Trinity* has suffered; asserting that the Fathers have spoken in this Manner: But they do not cite any express Passage, except one from *Proclus*, in his Letter to the *Armenians*. In the other Part, they establish original Sin, and the Necessity of Grace; and we find nothing in this Declaration but what agrees with the *Catholic* Doctrine.

NOTWITHSTANDING that the Pope's Legate had resolved not to concern themselves in any other Affairs, but that which they had been sent upon; they yet could not refuse the Request which *Vitalian* and the Emperor made them of going to the Patriarch of *Constantinople*, in order to examine this Matter, and to endeavour to make it up. They therefore met together. The Patriarch took the Council of *Chalcedon*, and read publickly the Determinations thereof, saying, Let no one say any thing else to me, the Man who follows this may be a *Catholic*. *Victor* the Deacon said, I believe it; as likewise the Letter of Pope *Leo*, and those of *St. Cyril*, which are mentioned in the Council. I subscribe with my Hand, and affirm by Oath, that I do not maintain any other Opinion. The Monks of *Scythia* said, Let it be added, One of the *Trinity*. The Pope's Legates answered, We cannot add, what is not determined in the four Councils and *St. Leo's* Letters. But this Answer displeased the *Scythians*.

VITALIAN sent afterwards for *Victor* to come to him, and the Patriarch of *Constantinople*, but without the Legates, who were ignorant of

A. D. 519. of what passed between them : All that they observed was, that *Victor* attended them no more, and that the Affair had not been examined. After that several Conferences between the Legates and the Monks of *Scythia* had been held to no Purpose : The Emperor, in a publick Assembly, in which the Legates were present, reconciled *Paternus* the Bishop to *Vitalian*, and obliged his Accusers to ask his Pardon, as being their Bishop. They likewise sought for the Monks, in order to bring them to a Reconciliation; but they withdrew from *Constantinople*, and went to *Rome*, in hopes of getting their Proposition confirmed; One of the *Trinity*, and certain others, by the Pope's Authority. The Legates gave him Notice thereof, by a Narrative dated the twenty-ninth of June, Anno 519, and accused the Monks of *Scythia*, of having chiefly opposed the Election of a Bishop of *Antioch* in the room of *Severus*.

Sug. Germ.
P. 1514 D.

P. 1513.

THEY at the same Time gave their Opinion, with respect to the Propositions of the *Scythians*; We do not find it, said *Dioscorus* the Legate, either in the Councils, the Letters of St. *Leo*, or the Practice of the Church. The Emperor *Anastasius* would have obliged the *Catholicks* to receive it; and the Disciples of *Eutyches* proposed it to the Council of *Chalcedon*. But my Opinion is, that it will be necessary, for the Peace of the Churches, to answer them, That the Council and St. *Leo's* Letters are sufficient for us. We are resolved, and it is our Duty, not to introduce any new Doctrine into the Church. They will say, We receive the Council of *Chalcedon*; but we hope that you will cause it to be explained to us: Not but that they understand it; but it is a meer Artifice, in order to engage us to dispute upon it. Now, in case this be done, and any new Article be added; this, in my Opinion, will be destroying all that has been already done.

p. 1516.
propitia.

p. 1517. Ut
pleniss.

COUNT *Justinian* opposed the Monks of *Scythia*, probably in Opposition to *Vitalian*, who was their Protector; and whom he looked upon as his Rival. He wrote to the Pope on this Subject, and therein treated them as so many Shufflers, who endeavoured to interrupt the Tranquillity of the Church, by new Doctrines and idle Discourses; he intreats him to give them a Reception suitable to their Deserts, and to drive them far from him. Their Names, said he, are *Achilles*, *John*, *Leontius* and *Mauritius*. In another Letter, probably after having examined the Matter better, he desires the Pope to give his Decision, and to send away those Monks; and afterwards adds, It is but a meer Dispute about Words, all the *Catholicks* agree in the same Sense; but we shall look upon whatever you determine, as the *Catholic* Doctrine.

XLIX.
The Pope's
Letters.
Epist. 66.

Epist. 67.

THE Pope answered, I intended to have immediately dismissed these Monks concerning whom you write; but they took GOD to witness, that in case they returned to *Constantinople*, their Lives would be in Danger in their Journey. For which Reason, I did not cause them to be drove away, and thought it would be proper to stay till such Time as my Legates were returned, in order to be truly informed of the Subject of their Dispute. This Letter is dated the second of September, in the Year 519. By another Letter to *Justinian*, the Pope desires that the Emperor may send *Victor* the Deacon to *Rome*, whom the Monks accused, and all those who started dangerous Questions.

HE

HE wrote at the same Time to his Legates, and told them that he A.D. 519. thought proper to refer the Cause to the Bishop of *Constantinople*, and to empower him to hear the several Parties. Upon which, *Dio-* Sug. Diof. p. 1519. *scorus* the Legate answered the Pope; 'This Proposal was not disagreeable to me, for whoever is sensible of the Purity of his Conscience, is not afraid of being judged. You have writ to me, that they have given in a Protest, to prevent the *Hereticks* from siding with me. I do not know who those are whom they call *Hereticks*, except those who receive the Council of *Chalcedon*, and whom I call *Catbolicks*. Upon which he gives an Account of what had happened at *Constantinople*, between the Monks of *Scythia* and *Victor* the Deacon; and how he had declared, that he received the Council and the Letters of *St. Leo*; after which *Dioscorus* adds, Who, but he who knows the Secrets of all Hearts, can tell whether *Victor* spake sincerely or not? We indeed heard those Words; but it is GOD who must judge the Thoughts. As to the *Scythians*, your Blessedness is to know, that they treat all those as *Nestorians*, who receive the Council of *Chalcedon*; and say, that this Council is not alone sufficient to oppose *Nestorius*, unless it be received with their Explication. All the *Catbolicks*, GOD be praised, know what kind of People they are, as well as their Designs. And afterwards: *Maxentius*, who entitles himself an Abbot, if any one should ask him what Monastery he has resided in, or under what Abbot, it will be impossible for him to tell. I might say as much of *Achilles*. This Relation of *Dioscorus* the Legate, is dated the fifteenth of *October Anno 519*, but it was not received till the seventeenth of *November*, of the following Year 520.

AT the same time, and by the same Letters, Count *Justinian* earnestly Epist. Pro- besought the Pope to send him certain Relicks to deposite in a Church of Epist. p. 1516. the Apostles, which he had built in his own House. The Legates wrote a Letter to the Pope purposely on this Subject, wherein they say, *Justinian* your Son, besides the Relicks of the Apostles, desires also to have certain others of *St. Lawrence*, and hopes that you will be able to procure them for him speedily. He makes this Request agreeably to the Custom Sug. p. 1515; of the *Greeks*, but we have explained to him that of the Holy See, and he agreed that what we said was right. The Reader is to be informed that it was usual for the *Greeks* to divide and transport the Relicks from one Place to another, which was not customary at *Rome*. The Legates afterwards desired the Pope to acquiesce with the Devotion of *Justinian*, and to send to him Sanctuaries of *St. Peter* and *St. Paul*, even of the second Cataract, *i. e.* Linnen-cloths which had immediately enclosed the Bodies of Saints. He likewise desired to have some of the Chains with which the Apostles had been bound, and Part of *St. Lawrence's* Grid-iron; and had sent *Enlogius* the Magistrian to *Rome*, in order to have these Relicks from the Source. This Letter of the Legate's is dated the twenty-ninth of *June, Anno 516*. The Pope sent to *Justinian* Sanctuaries of *St. Peter* and *Paul*, as appears by his Letter, dated the second of *September* in the same Epist. 66. Year.

WHILST the Monks of *Scythia* continued at *Rome*, a Senator, *Fau-* To. 4. conc. *stus* by Name, consulted *Trifolius* the Priest on the Question they maintain- p. 1590. E.

A.D. 519. ed, viz. One of the *Trinity* has been crucified. *Trifolius* answered, This Expression came originally from the *Arians*, and ought to be rejected, since it is neither found in the Council of *Chalcedon*, nor in the Fathers.

L. THESE Monks, after having continued more than a Year at *Rome*,
 Letter to Possessor. went away dissatisfied from thence, and returned to *Constantinople*. The Pope plainly fore-seeing that they would make their Complaints of him there, gave Notice thereof to *Possessor*, the *African* Bishop, who was there, as has been already observed. *Possessor* had writ to the Pope, to consult him about the Writings of *Faustus*, Bishop of *Riez* in *Gaul*. We must, says he, always have Recourse to the Head when the Members are out of order. Some of our Brethren are scandalized because of the Writings of *Faustus* upon Grace, and others maintain them. And having consulted me upon that Head, I told them, That the Writings of the Bishops are not to be esteemed as Laws, like the Canonical Scriptures, or the Decrees of the Councils; but that they ought to be valued according to their Merits, taking care that the Faith be not corrupted. They have looked upon this as an Excuse; for which Reason I send you *Justin* my Deacon, intreating you, by the Apostolical Authority, to declare your Opinion of the Writings of this Author; especially as your Sons, *Vitalian* Master of the *Militia*, and *Justinian*, desire also to be instructed on that Head by your Answer. *Possessor's* Letter was received at *Rome* on the fifteenth of the Calends of *August*, under the Consulate of *Rusticus*, i. e. the eighteenth of *July*, Anno 520.

Marcel. chr. HIST. VITALIAN was Consul this Year with *Rusticus*; but in the seventh Month of his Consulship, i. e. the same Month of *July*, he was treacherously killed in the Palace at *Constantinople*, having received seventeen Wounds: For *Justin* had pretended hitherto to love him in a most affectionate Manner. It is said that this Murther was owing to the secret Practices of *Justinian*. It is also said, that the Inhabitants of *Constantinople* had not forgot the Evils which *Vitalian* had committed under *Anastasius*.

Evag. IV. HIST. C. 3. Victor. Tun. an. 523. Theoph. an. 2. Just. POPE *Hormisdas* answered *Possessor* by a Letter dated the thirteenth of *August*; but before he took Notice of the Affair which he consulted him about, he first speaks of the Monks of *Scythia*, and mentions them as so many false Monks, who, making Religion their Handle, sought only to satiate their envenomed Hatred. We were desirous, said he, to heal them by our Patience; but they are too much used to Wrangling; are too fond of Novelty, and too great Sticklers for their own Opinions. They do not look upon those as *Catholicks* who follow the Tradition of their Fathers, unless they give in to their Notions. They are accustomed to Backbiting, Slandering, and raising Seditions. We have not been able to restrain them, either by Advice, Gentleness or Authority. They have even thrust themselves into the Assemblies of the People, making a Clamour as they stood by the Statues of the Emperors; and had they not been opposed by the faithful, they would have raised a Sedition there; but with God's Assistance they drove them away. We write this to you occasionally, to prevent, in case they should chance to go further, their imposing upon those who have not heard of their Deportment at *Rome*: This is what Pope *Hormisdas* relates of the Monks of *Scythia*; he does not

not pronounce any Sentence against them, nor pass any Censure, nor de-
 A.D. 520.
 cide in any manner with respect to the Proposition they maintained, though
 at the same time he seems inclinable to reject it. He goes on, speaking to
Possessor - - - - As to those who have consulted you, with relation to
 the Writings of one *Faustus*, a Bishop of *Gaul*, let them take this An-
 swer, We do not receive him; nor can any of those whom the *Catbo-*
lick Church does not receive among the Fathers, occasion any Ambiguity
 with respect to Discipline, or do any thing prejudicial to Religion.
 Pope *Hormisdas* seems in this place to hint at the Censure of *Gelasius*,
 his Predecessor, in which the Books of *Faustus* of *Riez* are looked
 upon as Apocryphal. He adds, That no Blame is laid on those who
 read, but those who follow the Precepts contained in them; since
 they are sometimes employed to refute the same Errors. Thus we
 find that the censuring of Books, was only to warn the Reader against them,
 and not to forbid their being read. The Pope adds, As to what the
 Church of *Rome*, i. e. the *Catholic* Church, follows and maintains, with
 respect to Free-will, and the Grace of *GOD*, although this may be seen in
 several of the Writings of *St. Augustin*, and particularly in those to *Hila-*
rius and *Prosper*; nevertheless, there are Articles expressly upon this Sub-
 ject in the Archives of the Church, which I will send to you in case you
 have them not, or that you think them necessary. This Letter is dated
 the thirteenth of *August*, Anno 520.

IN the mean time *John*, Patriarch of *Constantinople*, departed this
 Life, in the beginning of the same Year 520, having sat in the Chair
 about three Years; and on the twenty fifth of *February*, *Epiphanius* the
 Priest, his *Syncellus*, was elected in his room. *Dioscorus* the Legate, gave
 immediate Notice of it to the Pope, who complained in a friendly manner
 to *Epiphanius*, for having delayed writing to him, and to send Deputies, as
 was the Custom, not making any Scruple to be before-hand with him. *Epi-*
phanus satisfied him in this Point, and wrote a Letter to the Pope, wherein
 he declares, that he was ordained Bishop of *Constantinople* by the Choice of
 the Emperor, and with the Consent of the Bishops, the Monks, and the
 People; that he desires to be united to the Holy See, and to follow the
 Faith of *St. Peter*. He afterwards lays down his Belief, which he said
 he had often expounded to the *Catechumens*, it being his Office to instruct
 them; and declares, that he condemns all those whose Names the Pope
 had forbid to be repeated in the *Dypticks*. This Letter was received at
Rome on the seventeenth of *September*, in the Year 520.

THE Pope received at the same time another Letter from Count *Ju-*
stinian, in which he informed him that a great Part of those of the *East*
 could not prevail with themselves to condemn the Names of their Bishops,
 who died since *Acatius*; and that they were ready to maintain them, and
 to suffer the worst that might be inflicted on them. Your Holiness, added
 he, ought therefore to have Regard to the present Juncture, and to put an
 End to this Dispute that has been of so long standing, by condemning the
 Authors of the Error, viz. *Acatius* of *Constantinople*, *Peter* of *Alexandria*,
Timothy *Elurus*, *Dioscorus*, and *Peter* of *Antioch*, without taking further
 Notice of the rest, for fear lest through a Desire of gaining Souls, we

LI.
 Death of
 John.
Epiphanius,
 Bishop of *Con-*
stantinople.
 Sup. n. 34.
 Theoph. an.
 Epi-2.
 Just. p. 142.
 Sug. Diosc.
 p. 1523. D.

P. 1536.

A.D. 520. should lose the Souls and Bodies of many. Your Predecessors have already declared frequently, that they would be satisfied with the Condemnation of *Acatius*, and the rest whom I have named.

- Epist. 68, 69. **THE** Pope had for some time been in Pain for his Legates, of whose
 P. 1527. D. Departure the Emperor had given him Notice ever since the ninth of
 June. He heard on the first of *October*, that one of them, viz. *John*
 the Bishop, was stop'd by a long Fit of Sicknefs: They arrived at the end
 P. 1537. of *November*, together with the Deputies of *Constantinople*, who brought
 the Synodical Letter of the Bishops, by whom *Epiphanius* the Patriarch
 had been ordained; and a second Letter from himself, in which, agreea-
 bly to what *Justinian* had wrote, he represents to the Pope the firm Re-
 solution which several Churches had made, to preserve the Names of their
 Bishops in the *Dypticks*; exhorting him not to insist with too much
 Rigour on their being erased; and referring himself to what the three
 Deputies, viz. *John*, Bishop of *Claudiopolis* in *Isauria*, *Heracleon* the
 Priest his *Syncellus*, and *Constantine* the Deacon, shall relate to him on
 that Head. By the same Deputies, he sends to the Church of *Rome*, as
 a Token of his Love, a Golden Chalice set round with precious Stones,
 P. 1541. a Patten of Gold, a Silver Chalice, and two filken Veils. This Letter
 was received at *Rome* on the thirteenth of *November*, *Anno 520*, toge-
 ther with one from the Emperor, containing the same Remonstrances on
 the above-mentioned Resolution of certain Churches with respect to the
 Names of their Bishops, viz. in *Pontus*, in *Asia*, and particularly in the
East. The Clergy and the People of those Churches, says the Emperor,
 cannot be prevailed with, either by Reasons or Threats, to abolish the
 Names of such of their Bishops as lived with Reputation among them, and
 they choose to die, rather than condemn them now they are dead. Our
 Opinion is, that they must be treated with Gentleness, especially as *Ana-*
stasius your Predecessor has declared, that those who are desirous of Peace,
 P. 1542. E. need go no farther than to suppress the Name of *Acatius*. To this Letter
 a Petition was joined, presented to the Emperor by the Clergy, the Ab-
 bots, and the Chief among the Laity of *Jerusalem*, of *Antioch*, and the
 second *Syria*, wherein they intreated him to procure a perfect Union a-
 mong the Churches. It contained their Confession of Faith, receiving
 the four Councils, and condemning the *Nestorians* and *Eutychians*. But
Dioscorus the Pope's Legate, having seen this Petition at *Constantinople*,
 was not satisfied with it, probably because it has these Words, *One of the*
 P. 1543. E. *Trinity was Incarnate*.
 LII. **THE** Deputies of *Constantinople* spent the Winter at *Rome*, and *Justi-*
 The Pope's *nian* finding that they staid too long, was urgent with the Pope to dis-
 Letter con- patch them. At last he dismissed them, about the End of *March*, *Anno*
 cerning those 521, and entrusted them with several Letters; two to *Epiphanius*, one
 of the East. 521, and entrusted them with several Letters; two to *Epiphanius*, one
 Epist. Just. P. whereof takes Notice of the Reception the Legates had met with, and
 1549. C. the Presents made to St. *Peter's* Church; the other, which is much longer,
 Epist. 76. contains the Pope's Resolution with respect to the Zeal which several
 Epist. 80. Churches shewed for the Names of their Bishops. You ought, said he,
 To. 5. conc. to consider your self in my Place, and call to mind, that you must give an
 P. 1551. Account of your Behaviour to God. You shall declare to us by your
 P. 1559. A. Let-

Letters, the Names of those who join in Communion with you, and by A.D. 520. you, with the Holy See; taking Care to insert in it the Purport of the Libels they shall have given in. By this Means *Severus* and his Accomplices may be absolved. But at the same time that you treat those with Humanity who submit themselves, reject those who still continue in their heretical Principles, or who pretend to be *Catholicks*, at the same time that they concur with us in Words only. As to those of *Jerusalem*, concerning whom you have written to us, they must keep to the Determinations of the Fathers, and particularly to the Council of *Chalcedon*. If therefore they are desirous of joining in Communion with the Holy See, let them send to us the Confession of Faith which they presented to our Legates at *Constantinople*; or let them put it into your Hands, in order to have it sent to us.

POPE *Hormisdas* wrote at the same time to the Emperor *Justin* upon the same Subject, saying, One must guard against the Subtilty of those who affect to raise Scruples for no other Design than to strike at what has been re-established; and as they still persevere in their Errors, it will be impossible to treat them with the Gentleness they met with in the Beginning. In a Word, I have wrote to *Epiphanius* to receive all such as he in his own Conscience shall think worthy, agreeably to the Formulary I have sent him. All these Letters are dated on the twenty sixth of *March*, Anno 521. Epist. 78.

PAUL, whom the Emperor had caused to be ordained Patriarch of *Antioch*, after having driven away *Severus*, was accused by his People, and the rest of his Clergy, and they were urgent with the Emperor to suffer an Information to be brought against him. He was apprehensive that after the legal Proofs his Condition would be still worse; and stung with Remorse of Conscience, he presented a Petition, by which he voluntarily abdicated the Episcopal Function, and desired Leave to retire, in order to live in Peace. The Emperor, and the Patriarch of *Constantinople*, gave Notice thereof to the Pope, on the first of *May*, 521, under the Consulate of *Justinian* and *Valerius*. Paul died a little after, having possessed the See of *Antioch* about two Years, and was succeeded by *Epiphanius*. He was a Native of *Jerusalem*, and sat five Years in the Chair. Sup. n. 44. To. 4. conc. P. 1555. Evagr. IV. Hist. c. 4.

JOHN *Maxentius* being returned to *Constantinople*, drew up a Writing against the Pope's Letter to *Possessor*; which at the same time he supposes not to have been written by the Pope, but by some Person who was no Friend to the Monks of *Scythia*, and had borrowed his Name. He complains about the Pope's not having vouchsafed them an Answer, though they had staid fourteen Months at *Rome*, and had kept them all that time in his Communion: But that *Dioscorus* his Legate, having prejudiced him against them, and finding him about to return, he was willing to save him the Affront of being publicly convicted of Heresy by those Monks. For which reason he sent the Defenders of the Church, in order to drive them away from *Rome* with Violence; that then they were forced to make their Protestations before the People in Places of the most publick Resort, for fear lest they should be accused of having withdrawn themselves in a clandestine manner. In short, *John Maxentius* always asserts, LIII. Writing of John Maxentius. To. 4. Bibl. PP. p. 547. p. 551. C. P. 554.

A. D. 521. ferts, that whoever does not say, one of the *Trinity* has suffered, is a *Heretick* and a *Nestorian*. This is the Treatment he bestows on the Writer of the Letter, which he opposes, on *Dioscorus* the Legate and *Possessor*. He adds - - - I am so bold as to assert, that if the Pope was to forbid the advancing of this Proposition, not by Letter, but by Word of Mouth, here present in Person, the Church of GOD would never consent to it; and, far from giving him the Respect due to a *Catholick* Bishop, would detest him as a *Heretick*. He pretends that it is a Trick to add the Word *Person* to this Proposition, and to say, *A Person in the Trinity has suffered*.

P. 549. A.
P. 551. A.

P. 536. B.

V. Boll. 16.
Jan. p. 28.
Baron. ap.
Tom 6. an.
490.

LIV.
Writings of St.
Fulgentius.
ap. Fulgent.
Ep. 16. Edit.
Paris. 1684.

Epist. 17.
Sup. Lib.
xxx. n. 58.
Vita Sanct.
Fulg. c. 21.

Epist. 7.

P. 328.

Vita c. 21.

As to the Books of *Faustus* of *Riez*, he maintains that they are Heretical, and that *Possessor* is the principal Defender thereof; and for that reason complains against the Pope for suffering them to be read. He quotes several Passages out of *Faustus*, which favour very much of the Errors of the *Semi-Pelagians*. However, we do not find that his Person was ever condemned; on the contrary, he is honoured as a Saint in his Church of *Riez*; which makes it believed that he retracted, or at least that he died in the Communion of the Church.

THE Monks of *Scythia*, during the Stay they made at *Rome*, wrote a Letter to the Bishops of *Africa*, who had been banished into *Sardinia* by the *Vandals*. This Letter bears the Name of *Peter* the Deacon, and of his Brethren, who have been sent out of the *East* to *Rome*, upon Matters relating to the Faith, and is subscribed by four, viz. the above-mentioned *Peter* the Deacon, *John* and *Leontius* the Monks, and *John* the Reader. It is divided into two Parts, the first treats of the Incarnation, and the second of Grace; and in the Preface to it, the Monks intreat the Bishops of *Africa* to examine, and give their Opinion of it, in order to confirm the *Catholicks* of the *East*, by the Approbation of so great a Number of the *Western* Bishops, who had been persecuted for the Faith. *St. Fulgentius* was commissioned by the rest to answer this Letter. It was now about twelve Years since those holy Bishops had been sent into Banishment by *Thrasamond*, King of the *Vandals*, a most bitter Enemy to the *Catholick* Religion. This artful Prince made use of Threats, Promises and Disputes, pretending a Desire of being instructed, and of hearing the Answers made to his Objections with Patience; which gave several *Catholicks* an Opportunity of refuting him with great Strength. Some also being perplexed by the Objections of the *Arians*, wrote to the banished Bishops, and particularly to *St. Fulgentius*, which are the Subject of several of his Works. Thus a young Man, *Donatus* by Name, who adhered very religiously to the *Catholick* Faith, but had made a greater Progress in the Studies of human Learning than in Divinity, consulted *St. Fulgentius* with relation to the Equality of the FATHER and of the SON; and was answered by the holy Bishop in his Book entituled, *Of the Orthodox Faith*; in which he explains the Mystery of the *Trinity*. This also is the Subject of another Book, inscribed to *Felix* the Notary, to furnish him with Arguments, the better to defend himself against the Artifices of the *Hereticks*.

As King *Thrasamond* was enquiring who was the most able Defender of the *Catholick* Doctrine, they told him, that it was *Fulgentius*, one of the

the exiled Bishops. Upon which the King immediately dispatched a Person to him, and sent for him to *Carthage*; where *St. Fulgentius* laying hold of the Opportunity, began to instruct the *Catholicks* carefully in the Mystery of the *Trinity*, who crowded to the House where he lived with great Eagerness; for his Delivery was very graceful. He gave Answers to all, without Distinction; never despised any Person, but was always ready to hear others, and to learn of them. He reconciled those to the Church who had suffered themselves to be re-baptized by the *Hereticks*; supported the rest who were wavering, and encouraged them all. The King being informed of this by his private Emissaries, sent a Writing to him, consisting of his Errors, with strict Orders to answer them immediately. The holy Bishop reduced this Writing, which was very prolix, to some Objections divided into Articles, and annexed concise and valid Answers to them. It is thought that this is the Answer to the ten Objections made by the *Arians*. He examined them a long time together in Conjunction with several able Persons, and even acquainted the People with them; and at last gave them to the King, who had waited for them with Impatience. *Thrasamond* read them very attentively; admired the Eloquence of *St. Fulgentius*, and praised his Humility, but was not moved thereby. The Inhabitants of *Carthage* triumphed for the Victory which the *Catholic* Faith had obtained.

THE King desiring to put *Fulgentius* to a farther Trial, sent other Articles to him, with Orders for their being read but once before him, and not to suffer him to take a Copy of them; for he was afraid lest he should insert the Particulars of the Writing in his Answer, as he had done the first time, and that the whole City would be informed of the Advantage he had gained. *St. Fulgentius* refused to answer; but the King was so urgent with him, that he wrote the three Books inscribed to King *Thrasamond* himself, which begin as follows; - - - I believe, most pious King, that you remember your having lately sent me a Work by *Felix*, with Orders to answer it forthwith. As it was of a considerable Length, and that Night was coming on, we were so hurried that we had scarce Time to run over the beginning of it; wherefore, I desired that I might be allowed a whole Night to read it quite through; but your Clemency absolutely refused to grant my Request. I waited some Days for your Orders; but you desired only the Answer from me, without giving me the Questions; wherefore I now send you the little I am able to take Notice of, upon the Particulars which I hastily heard of the beginning of the Writing, for fear lest you should accuse me of being Proud and Disdainful, or of distrusting the Faith I profess.

HE continues to treat this King in the most respectful manner, though he was a *Heretick*, and a Persecutor, and praises his Application to the Study of Religion. It has hitherto, says he, been very rare and uncommon, to see a *Barbarian* King, who is continually employed in the Cares of his Administration, touched with so ardent a Desire to improve himself in Wisdom: We seldom meet with any but People who have Time upon their Hands, or *Romans*, that apply themselves to it with so much Vigour; the *Barbarians* make their Boast of Ignorance, as being their natural Property.

A. D. 521. perty. Neither the *Vandals*, nor the rest of the late Conquerors, looked upon the Name of *Barbarian* as a Term of Reproach; and assumed it, in order to distinguish themselves from the *Romans*. After this, St. *Fulgentius* descends to Particulars, and in the first Book treats of the two Natures of CHRIST JESUS in one Person; chiefly shewing, that he hath a reasonable Soul besides the Divinity: In the second he treats of the Immensity of the SON of GOD; in the third of his Passion, chiefly to shew, that the divine Nature did not suffer. The King, astonished at this Answer, was afraid of putting any further Questions to St. *Fulgentius*; but one of his Bishops, *Pinta* by Name, was bolder, and St. *Fulgentius* answered him by a Work written on Purpose, which is now lost; for it is not that which now goes under that Title.

Vita c. 23.

Ap. Fulg.

P. 535.

LV.

Fulgentius's
second Banishment.

c. 25.

KING *Thrasamond* was desirous of keeping St. *Fulgentius* longer at *Carthage*, but the *Arians* said to him, My Lord, he renders your Zeal ineffectual; he has already seduced some of your Bishops, and in case you do not immediately put a Stop to it, our Religion will be destroyed. The King yielded to this Remonstrance, and sent back St. *Fulgentius* into *Sardinia*. And in order to conceal his Departure from the People, he had him put on board a Ship in the Night-time; but contrary Winds stay'd it on the Coast for several Days together; so that almost all the Inhabitants of the City met here to take their leave of him, and received the Communion from his Hands. He observing that one *Juliatens*, a pious Man, was in very great Affliction, said to him, Do not weep, for we shall soon return, and the *Catholick* Church will recover its Liberty. But he intreated him to keep this Particular a Secret, for fear lest he should be looked upon as a Prophet, and acted in this manner with respect to all the supernatural Gifts. He never besought GOD to work Miracles, and whenever any Sick, or otherwise afflicted Person desired his Prayers, he would say, Thou, O LORD, knowest what is fitting for the Salvation of our Souls; thy Will be first fulfilled. Miracles, said he, do not bestow Righteousness but Reputation, which without Righteousness serves us to no other Purpose than to condemn us.

c. 26.

c. 27.

BEING arrived in *Sardinia*, he quitted his former Habitation, where there was a great Community, and built a new Monastery at his own Expence, near the Church of St. *Saturninus* the Martyr, far distant from the Noise and Tumult of the City, after having, as was his Duty, first desired leave of *Brumasus*, Bishop of *Cagliari*. He here got together upwards of forty Monks, whom he obliged chiefly to observe the Rule of having all Things in common; looking upon this as the most essential Article in the monastick Life: For, said he, a Monk may sometimes be obliged, from the Weakness of his Constitution, to feed upon Things of a delicate Nature; but to ascribe to ones self the least Property in any thing, is a Mark either of Pride or Covetousness. He had the greatest Regard to the Infirmary of his Brethren, in order to give to each of them whatever they might stand in need of, and even to prevent them; and indeed he was not willing that they should ask, but wait for them with the utmost Resignation. He had less Affection for those who apply'd themselves wholly to bodily Labour, than for those in whom he observed a great Love for reading and

and spiritual Knowledge; although even the Weakness of their Constitutions A. D. 521. had absolutely hindered them from working.

AT this time he wrote an exhortatory Epistle to the *Carthaginians*,^{LVI.} wherein he discovered all the Artifices which had been employed to seduce^{Other Wri- tings of St. Fulgentius.} them. This Letter is now lost, but we have the two Books on the Re-^{c. 28.} mission of Sins, written at the same time, by way of Answer to one *Euthymius*,^{P. 360.} a Man of great Virtue, who had consulted him on this Subject; namely, whether GOD, by his Almighty Power, does not sometimes remit Sins after this Life. To this St. *Fulgentius* answers, That GOD grants Remission of Sins to those who are truly converted, in the *Catholic Church* only, and during the Course of this Life. But in reading this Work we shall plainly find, that it treats of those Sins only which cause eternal Death, and not of those Punishments which the just may have still to expiate, and which has given Occasion to the Church always to pray for Souls departed. To the same Time is referred the three Books of St. *Fulgentius*, written to *Monimus* his Friend, who had asked his Advice in several Letters.

IN the first he treats of Predestination, and proves that GOD does not predestinate Man to Sin, but only to Punishment; because he predestinates that only which he himself will do: Now GOD does not commit Evil, and Punishment is not one, being an Effect of his Justice. Wherefore Sin only^{c. 17, 18, &c.} is included in GOD's Præscience, but not in his Predestination. In the second Book, he proves that the Sacrifice is offered to the *Trinity*, and not to the FATHER only, as the *Arians* pretended. He afterwards treats of the Mission of the HOLY SPIRIT, which the Church prays for in the holy Sacrifice. For it is to be observed, that the *Latin Church* used then a Prayer which is still preserved by the *Greek Church*, wherein they beseech GOD, that the HOLY GHOST may come down upon the Gifts: That is upon the Bread and Wine, to change them into the Body and Blood of JESUS CHRIST. The *Greeks* do not now use this Prayer, till after they have repeated these Words of JESUS CHRIST, *This is my Body*,^{Liturg. St. Chrys. St. Basil. Liturg. Gall. Lib. 111. n. 12. p. 214. n. 36. p. 251. n. 65. p. 285. n. 77. p. 296.} &c. The *Latins* used it sometimes before and sometimes after, as may be seen by the antient *Gotbick Missal*, where this Prayer is placed in some Masses, just after the Preface; and in some others immediately after the Consecration; but in most of them it is not to be found. We use this Prayer instead, which we say immediately after the Offering: *Come eternal God the Sanctifier*, &c.

UPON this Prayer therefore the *Arians* grounded an Objection against^{Fulg ad Mon. 11. c. 6, 7, &c.} the Divinity of the HOLY GHOST, maintaining that he was inferior to the FATHER, and the SON, since he was sent by them. St. *Fulgentius* replies, that this Mission is not local, but spiritual; that all the *Trinity* concur-^{c. 13, 14, 15.} reth in the Sanctification of the Eucharist, and that the particular Invocation of the HOLY GHOST, denoteth only the Effect of the Sacrament, which is the Sanctification of our Souls by Charity. He afterwards treats on the fourth Question of *Monimus* concerning Works of Supererogation, and the Distinction between Precepts and Counsels: Wherein he shews, that the same Passages of Scripture may be interpreted divers Ways, and yet all of them be right. In the third Book, he argueth himself against an

A. D. 521. Objection of the *Arians*, occasioned by these Words in the Gospel, *Verbum erat apud Deum*; and proves that they signify, that the Word was in God, and that *in* and *apud*, are sometimes taken indifferently in the same Sense.

Vita c. 28.

AT the same Time, viz. in his second Banishment, St. *Fulgentius* wrote several Letters of Edification, to some who dwelt even in *Sardinia*, and in *Africa*: He wrote likewise to *Rome*, to Senators, Widows and Virgins of great Reputation; of this Kind were his Letters to *Proba*, to *Galla*, and to *Theodore*. *Proba* was a young Lady of a noble Family at *Rome*, who had embrac'd a State of Virginitv. St. *Fulgentius* wrote to her two long Letters, or rather Treatises, to confirm her in Virtue; the first treats of Virginitv and Humility, the second concerning Prayer. *Galla* was Sister to *Proba*, Daughter to the Consul *Symmachus*, and Widow to another Consul who had not lived a Year with her. She resolved to live a Life of Chastity, and St. *Fulgentius* instructs her in the Duties of a Christian Widow. St. Gregory hath given us an Account of her Virtues and happy End. *Theodore* was a Senator who had been Consul in the Year 505; he afterwards devoted himself wholly to God, and resolved, as did also his Wife, to lead a Life of Chastity. St. *Fulgentius* congratulates him on this happy Change, and shews how many the Great may save or destroy by their Example.

Epist. 2.

Greg. IV.

Dialog. c. 13.

Epist. 6.

Sup. n. 54.

Epist. 17.

c. 10. n. 18.

c. 12, 13, &c.

Vita c. 28.

LVII.

Bishops of
Africa recalled.

Victor. Tun.

Chr. Noris.

Hist. Pel. 11.

c. 21.

Sup. XXVIII.

n. 55.

Vita Sanct.

Fulg. c. 28.

ABOUT this time the Bishops who were banished to *Sardinia*, received, as I said before, the Letter of the *Scythian* Monks, upon the Incarnation and Grace. St. *Fulgentius* answered it in the Name of all the Bishops, by the Treatise called by the same Title, which hath the Names of fifteen Bishops to it. St. *Fulgentius* therein approveth the Faith of the *Scythian* Monks; but however he adds, that one Person of the Trinity, i. e. JESUS CHRIST, was born of the Virgin, which the Monks would not say; for they maintained, that we ought only to say, one of the Trinity, and not one Person. The second Part of the Treatise is concerning Grace, in Opposition to the *Semi-Pelagians*: That is, against *Faustus* of *Ries*, whom the *Scythian* Monks violently opposed. It is probable, that they sent to St. *Fulgentius* his two Books from *Constantinople*, to which he answered in seven Books, which are not now extant, wherein he rather endeavoured to set forth the *Catholic* Doctrine, than to convince *Faustus*.

As soon as he had ended this Work, an end was also put to his Banishment: For King *Thrasamond* died the twenty-eighth of May, in the Year 523, in the Consulship of *Maximus*, having reigned above twenty-seven Years. He was succeeded by *Hilderick*, the Son of *Hunerick*, and *Eudoxia* the Daughter of the Emperor *Valentinian*, whom *Genferick* had carried away Captive when he sacked *Rome*. *Thrasamond* had obliged *Hilderick* to swear, that, during his Reign, he would not suffer the Churches of the *Catholics* to be opened, or restore to them their Privileges. But *Hilderick* thought he should not falsify his Oath, if he ordered this to be done before he took Possession of the Throne, probably before the Death of *Thrasamond*. He caused therefore the *Catholic* Bishops to be recalled, and set open their Churches; but he did not however profess the *Catholic* Religion. He was good natured to such an Excess, that it degenerated into

into Weakness: He reigned seven Years and seven Months. The Church A. D. 521. of *Africa* being now at Liberty, he suffered Bishops to be ordained in every Place; and first at *Carthage*, where *Eugenius*, commended for his Doctrine, was elected Bishop. Thus *Africa* recovered the free Exercise of the *Catholic* Religion, after an Interval of sixty-six Years, reckoning from the Persecution of *Genferick* in the Year 457.

The exiled Bishops arriving at *Carthage*, were received as Confessors of ^{c. 29.} JESUS CHRIST; especially St. *Fulgentius*, more known than the rest, by the Opposition he had made in the City against the *Hereticks*, when he was recalled by *Thrasamond*. The People who waited on the Shore, carefully observed the Ship in which he was; and as soon as they got Sight of him, they raised a loud Shout, and the Praises of GOD resounded from all Parts, in all Kinds of Languages. The Bishops being landed, went directly to the Church of St. *Agileus*, incompassed by a great Croud of People; and as they chiefly crouded about St. *Fulgentius* (for they strove who should first receive his Blessing) the most prudent among them made a Ring about the Bishop, that not being thronged by the People, he might not be so much oppressed by the Heat. The People could not be dispersed by a great Shower of Rain which fell at that Time; but St. *Fulgentius* walking bare-headed, the chief Nobility who were present, covered him with their Chasubles or Cloaks. Having visited his Friends at *Carthage*, he departed in order to repair to his own City of *Ruspæ*; and during his whole Journey, which was long, he was met by the People, carrying Lamps, Torches, and Boughs of Trees, giving Thanks to GOD for his Return.

The first Work written by St. *Fulgentius* after his Return, was the three ^{p. 434.} Books on Predestination and Grace, addressed to *John* a Priest, who is supposed to be *Maxentius*, and *Venerius* a Deacon. Twelve of the Bishops who had been banished with him into *Sardinia*, and who had written the Answer to the Deacon *Peter*, wrote a second Letter addressed to *John* and ^{ap. Fulg. Epist. 19. To. 4. conc. p. 1591.} *Venerius*, upon Grace and Free-will, to serve as an Answer to that they had received from them. At the End they exhort them, to inform those who held the contrary Opinions, by reading to them the Books of St. *Augustin*, addressed to *Prosper* and *Hilarius*.

THE Pope *Hormisdas* died in the same Year, viz. A. D. 523, in the ^{A.D. 523.} Consulship of *Maximus*, on the sixth of *August*, having sat nine Years in ^{LVIII.} the pontifical Chair. In his Time, besides the Presents sent from *Greece*, ^{Death of Hormisdas, John I. Pope.} King *Theodorick* offered two silver Candlesticks to the Church of St. *Peter*, weighing seventy Pounds; and it is observable, that the Offering of an ^{Lib. Pontif.} *Arian* Prince was received. The Presents offered by Pope *Hormisdas* himself to several Churches of *Rome*, amounted to fifteen hundred seventy one Pounds Weight of Silver. At several Ordinations made in the Month of *December*, he ordained one and twenty Priests, and fifty-five Bishops. He caused some *Manichees*, whom he found, to be scourged and banished, having convicted them; which we are to suppose he did by his secular Authority. The holy See having continued vacant seven Days, on the thir- ^{Lib. Pontif.} teenth of *August*, *John*, a Native of *Tuscany*, the Son of *Constantius*, was elected Pope, who held the holy See two Years and nine Months.

A. D. 523. WE find a Law of the Emperor *Justin* against the *Manichees*, who were not sought after in the Time of *Anastatius*, who was on the contrary accused of favouring them. *Justin* then ordered they should be banished wherever they were found, and even punished with Death. He excludes the other *Hereticks*, *Pagans*, and *Jews*, from bearing any Office or Dignity, lest they should thence take occasion to oppress the *Christians*, especially the Bishops. The *Goths* are excepted who were Allies of the *Romans*, for fear of giving Offence to *Theodorick*. The *Manichees* were likewise sought after, and many of them punished by the Patrician *Hypatius*, Son of *Secundinus*, who was made Governor of the *East* the same Year 523, being the sixth of *Justin*.

Cedr. Tom. 1. p. 364. D. **THEOPH. AN. 6. p. 145.** BUT they were treated with much greater Severity at the same time in *Persia*, by the King *Cabadus*, Son of *Perofus*. They had gained his third Son *Frastouarsan* over to their Party, promising him he should possess the Crown. Your Father, said they, is old; if he dies, the *Magi* will make one of your Brothers King, to give the greater Credit to their Sect; but we, by pronouncing certain Prayers, can cause your Father to renounce the Empire in your Favour, to the End that our Doctrine may be established in every Part thereof. The young Prince assured them he would bring this to pass, if they made him King. But *Cabadus* being informed hereof, assembled the Estates of his Empire, giving it out that he would declare his Son *Frastouarsan* King. He ordered the *Manichees* to be present, together with their Bishop *Indazar*, their Wives, and their Children: As he did also the *Magi* with their Chief, called *Glonazes*, and *Bazanes* the *Christian* Bishop, whom he much esteemed, he being an excellent Physician. *Cabadus*, sending for the *Manichees*, said to them, I like your Doctrine, and design to declare my Son *Frastouarsan* King in my Life-time, because he hath embraced it; separate yourselves in order to receive him. They separated themselves accordingly; whereupon *Cabadus* ordered his Souldiers to come in, who cut them all to pieces, with their Bishop, in the Presence of the Head of the *Magi*, and *Christian* Bishop. After this, *Cabadus* sent Letters throughout all his Empire, commanding all the *Manichees* that should be found therein, to be slain, and their Bodies burnt; their Wealth to be confiscated to his Use, and their Books also to be burnt.

Chr. Pasch. p. 332. Agath. Lib. 11. p. 55. C. 522. **THEOPH. AN. 5. p. 144.** *Cabadus* was not well satisfy'd with *Justin*, because of the Conversion of the King of the *Lazi*, which happened the Year before, that is, in 522, under the Consulship of *Symmachus* and *Boetius*. The *Lazi* inhabited the Country antiently called *Colchis*, and were subject to the *Persians*, who appointed their Kings. Their King called *Zamnaxes* being dead, his Son *Zatbes* repaired to *Constantinople*, and submitted himself to the Emperor *Justin*, begging him to declare him King of the *Lazi*; telling him, he resolved to turn *Christian*, and that he would not be crowned by the *Persian* King; who would oblige him to offer Sacrifices, and to perform all the Rights of his Religion. The Emperor *Justin* joyfully received him, caused him to be baptized, adopted him for his Son, and married him to a young Lady of Quality called *Valeriana*. He declared him King of the *Lazi*, giving him a Crown made after the *Roman* Manner, with white

white Robes, whereon the Emperor's Figure was wrought in Embroidery, A. D. 523. and dismissed him with considerable Presents. The King of *Persia* complained that the Emperor had crowned the King of the *Lazi*, his Subject, contrary to the Treaty of Peace and Alliance between them. *Justin* reply'd, That he could not refuse receiving a Person who desired to renounce the *Pagan* Superstition, to embrace the *Christian* Religion. But this Answer did not satisfy the King of *Persia*: For the *Iberians*, who bordered upon the *Lazi*, and were also Subjects to the King of *Persia*, had been before converted to *Christianity*. Procop. 1.
Pers. c. 12.

THERE were a great Number of *Christians* in *Hemiar*, Part of *Arabia Felix*, the Inhabitants whereof were called by the *Greeks* *Homerites*. They were at that time governed by a King who was a *Jew*, and called *Joseph Dounouas* or *Dunaan*, a great Enemy to the *Christians*. He was likewise surnamed the Author of Pits, because he ordered all such as refused to become *Jews*, to be cast into Pits filled with Fire. In the fifth Year of *Justin*, that is, in the Year 522, *Dounouas* besieged *Negra*, or *Nageran*, which was inhabited by *Christians*: But not being able to take it by Force, he wrought so far upon them by false Oaths, that they surrendered upon Articles. Having got Possession of the City, he endeavoured to pervert the Inhabitants; but not being able to make them renounce *JESUS CHRIST*, he caused the Bones of the Bishop *Paul*, who died two Years before, to be burnt; after which he ordered a large Pile of Wood to be set on Fire, into which he cast all the Priests, and Religious of both Sexes: He also beheaded *Arethas* the Governor of the City, a venerable old Man, and a great Number of other Persons, amongst whom were some Women: And lastly, carried away all their Youth into Captivity. The Church commemorates in general the Martyrs who were burnt by *Dunaan*, on the twenty-seventh of *July*, and *St. Arethas* in particular, on the twenty-fourth of *October*, together with three hundred and forty other Martyrs of *Nageran*, and a Woman, whose Son, not above five Years of Age, threw himself into the Fire with his Mother, confessing the Name of *JESUS CHRIST*. LX.
The Christians
persecuted in
Arabia, A.D.
Sanct. Are-
thas. 24 Oct.
Sur. Spec.
Hist. Arab.
Proc. p. 62.
V. Bibl. O-
rient. Ja-
houd. p. 475.
Theoph.
p. 144.
Niceph.
xvii. c. 6.
Martyr. R.
27 Jul. &
24 Oct.

In the following Year 523, *Elesbaan*, King of *Auxuma* in *Ethiopia*, a very zealous *Christian*, and who before was an Enemy to *Dounouas*, incited by the Emperor *Justin*, and assisted by the Forces of *Egypt*, and the *East*, attacked *Dounouas* by Sea and Land, took him and the chief of his Relations, put them to Death, and subdued all his Country; but at last resigned the Crown, in order to lead a monastick Life. The *Arabians* relate, that *Dounouas* being pressed close by the *Abyssins* or *Ethiopians*, spur- ing his Horse forwards, rushed into the Sea.



CONTENTS of the THIRTY-FIRST BOOK.

- | | |
|--|--|
| <p>I. <i>Council of Agde.</i>
 II. <i>Beginning of St. Cæsarius.</i>
 III. <i>Bishops driven from their Sees.</i>
 IV. <i>St. Severinus of Agaunium.</i>
 V. <i>Clovis marches against Alarick.</i>
 VI. <i>St. Cæsarius calumniated.</i>
 VII. <i>St. Cæsarius's Rule.</i>
 VIII. <i>First Council of Orleans.</i>
 IX. <i>Holy Bishops of Gaul.</i>
 X. <i>Disorders raised by the Schismatics in the East.</i>
 XI. <i>Macedonius driven out of Constantinople.</i>
 XII. <i>Council of Sidon.</i>
 XIII. <i>St. Sabas at Constantinople.</i>
 XIV. <i>St. John, surnamed the Silent.</i>
 XV. <i>Beginning of the new Laura.</i>
 XVI. <i>Pope Symmachus's Letters to those of the East.</i>
 XVII. <i>St. Cæsarius in Italy.</i>
 XVIII. <i>Death of Symmachus, Hormisdas elected Pope.</i>
 XIX. <i>Sedition against the Emperor Anastasius.</i>
 XX. <i>Severus, Patriarch of Antioch.</i>
 XXI. <i>The Emperor writes to the Pope.</i>
 XXII. <i>The Pope's Instructions to his Legates.</i>
 XXIII. <i>Artifices of the Emperor Anastasius.</i>
 XXIV. <i>Bishops of Illyricum united to the Pope.</i>
 XXV. <i>The Pope's Letter to St. Avitus of Vienne.</i>
 XXVI. <i>Second Legation to Constantinople.</i>
 XXVII. <i>Elias drove out of Jerusalem.</i>
 XXVIII. <i>Letters from the Monks of Palestine.</i>
 XXIX. <i>John, Patriarch of Constantinople. Dioscorus of Alexandria.</i>
 XXX. <i>Council of Epaona.</i>
 XXXI. <i>Other Councils.</i></p> | <p>XXXII. <i>Letters from the Monks of Syria to the Pope.</i>
 XXXIII. <i>Death of Anastasius, Justin Emperor.</i>
 XXXIV. <i>Acclamations at Constantinople on the fifteenth of July.</i>
 XXXV. <i>Acclamations on the sixteenth of July.</i>
 XXXVI. <i>Council of Constantinople.</i>
 XXXVII. <i>Reunion accepted at Jerusalem.</i>
 XXXVIII. <i>Union at Tyre.</i>
 XXXIX. <i>Complaints against Severus of Antioch.</i>
 XL. <i>Complaints against Peter of Apamea.</i>
 XLI. <i>Third Legation from Rome to Constantinople.</i>
 XLII. <i>Voyage of the Legates.</i>
 XLIII. <i>Reunion of the Church of Constantinople.</i>
 XLIV. <i>Severus driven from Antioch.</i>
 XLV. <i>Image of Theodoret honoured.</i>
 XLVI. <i>The Legates ill used at Thessalonica.</i>
 XLVII. <i>Pope Hormisdas's Moderation.</i>
 XLVIII. <i>Question of the Monks of Scythia.</i>
 XLIX. <i>The Pope's Letters.</i>
 L. <i>Letter to Possessor.</i>
 LI. <i>Death of St. John, Epiphanius Bishop of Constantinople.</i>
 LII. <i>The Pope's Letters relating to those of the East.</i>
 LIII. <i>Writings of John Maxentius.</i>
 LIV. <i>Writings of St. Fulgentius.</i>
 LV. <i>Fulgentius's second Banishment.</i>
 LVI. <i>Other Writings of St. Fulgentius.</i>
 LVII. <i>Bishops of Africa recalled.</i>
 LVIII. <i>Death of Hormisdas, John the first Pope.</i>
 LIX. <i>Manichees persecuted.</i>
 LX. <i>The Christians persecuted in Arabia.</i></p> |
|--|--|



Ecclesiastical History.

BOOK XXXII.



SIGISMOND, King of the *Burgundians*, having married A. D. 524. a second Wife, put to Death his Son *Sigerick*, upon the Calumny of his Mother-in-law, in the Year 522. He afterwards repented of it, and passed many Days fasting and weeping at the Tomb of St. *Maurice*; beseeching GOD to punish him in this World, and not in the next. His Prayer was heard; for in the Year following, 523, being the first Indiction, under the Consulship of *Maximus*, he was attacked by *Clodomir*, King of the *Franks*, to whom even the *Burgundians* themselves delivered him up. *Clodomir* carried him away, cloathed in a Monastick Habit, with his Wife and Children, and put them in Prison near *Orleans*, where they were confined till the following Year 524, under the Consulship of *Justin* and *Opilio*; but returning into *Burgundy* to make War upon *Godomar*, the Brother of *Sigismond*, he then resolved to put them to Death. St. *Avitus*, Abbot of *Mici*, near *Orleans*, said to him, If you spare these Princes for GOD's Sake, he will be with you, and you shall return victorious; but if you put them to Death, you your self shall likewise perish, with your Wife and Children. *Clodomir* derided this Advice, and said, he would not leave any Enemy behind. He therefore ordered *Sigismond* to be slain, with his Wife and Children, and to be thrown into a Well, and marched into *Burgundy*, where he was slain himself, and left three Sons, *Theodebalde*, *Gontaire* and *Clodoalde*, under Age, who were brought up by St. *Clotilda* their Grandmother. The Body of King *Sigismond* was carried back to *Agaunium* to the Church of St. *Maurice*, where were wrought many Miracles; particularly on such, as having Fevers, caused Masses to be celebrated in Honour of him. The Church accordingly places him in the Number of the Saints, and he is commemorated on the first of *May*.

1.
Death of S.
Sigismond.
Greg. III.
Hist. c. 5. 6.
Mar.
Avent. Chr.
Greg. de Gl.
Mart. c. 75.

Martyr. usu
& R. 1 May.

THE

A. D. 524. THE same Year 524, many Councils were held. There were three in the Country which obeyed *Theodoric*; the first of which is the fourth Council of *Arles*, held on the sixth of *June*, under the Consulship of *Opilio*, occasioned by the Dedication of a Church. *St. Casarius* presided therein, assisted by twelve Bishops, and four Priests, in the room of so many Bishops who were absent. They made four Canons concerning Ordinations, to confirm the antient Discipline. The Deacon ought to be twenty-five Years of Age, the Priest or the Bishop thirty. A Layman ought not to be ordained Priest or Deacon till a Year after his Conversion. Receiving Clerks, who are Vagabonds, is here forbidden.

11.
Council of
Spain.
To. 4. conc.
p. 1622.

c. 1.
c. 2.
c. 4.

THE other two Councils held in the Dominions of King *Theodoric*, were at *Lerida* and *Valentia*, both in the fifteenth Year of his Reign in *Spain*, which was in this Year 524. The Council of *Lerida* consisted of eight Bishops, who made sixteen Canons; the first of which ordains, that such as serve at the Altar, who distribute the Blood of *JESUS CHRIST*, or who touch the sacred Vessels, shall abstain from shedding human Blood upon any Occasion whatsoever, even in Defence of a besieged City. The Clerks who are fallen into this Misfortune shall perform two Years Penance, and shall never be capable of being promoted to higher Orders. We may see by this that the Necessity of defending themselves in the Incursions of the *Barbarians*, made the Clerks by Degrees forget the Meekness and peaceable Temper becoming Churchmen, and formerly practised by them; which further appears from another Canon, which refers to the Discretion of the Bishop, the Punishment of such Clerks as shall have fought together. All Clerks are likewise forbidden to force their Slaves, or Disciples from the Church, whither they have fled for Refuge, to correct them. If a Minister of the Altar yieldeth to the Inticements of the Flesh, he shall continue interdicted, till the Bishop shall be satisfied of his Repentance, without hope of Promotion: If he falleth again, he shall not receive the Communion till he is at the Point of Death. As to the Monks, the Canons ordain that they shall observe the Decrees of the Council of *Agde*, and that of *Orleans*; adding only, that the Bishop shall, with the Consent of the Abbot, ordain such as he shall judge may be of use to the Church. The Bishop may not with Justice touch any of the Wealth bequeathed to the Monasteries.

c. 11.
c. 8.
c. 5.

c. 3.
Sup. xxxi. n.
1. 8.

c. 2.

c. 4. 6.

c. 10.

c. 9, 13, 14.

THEY who shall cause her with whom they have committed Adultery, to miscarry, or destroy the Child when born, shall not be admitted to the Communion within the Space of seven Years, and shall perform Penance as long as they live. If they are Clerks, after they are admitted to the Communion, they shall officiate no more; but they may assist as Chanters in the Choir. Poisoners shall not receive the Communion till they are at the Point of Death. Incestuous Persons, till they part, shall be excommunicated, and admitted only to the Mass of the *Catechumens*. Whoever shall refuse to go out of the Church, when ordered by the Bishop, shall be longer excluded, as a Punishment for his Disobedience. There are several Canons of this Council relating to *Catholicks* who have been baptized again by the *Hereticks*, that is, by the *Arians*; and they are treated as *Apostates*. The last Canon forbids the seizing or plundering the Wealth of

of a deceased Bishop. This was still more expressly prohibited by the *A.D. 524.*
Council of *Valentia*. *p. 1617.*

THERE were no more than six Bishops who assisted thereat, who made but six Canons, which principally regard the Rules that ought to be observed during the Vacancy of a See. When GOD shall have called to himself a Bishop, the Clerks shall not take any thing that shall be found in his House, or in the Church. If they have taken any thing, they shall be obliged to restore it, by the Authority of the Metropolitan, and the Bishops of the Province. To this end the Canon of the Council of *Ries* shall be observed; according to which, at the Death of a Bishop, the nearest Bishop in the Neighbourhood shall come and solemnize his Funeral, and take Care of his Church, till the Ordination of his Successor. He shall take an Inventory within eight Days, and shall send it to the Metropolitan, to the end that he may appoint a proper Person to pay the Clerks their Salaries, and take Care to render an Account to the Metropolitan, if the Vacancy continue long.

Can. 6. SUP Lib. xxvi. n. 47.

THE Relations of the Deceased shall also be warned, that they touch not his Wealth unknown to the Metropolitan, and the Bishops of the Province, lest they should take what belongs to the Church, as part of their Inheritance. But if any Person shall with Modesty demand his Due, the Metropolitan, or the Person empowered by him, shall do him Justice. It sometimes happened that the Funeral of a Bishop was indecently deferred, by the Absence of the Commendatory Bishop, or Visitor, who ought to have taken Care of the vacant Church. To prevent this Inconvenience, the Council ordains, that the Bishop who usually was invited to the Funeral shall come to visit the Sick, and advise him to set his Affairs in Order, and to execute his Will; as soon as he is dead he shall offer the Sacrifice to GOD for him, shall interr him, and shall observe the Rule above-mentioned: And if a Bishop die suddenly, they shall keep his Body one Day and one Night, singing near him continually; then the Priests shall put him in a Coffin, but not bury him till the arrival of the Bishop invited to solemnize his Funeral.

Valent. c. 3.

c. 4.

THE Council of *Valentia* likewise ordains, that vagabond Clerks shall be deprived of their Functions; and that the Bishops shall not ordain any, unless they will promise to be Local; that is, to stay in the Place where they engaged to officiate. It is also ordained, that at Mass the Gospel shall be read before the Offering, and the sending away the *Catechumens*; to the end that the Precepts of our LORD, and the Instruction of the Bishop, may be heard, not only by the Faithful, but by the *Catechumens*, *Penitents*, and all such as are separated from the Church: For it is evident that some of them have been converted by this Means.

c. 1.

ABOUT the End of the same Year 524, a Council was held at *Junca* in *Africa*, in the Province of *Byzacena*, where St. *Fulgentius* assisted as Bishop of *Ruspæ*. A Bishop called *Quotvultdeus*, disputed Precedency with him; but the whole Council gave it in Favour of *Fulgentius*. He said nothing at that time, being unwilling to offend against the Authority of the Council; but seeing the other Bishop was afflicted at this Judgment, and not willing to occasion any Breach of Charity, in a Council which was

III. Councils of Africa. To 4. p. 1627. Vita S. Fulg. c. 29. n. 59.

A.D. 524. afterwards held at *Suffetula*, he publicly besought the Bishops to place *Quotvultdeus* before him, and the Bishops admiring his Humility, did as he desired.

BONIFACE, Bishop of *Carthage*, convened there a general Council of all the Provinces of *Africa*; the Occasion of which is set down in a Letter from him to *Missor*, Primate of *Numidia*, wherein it is said, 'The Peace which is now restored to the Church of *Africa*, after so long and grievous a Persecution, is again inwardly disturbed, by some Bishops who will not submit to their Superiors. He then desires him to send three Bishops of his Province, *Firmus*, *Marian* and *Felix*, to assist him to preserve the Privileges of the Church of *Carthage*, not desiring him to come thither himself, because of his great Age: Acquainting him, according to antient Custom, that *Easter* would fall on the third of the Calends of *April*, that is, on the thirtieth of *March*, as it did accordingly this Year 525. He sent him also the Register of the Bishops who were dead, and their Successors, as we have seen in the Paschal Letters of *Theophilus* of *Alexandria*.

THE Deputies of the Provinces being arrived, they were in all sixty Bishops, who assembled at *Carthage*, in the private Hall of the Church of *St. Agilens* the Martyr, on the fifth of *February*, in the second Year of the Reign of *Hilderick*, that is, in the Year 525. *Boniface* opened the Council, and gave Thanks to *God* for the Liberty of the Church, and for this numerous Assembly. The Bishops testified their Joy to behold the See of *Carthage* so worthily filled, after so long a Vacancy; and exhorted him to maintain the Canons, and to follow the Example of *Aurelius* his Predecessor. Afterwards *Boniface* ordered his Letters to be read to the Bishops of the Proconsular Province, and to those of *Tripolis* and *Numidia*. The Deputies of these three last Provinces were present; there was but one of *Mauritania Casariensis*, for the War had hindred the rest from coming; and for the Province of *Sitifi*, *Optatus* had been at *Carthage*, but was then absent by Order of the King. Thus *Boniface* declared he was satisfied with all the Province, except that of *Byzacena*, whereof the Primate *Liberatus* did not appear, although *Boniface* had writ twice to him. The Bishops desired, that he would wait for him till the next Day. In the mean time *Boniface* ordered the Canons to be read, which set down the Order of the *African* Provinces. An Extract of the Council held on the first of *May* in 418, was read, where it appeared that the first Province was *Provincia Proconsularis*, or *Carthaginensis*, the second *Numidia*, and the third *Byzacena*.

FIRST, for the Establishment of the Faith, the *Nicene* Creed was read, according to the Copy sent by *Atticus* of *Constantinople*, and all the Bishops declared, that whoever refused to subscribe to it, should not be looked upon as *Catholic*. Afterwards the Canons of several Councils of *Africa* were read, upon divers Points of Discipline, for the Instruction of the new Bishops. Twenty Councils are reckoned to have been held there under *Aurelius*. *Boniface* particularly ordered the Canons to be read relating to the Privileges of the Church of *Carthage*. First, that of *Nice*, relating to the Privileges of the great Churches in general; then such of several Councils as shew the Primacy of *Carthage* over all the *African* Churches.

Churches. Among the rest, one of the Council of *Hippo*, where each Province is permitted to have a Primate, they being, however, obliged to acknowledge the Superiority of *Carthage*. As it was late, they adjourned till the next Day, and the sixty Bishops subscribed to the Acts of this Day. *Jannarius* of *Mascula*, one of the Deputies of *Numidia*, got another to subscribe for him, being incapable himself, by reason of his great Age.

THE next Day, being the sixth of *February*, 525, they met again in the same Place, and *Boniface* said, After Yesterday's Conference, which held us till the Evening, I believe there remains nothing more to be done for the general Benefit of the Churches: Therefore it is necessary to come now to particular Affairs. *Gaudiosus* the Deacon said, The Abbot *Peter*, with some of the Elders of his Monastery, attends at the Door, and desires Admittance. *Boniface* said, Let them enter. They presented a Petition, containing Complaints against *Liberatus*, Primate of *Byzacena*; and for the better understanding it, *Boniface* ordered all the Papers relating to this Affair to be read, which were taken from among the Records of the Church of *Carthage*. The Matter of Fact appears from them to be this. Several Monks from divers Parts of *Africa*, and even on this side the Sea, met together to found a Monastery in the Province of *Byzacena*, and built it by the Assistance of their Relations, and other pious Persons. They submitted it to the immediate Jurisdiction of the Church of *Carthage*, choosing an Abbot out of their own Society, who was a Sub-deacon of the Province of *Byzacena*, and caused their Church to be dedicated by *Raparatus*, Bishop of *Puppian*, a City in the Proconsular Province. The See of *Carthage* continued vacant twenty-seven Years, during the Persecution of King *Ibrasamond*; and as during this time they had occasion for Priests in the Monastery, they had recourse to *Boniface*, Bishop of *Gratiana*, and Primate of *Byzacena*, who ordained some Monks. After his Death, *Liberatus*, his Successor in the Primacy, pretended that the Monastery depended upon him; and because the Abbot *Peter* would not acknowledge this, he excommunicated him, and all his Monks. The Faithful of the Province, in Obedience to this Order, fled from them, and refused to entertain or receive them, although the Monks on their side were very hospitable to them. The Doors of the Churches were shut against them, and if they happened to be within the Church, they were forced to depart. No body dared to salute them, nor to receive their Benediction.

THE Church of *Carthage* having recovered her Liberty, and *Boniface* being ordained Bishop, the Abbot *Peter* presented Petitions to him, requesting his Protection, and to justify by Reasons and Examples, the Exemption he claimed. The first Reason was, the Quality of those who had founded the Monastery, gathered together from divers Provinces. Then, though the first Abbot was a Sub-deacon of the Province of *Byzacena*, he had not been elected as Sub-deacon, but as a Monk, and was neither Master nor Proprietor of the Monastery. That they had been obliged to apply to the Primate of *Byzacena* for Ordinations, because the See of *Carthage* was vacant. The Examples he produced were, the Mo-

IV.
Exemptions of
Monasteries.
p. 1641. E.

A. D. 525. nastery of *Precis*, which, although situated in the middle of the Diocese of *Leptimin* in *Byzacena*, was subject to the Bishop of *Vicataria*, another City of the same Province. The Monastery of *Bacca*, near the Church of *Maximian*, in *Numidia*, depended on the Primate of *Byzacena*. The Monastery of *Adrumetum*, the Priests of which were always ordained beyond the Sea, without applying to the Bishop of the City.

Sup. xxiv. n.
41. Serin.
356.

THE Abbot *Peter*, to support his Pretensions, produced the following Pieces, An Extract of the second Sermon of St. *Augustin*, on having all Things in Common: Which shews, that Monasteries founded by his Disciples did not belong either to the Founders, or to the Church of *Hippo*, but to the Society. A Privilege granted in the Year 517, to a Monastery of Virgins by *Boniface*, Primate of *Byzacena*; where, after it is observed in general that Monasteries of either Sex ought to be exempt from the Condition of Clerks, according to the Custom of the Fathers, he permits them to choose a Priest to celebrate the Mysteries in their Monastery, obliging him only to make mention, at the Altar, of the Primate of the Province. The last Piece he produced was the Decree of the third Council of *Arles*, to determine the Difference between the Bishop *Theodorus* and *Faustus* Abbot of *Lerins*, which hath been related. *Boniface* did not seem well satisfied with the Conduct of *Liberatus* in this Affair; and the Year before he had writ to him, that he ought not to change the Customs observed by so many Bishops, since if he did, there would be no certain Discipline. We have not the last Acts of this Council of *Carthage*; but it is certain the Matter was decided in Favour of *Peter*, and it was ordained in general, that all the Monasteries should enjoy the same Liberty they had done hitherto.

To. 4. conc.
p. 1023. E.

Sup. Lib.
xxix. n. 19.
p. 1645.

p. 1649. C.

V.
The Pope John
at Constanti-
nople.
Pontif. Lib.
in Joa. The-
oph. an. p.
145.

THE Emperor *Justin* would have obliged the *Arians* to become Catholics, and would have consecrated their Churches for the Use of the Catholics. *Theodoric*, King of *Italy*, was extremely enraged at this, and threatened to treat the Catholics in the same manner, and to fill all *Italy* with Massacres. He then ordered Pope *John* to come to *Ravenna*, and obliged him to go on an Embassy to *Constantinople*, to cause these Orders to be revoked, and to restore the Churches to the *Arians*. *Theodoric* sent four Senators with the Pope, namely, *Theodore*, *Importunus* and *Agapitus*, who had been Consuls, and a Patrician named also *Agapitus*. This was the first time a Pope ever travelled to *Constantinople*. It is said, that entering into the City by the gilded Gate, a blind Man besought him to restore his Sight, which he did, by laying his Hands upon his Eyes, in the Sight of all the People, who were come out to meet him; for great Honours were paid him. The whole City went twelve Miles to meet him, with wax Tapers and Crosses; the Emperor *Justin* prostrated himself before him, and would be crowned again by his Hand. The Patriarch *Epiphanius* invited him to perform the Office, which he would not accept till it was agreed he should sit in the uppermost Place. Whereupon he solemnly performed the Office in the *Latin* Tongue, on *Easter-Day*, the thirtieth of *March*, in the third Indiction, in the Consulship of *Philoxenus* and *Probus*, that is, in the Year 525. He communicated with all the Bishops of the *East*, except *Timothens* of *Alexandria*, who was a declared

Greg. III.
Dia. c. 2.

Marc. chr.
325.

Enemy to the Council of *Chalcedon*. Pope *John* acquitted himself of his A. D. 525. Commission with great Integrity; for having represented to the Emperor *Justin* the Danger he would expose all *Italy* to, if he persisted in his Design, he obtained from him what he desired, which was, that the *Arians* should remain at Liberty.

DURING the Time the Pope was at *Constantinople*, King *Theodoric* imprisoned two of the most eminent Senators, *Symmachus* and *Boetius* his Son-in-law, who had been both Consuls. They were accused of Treason against the State, that is, of endeavouring to support the Dignity of the Senate against the Encroachments of *Theodoric*; and, moreover, *Boetius* was very zealous for the *Catholic* Religion, which he had defended by several Treatises, two of which he addressed to Pope *John*, who was then Deacon of the *Roman* Church; namely, one against *Eutyches* and *Nestorius*, touching the two Natures, and the Unity of Person in JESUS CHRIST. The other on this Question in Logick, Whether the FATHER, the SON, and the HOLY GHOST, can be affirmed to be substantially of the Divinity. He addressed another Treatise to his Father-in-law *Symmachus*, wherein he proves, that the *Trinity* is one only GOD, and not three GODS. He had applied himself very much to the Study of the Logick of *Aristotle*, and translated and explained several of his Treatises; and it is pretended that he is the first of the *Latins* who has applied the Doctrine of this Philosopher to *Theology*. The finest and most celebrated of all his Works is, *The Comforts of Philosophy*, which he composed in his Imprisonment, and wherein he speaks in Terms suitable to the Subject of the Providence and Fore-knowledge of GOD. He was arrested at *Pavia*, and put to Death in the Year 524, in the Consulship of *Justin* and *Opilio*, in the second Indiction. His Father-in-law *Symmachus*, was afterwards apprehended, and put to Death the Year following.

POPE *John* being returned from his Embassy, was also arrested at *Ravenna*, by Order of *Theodoric*, with the Senators who had accompanied him, very likely as Accomplices of *Boetius* and *Symmachus*. *Theodoric* was particularly exasperated against the Pope, on Account of the Honours he had received at *Constantinople*. However, fearing the Resentment of the Emperor *Justin*, he did not dare to put them to Death; but he confined them in a very strait Imprisonment, where Pope *John* died of Sickness on the twenty-seventh of *May*, 526, under the Consulship of *Olybrius*, after having held the Holy See two Years and nine Months. His Body was carried to *Rome*, and interred in *St. Peter's*, and the Church honours him on the Day of his Death, as an holy Martyr. He had ordained fifteen Bishops, and was succeeded by *Felix* the Third, who was of the Country of the *Samnites*, and the Son of *Castor*. King *Theodoric* chose him upon mature Deliberation, and the Senate of *Rome* accepted him, as most worthy of the Dignity. He was ordained on the twelfth of *July* in 526, and held the Holy See three Years and two Months.

KING *Theodoric* survived Pope *John* but three Months. His Officer, having one Day served up to his Table the Head of a large Fish, he thought he saw in the Dish the Head of *Symmachus*, as if newly cut off, who bit his Lips, and looked furiously at him; he was so frightened hereat, that he

Hist. Mil.
Lib. 15. sub
fin.

VI.
Deaths of Bo-
etius and
Symmachus.

Marit. chr.

VII.
Death of Pope
John I.
Felix III.
Pope
Hist. Misc.

Martyr. R. 17
Mai.
Lib. Pontif.
Cassiod. viii.
var. 15.

VIII.
Death of King
Theodoric.
Procop. 1.
Goth. c. 1.

A. D. 526. he was seized with a violent Shivering. He went to Bed, and related what he had seen to *Elpidius* his Physician, deploring, with Tears, the Crime he had been guilty of, in putting *Symmachus* and *Boetius* to Death upon false Reports. Perceiving himself near his End, he called the Chief of the *Gothic* Nation before him, and declared *Atbalaric* his Grandson, who was eight Years old, his Successor, the Son of *Amalasontba* his Daughter, and *Eutaric*, who was dead. In this manner died *Theodoric*, in the Consulship of *Olybrius*, in the fourth Indiction, that is, in the Year 526. He was very old, and had reigned thirty-three Years. *Amalaric*, his Grandson by another Daughter, was acknowledged King of the *Visigoths* in *Spain*, and the neighbouring Country of *Gaul*, bounded by the *Rhône*.

IX.
Patriarchs of
Jerusalem
and of Anti-
och.

Vita S. Sab.
n. 68. Sup.
xxxi. n. 32.
Evagr. iv.
Hist. c. 6.
Phot. Cod.
128. p. 773.

IN the East, *John* the Patriarch of *Jerusalem*, died in the Year 525, having held the See seven Years and nine Months, from the Year 517. He was succeeded by *Peter*, a Native of *Eleutheropolis*. At *Antioch* the Patriarch *Euphrasius* was buried in the Ruins, by the Earthquake which overthrew that City on *Wednesday* the twenty-ninth of *May*, in the fourth Indiction, under the Consulship of *Olybrius*, that is, in the Year 526. *Ephrem* was elected in his room, who was a *Syrian* by Descent, the *Syriac* being also his Mother-Tongue; who having passed through several Employments, was at that time Count of the East. He had gained the Affections of the People, by procuring them all sorts of Relief in this Calamity; for among his other Virtues he was always very charitable. He was very zealous for the *Catholic* Religion, and has composed several Writings in Defence of it in *Greek*, which Language he understood pretty well.

X.
Death of Ju-
stin.
Justinian
Emperor.

Theoph. an.
9. p. 147. D.
148. chr.
Pasch. p. 334.
& 375.
Marcell. chr.
an. 526, 527.

ap. Rub. Hist.
Raven. p. 897.
Cang. famil.
Byz. in Justin.
p. 97.

Alam. not.
ad Proco. p.
366.

Cear. p. 366.

Procop. A-
nec. 14.
c. 8. 12.
Id. 1. Edif.
c. 7.

THE Emperor *Justin* was extremely afflicted at the Destruction of *Antioch*, and sent thither very large Sums of Money to rebuild it: But in the Year following, perceiving that he drew near his End, he declared his Nephew *Justinian*, *Augustus*, and caused him to be crowned, with his Wife *Theodora*, on the first of *April*, in the fifth Indiction, in the Consulship of *Mavortius*, that is, in the Year 527. *Justin* died four Months after, on *Sunday* the first of *August*, aged seventy-seven Years, of which he had reigned nine. *Justinian* was forty five Years old, and reigned thirty nine. His Stature was above the common Height, his Eyes very quick, and his Air chearful; his Hair thin, and he shaved his Beard after the *Roman* manner. He is thus represented in a *Mosaic* Work, which is still to be seen at *Ravenna*, in the Church of *St. Vital*, and it is thought to have been finished in his Life-time. It is on one side of the great Altar; and on the opposite side is another, being the Figure of the Empress *Theodora*: They are both of them represented carrying their Offerings into the Church. *Justinian* there has a Head-piece in the Form of a Mortar, adorned with Pearls: This he seems to have taken from the *Persians*. *Procopius* also says, that he affected to wear the Habit of the *Barbarians*. He eat and slept but little, often rising in the Night to walk about his Palace. During *Lent* he took no Nourishment but once in two Days, and even then it was only wild Herbs, mixed with Salt and Vinegar, without any Bread, and but a small Quantity of this. He drank at this

this Season nothing but Water. He gave all the Wealth he possessed before A. D. 527. he was Emperor, to the Church of St. *Sergius*, and St. *Bacchus*, and to that of the *Holy Apostles*, which he had built in his House, where he founded a Monastery composed of select Members. In short, he appeared very zealous for Religion.

To the Beginning of his Reign is referred a Law, which contains his Confession of Faith, as to the Trinity, and the Incarnation. It is entirely Orthodox; but it may be there observed, that he does acknowledge that one of the Trinity was incarnate; although he had formerly blamed the *Scythian Monks*, for maintaining this Proposition. He anathematizes all Heresies, and particularly *Nestorius*, *Eutyches*, and *Apollinarius*; declaring all such, whose Opinions the Bishops shall find contrary to this Confession of Faith, subject to the Penalties inflicted on *Hereticks*.

XI.
Laws in be-
half of the
Church. L. 5.
Cod. de sum.
Trin. Sup.
xxxii n. 48.

IN his first Year he made two Laws relating to Bishops; the first of which is addressed to *Epiphanius*, Patriarch of *Constantinople*, and dated the tenth of the Kalends of *March*, under the second Consulship of *Justinian*; that is, the twenty-first of *February* 528. It relates to the Residence of Bishops, and the Substance of what the Emperor says therein, is this.

L. 43. C.
de Episc.

THE Absence of the Bishops is the Reason that divine Service is so negligently performed: That the Affairs of the Churches are not so well taken care of, and their Revenues are employed in the Expences of the Bishops Journeys, and their Residence in this City, with the Clerks and Domesticks who accompany them; insomuch, that they are often obliged to borrow Money upon Usury, to the great Damage of the Churches. Therefore we require you to signify to all the Metropolitans under your Jurisdiction, that neither they, nor the Bishops of their Provinces, ought to quit their Churches to come to this City of their own Accord, without a particular Order from us, let what will happen. But that they should send one or two of their Clerks hither, to make known their Necessities to us, either by Letters from themselves, or from you, and to receive speedy Relief from us. For if we find their Presence be necessary here, we will send for them. The Offender will incur our utmost Displeasure, and if he is a Metropolitan, shall be excommunicated by you; if a Bishop, by his Metropolitan. We have not thought fit to impose a pecuniary Punishment, lest the Penalty should fall upon the Churches.

THE other Law is directed to *Atarbus*, Præfect of the *Prætorium*, dated on the first of *March*, in the same Year 528, and contains as follows: When an Episcopal See shall become vacant, the Inhabitants of the City shall declare in favour of three Persons, whose Faith and Manners shall be testified by Witnesses of good repute; to the End that the most worthy may be chosen. He who shall be ordained Bishop, ought to have neither Children nor Grandchildren, lest his Cares of his Family should cause him to neglect the Service of God, and the Affairs of the Church; and that he should apply the Wealth which has been given for the poor, to his own Use, or that of his Family. Bishops may not dispose in any manner whatsoever of the Wealth they have acquired since their Promotion to the Episcopal Office; unless what they inherit from their Fathers and Mothers, Uncles, or Brothers. All the rest shall belong to the Church: For

L. 42. c. de
Episc.

A. D. 527. it is evident, that those who give any thing to them, do it out of regard to the Priesthood.

AFTER the Death of the Bishops, the Stewards shall give an Account of the Wealth they shall have left. These Stewards shall be strictly examined when they are appointed, and shall render an Account to the Bishop every Year, and shall make Restitution to the Church for any Wrong they shall have done it: And if they die before they have made up their Accounts, their Heirs shall be obliged to do it. Administrators of Hospitals likewise, shall not have Liberty to dispose of what they have gained since they entered upon that Employment, any more than the Bishops. All their Gains shall belong to the Hospitals, in Consideration of which they acquired them; since it is believed that they employ even their own Wealth in these good Works. The Administration of Hospitals was at that time an Ecclesiastical Function, which was only given to Priests or Deacons of known Charity. The Law proceeds; The Overplus of the Rents or Income shall be employed in new Purchases, to incline others to give the more to them. If the Administrator gives up his Employment, his Successor shall oblige him to give an Account of his Administration, with which we charge his Conscience.

ACCORDING to the holy Canons, Bishops, Chorepiscopi, Visitors, Priests, and all other Clerks, shall be ordained without paying any thing. They shall not give any thing to be made Steward or Defender of the Church, or Administrator of an Hospital. Whoever shall have given or received any thing upon this Account, shall be deposed, or deprived of his Office. All the Clerks shall chant the Offices for the Night, Morning and Evening, in each Church; that is, according to our manner of speaking, *Martins*, *Lauds*, and *Vespers*; for the Prayers for the rest of the canonical Hours were not said in publick. The Law goes on: They ought not to be satisfy'd with spending the Revenue of the Church, and bearing the Name, without performing the Duty of Clerks. For it is absurd to hire People to chant the Office in their Stead, whilst many Laymen attend the Service out of Devotion. We enjoin the Bishop to look to this, together with the two principal Priests, the Archon or Exarch, and the Syndick of each Church: And to depose those who shall not be constant at the Service of the Church, according to the Intention of the Founder: And we allow every body to inform against any who shall act contrary hereto. In *Italy* a Law was publish'd in the Name of the new King *Atbalarick*, in Favour of the Clergy of *Rome*, wherein, confirming the antient Custom, he saith: If any would prefer an Action against a Clerk of the Church of *Rome*, he ought in the first Place to apply himself to the Pope, who shall determine the Affair in Person, or by his Delegates. If the Plaintiff hath not receiv'd Satisfaction, he shall have recourse to the secular Judge, after he hath prov'd that the Pope hath refus'd him Justice. But he who shall apply himself to us, without rendering due Respect to the holy See, shall lose his Cause, and forfeit ten Sols of Gold, to be by the Pope apply'd to the Use of the Poor. Thus far did the Jurisdiction of the Pope extend at that time at *Rome*, in profane Matters, over the Clerks as Defendants, with Appeal to the secular Judge.

Ap. Cassiod.
viii. var. c. 24.

IN the same Year 528, being the first of *Justinian*, Pope *Felix* wrote A.D. 528. to St. *Cæsarius* of *Arles*, to confirm the Regulation, prohibiting the ordaining of Bishops who had not before serv'd in the Clergy. The preceding Year, viz. 527, on the sixth of November, St. *Cæsarius* presided at a Council held at *Carpentras*, consisting of sixteen Bishops, himself included. It was decreed, that if the Cathedral Church was rich enough, what was given to the Country Parishes should be laid out upon the Clerks officiating therein, or on the Repairs of the said Churches. If the Bishop hath not Revenue sufficient to support his necessary Expences, the Parishes shall reserve no more than shall be requisite for the Clergy and Repairs, and the Bishop shall take the Surplus. The same Day, i. e. the sixth of November of the following Year, was appointed for the meeting of the Council at *Vaison*; but it did not assemble till two Years after.

XII.
Councils of
Gaul.
Epist. 9. To.
4. p. 1657. p.
1663.

IN the mean time one was held at *Orange* on the third of July, under the Consulship of *Decius* the Younger, surnamed *Basil*, i. e. in the Year 529. This Council was occasioned by the Dedication of a Church, which the Patrician *Liberius*, Præfect of the *Prætorium* in *Gaul*, had built in the City of *Orange*, he having invited several Bishops to assist at this Solemnity. Thirteen of them came thither, the Chief of whom was St. *Cæsarius*, most of the rest being the same who had composed the Council of *Carpentras*. We have been informed, say they, that some through Ignorance and Simplicity, entertain Opinions concerning Grace and Free-will, which are not agreeable to the *Catholic* Faith. Wherefore we have thought it reasonable to propound and subscribe to certain Articles sent to us from the Holy See, which have been by the antient Fathers collected upon this Subject from the holy Scriptures.

AFTER this follow twenty-five Articles, the first eight of which are drawn up in the Form of Canons, but had no Anathemas joined to them, and every one of them were proved by Passages taken out of Scripture. They contain in Substance, That *Adam's* Sin did not only hurt the Body, but the Soul; that it did not hurt him alone, but descended to his Posterity; that the Grace of GOD is not given to them who call upon him, but that it is the Cause that Men do call upon him; that the being cleansed from Sin, and the Beginning of our Faith, is not owing to our selves, but to Grace. In a word, that we are not able, by our own natural Strength, to do or think any thing which may conduce to our Salvation. The seven-teen remaining Articles are not so much Canons, as Sentences extracted from St. *Augustine* and St. *Prosper*, tending to prove the Necessity of Preventing Grace. After these twenty-five Articles, the Council of *Orange* proceeds, We ought then to teach and believe, that by the Sin of the first Man, the Force of Free-will hath been so much impaired, that no Body hath been able to love GOD as he ought, believe in him, or do Good for his Sake, if he hath not been prevented by Grace. Wherefore we believe, that *Abel*, *Noah*, *Abraham*, and the other Fathers, have not had that Faith by Nature that St. *Paul* commendeth in them, but by Grace. And after the coming of our LORD, that Grace in those who desire Baptism, did not proceed from Free-will, but from the Goodness of JESUS CHRIST. We believe likewise, that all who are baptized, are able, and ought,

Hebr. xi.

A. D. 528. ought, by the Assistance and Co-operation of **JESUS CHRIST**, to fulfil what conduces to the Salvation of their Souls, if they will labour faithfully. That some may be predestinated to Evil by the Divine Power, we do not only disbelieve; but if any one doth believe it, we detest and anathematize him. We ought to believe, that the Faith of the good Thief, the Centurion, *Cornelius*, and of *Zacheus*, did not proceed from Nature, but Grace. The Prelates were not satisfied with subscribing themselves this Definition of Faith; but that the Laity might be also undeceived thereby, they caused such of the Persons of Quality who were present at the Dedication of the Church above-mentioned, to set their Hands to it, namely, the Patrician *Liberius*, and seven others. *St. Cæsarius* sent this Confession of Faith to *Rome* by *Arminius*, Priest and Abbot, that it might receive the Pope's Approbation. A Council is supposed to be held at *Valence* about the same time, upon the same Doctrine of Grace, at which *St. Cæsarius* could not assist, being prevented by a Fit of Sickness; but *Cyprian*, Bishop of *Toulon*, did there resolutely maintain the *Catholick* Doctrine.

Bonif. Epist.
2. p. 1687.

Vita S. Cæf.
Lib. 1. n. 35.

A. D. 529. **THE** Council of *Vaison*, appointed two Years before, was held on the seventh of *November* in 529, whereat twelve Bishops, *Cæsarius* included, assisted. After having read the Canons, according to Custom, no Complaints were exhibited against any of the Bishops, who were present; so that this Meeting served only for an Interview, and to keep up mutual Charity. However, before they separated, they composed five Canons, decreeing, That according to the Custom observed with good Success throughout all *Italy*, all Country Priests shall receive into their Houses young unmarried Readers, that they may educate them as good Fathers, causing them to learn the Psalms, and read the Scriptures, and instruct them in the Law of **GOD**; that they may provide themselves worthy Successors. When they are of Age, if any of them desire to marry, he shall have Liberty.

c. 1.

c. 3.

c. 4.

c. 5.

FOR the Convenience of the People, the Priests are permitted to preach not only in the Cities, but in all the Country Parishes: And if the Priest shall be hindered by any Infirmary from preaching, the Deacons shall read some Homilies of the Fathers. As in the Holy See, and the Provinces of the East, and of *Italy*, *Kyrie Eleison* is often repeated with great Devotion, it shall likewise be repeated in all our Churches, at *Matins*, at *Mafs*, and at *Vespers*; and at every *Mafs*, even the *Masses* of *Lent*, and of the *Dead*, *Sanctus* shall be repeated thrice, as at the publick *Masses*. The Name of the Pope shall be repeated in our Churches; and after the *Gloria Patri*, shall be added *Sicut erat in principio*, as is the Custom at *Rome*, in *Africa* and *Italy*, by reason of the *Hereticks*, who say, that the Son of **GOD** had a Beginning in Time. Now the *Arians* bore Rule in these Provinces.

XIII
Original of St.
Benedict.

S. Greg. 11.
Dialog. c. 1.

THE most antient Pattern we have of the Office of the *Western Church*, is the Rule of *St. Benedict*, which was composed about the same time; for his famous Monastery on Mount *Cassino* is supposed to have been founded about the Year 529. *St. Benedict* was born about the Year 480, not far from *Norsia*, of a considerable Family. His Father was called *Eutropius*, and

and his Mother *Abundantia*: He had been sent to study at *Rome*, but seeing the debauched Life of the Youth of that City, he privately withdrew, and having stole from his Nurse, who had followed him, he went to a Place called *Sublacum*, about forty Miles from *Rome*, where he shut himself up in a very streight Cavern. He continued here three Years, unknown to all except a Monk called *Romanus*; who having met him on the way, and being informed of his Design, cloathed him in the Monastick Habit, gave him all the Assistance he was able, and never discovered him. *Romanus* dwelt in a neighbouring Monastery, under an Abbot named *Theodatus*; but he sometimes stole out to carry part of his Share of Bread to *St. Benedict*. There was no way to come at his Cavern from *Theodatus's* Monastery, it being on the Top of a Rock, very steep on that side, so that *Romanus* fastened the Bread to a long Cord, having a Bell also fastened to it, to give Notice to *St. Benedict* to draw it up. *St. Romanus* afterwards went into *Gaul*, where he governed a Monastery near *Auxerre*, and there died.

A. D. 529.
V. Iter. Ita-
lic. Mabill.

Acta SS. Ben.
To. 1. p. 81.

ST. BENEDICT living thus in his Grotto, did not so much as know the Day of the Year or Week; so that one *Easter-Day*, a Priest who lived at some Distance, having dressed some Victuals for himself, *GOD* revealed to him the Place where his Servant was, who was almost starved with Hunger. Having found him out with much Difficulty, he informed him it was *Easter-Day*, on which he ought not to fast, and caused him to eat of what he had brought with him. About the same time the Shepherds found him out in his Retreat, and seeing him lying among the Bushes, cloathed with Skins, they took him for some Beast; but finding he was a Servant of *GOD*, they revered him; and many forsook their brutal Course of Life, and were converted. From that Time he began to be known throughout the Neighbourhood; many came to visit him, and brought him Food, receiving his Instructions. One Day being alone, the Remembrance of a Woman whom he had seen, excited in him so violent a Temptation, that he was even ready to leave the Desert; but coming to himself, and seeing a great many Nettles and Brambles near him, he threw himself naked into the midst of them, where he continued rolling about so long, that he was all over bathed in his own Blood, and was never after attacked with the like Temptation.

Cap. 2.

ABOUT this time many began to leave the World, to place themselves under his Direction, he being already famous. There was a Monastery not far from thence, in a Place called *Vicovarro*, between *Sublacum* and *Tibur*. The Abbot being dead, the whole Society came to *Benedict* and earnestly desired him to take them under his Government. He denied them a long time, and told them before-hand, that his manner of Life and theirs could not agree together; but at length he yielded to their Entreaties. But when he attempted to reform these Monks, and oblige them to live regularly, they began to repent of their having invited him to govern them; and resolving not to forsake their evil Habits, they determined to get rid of him, and for this Purpose offered him some poisoned Wine: Being at Table, they presented him the Glass to bless, as was the Custom in the Monastery; he stretched out his Hand, and made the Sign of the Cross,

Cap. 3.

A. D. 529. and immediately the Glass, though not near him, crack'd as if it had been struck by a Stone. The Man of God found what the Matter was, and immediately rising up, called the Monks together, and said to them, with a composed Countenance, God forgive you, Brethren, Why have you used me in this manner? Did I not tell you, that we could not agree together? Go look out for some Superior who is like your selves. And having said this, he retired to his beloved Solitude.

Cap. 7.

He continued there a long time, and became still more famous by his Virtue and Miracles; which gained him so many Disciples, that he built twelve Monasteries, in each of which he placed twelve Monks, with a Superior to govern them. The Names of them, and the Places where they stood, are shewn at this Day. He kept only a few of such Monks with him, as he thought still stood in need of his Instructions. The noblest Families in Rome came to him, bringing their Children to be educated by him. Thus *Equitius* gave him his Son *Maurus*, and the Patrician *Tertullus* his Son *Placidus*, a Child. One Day the little *Placidus* went to fetch some Water from the Lake, but putting the Pitcher too far into the Water, he fell in himself, and was forced by the Water above a Bow-shot from the Shore. St. *Benedict*, who was in the Monastery, immediately knew of this Accident, and calling *Maurus*, said to him, Brother, run, make haste, that Child is fallen into the Water. *Maurus* having first desired his Blessing, run to the Place where *Placidus* was floating upon the Water, and taking him hold by the Hair, he returned with the same Speed. Being got to Land, he looked behind him, and perceiving that he had walked upon the Water, he was terrified. He related the Matter to St. *Benedict*, who ascribed the Miracle to his Obedience; but St. *Maurus* ascribed it to the Command of his Master, maintaining, that he could not work a Miracle without knowing that he did so. *Placidus* decided the Dispute, by saying, When I was taken out of the Water, I saw the Abbot's *Melota* upon my Head, and himself helping me out. The *Melota* was a Sheep-skin, worn by the Monks upon their Shoulders. As to St. *Placidus*, it may be supposed, that being so young, he had not yet received the Monastical *Tonsure* and Habit.

Sup. Lib. xx.
n. 2.

c. 2.

V. Iter. Ita-
lic. Mabill.

SOME time after St. *Benedict*, giving way to the Envy of a Priest called *Florentius*, left all his Monasteries, under the Superiors he had appointed them, and retired, accompanied only by some few Monks. Wandering from Place to Place, he at length came to *Cassinum*, a small City on the side of a high Mountain, in the Country of the *Samnites*; where was a very antient Temple of *Apollo*, whom the Peasants still worshipped, surrounded by Groves consecrated to the Idol, where they offered Sacrifice. St. *Benedict* being come thither, broke the Idol in pieces, overturned the Altar, cut down the Groves, and even in the very Temple of *Apollo* built a Chappel dedicated to St. *Martin*, and another to St. *John*, in the Place where stood the Altar of the Idol; and by continually instructing them, brought over to the Faith the whole Country round about. He built a Monastery there, where he afterwards resided, which was the most famous of any that observed his Rule. It is said to have been founded in the Year 529.

It is supposed also, that about this time he finished his Rule, which A.D. 529, was afterwards received by all the *Western Monks*. He begins it by distinguishing the four sorts of Monks: The *Cenobites*, who lived in a regular Society, under the Government of an Abbot; the *Anchorites*, or *Hermits*, who after a long Exercise of Virtue in a Society, withdrew to a Solitude, to lead a more perfect Life. The two other Kinds were not commendable, namely, the *Sarabaites*, who lived two or three together, or quite alone, and according to their own Inclinations, without observing any Rule; the *Gyrovagi*, or *Vagabonds*, who are continually strolling from Monastery to Monastery, leading a luxurious and voluptuous Life. These last were the worst of all.

As to Divine Service, the Times for celebrating it are as follows, In the *Winter*, that is, from the first of *November* to *Easter*, they shall rise at the eighth Hour of the Night, that is, at two o'Clock. The Abbot himself shall inform them of the Time for celebrating the Office, or shall appoint one of the Brethren, whom he knows to be very punctual, to do it for him. The remaining Part of the Night, after the *Vigil*, shall be spent in learning the *Psalms*, or meditating upon them, or in some necessary Reading. *St. Benedict* calls *Vigils* the Office celebrated in the Night-time, which we call *Matins*, and calls *Matins* the Office performed at Day-break, which we call *Lauds*. As to the *Summer*, that is, from *Easter* to *November*, he does not appoint any exact Times for the *Vigils*; he would only have them regulated in such a manner, that *Matins* may begin at Day-break.

EVERY Day at *Vigils* twelve *Psalms* shall be sung after the Hymn called by *St. Benedict*, *Ambrosian*; the greatest Part of it being composed by *St. Ambrose*. Six *Psalms* being read, and all the Brethren seated, they shall read by Turns three Lessons; after each of which, a Responsory shall be chanted. After this, six other *Psalms* shall be read, with *Hallelujah*, and then a Lesson out of the Apostles, which shall be repeated by Heart, with the *Verse* and the *Litany*, that is, *Kyrie Eleison*. And this shall conclude the Office for the Night. The Nights being shorter in Summer, no Lessons shall be read, only one shall be repeated by Heart out of the Old Testament, which shall be followed by a short Responsory. The Lessons for the *Vigils* shall be taken out of the Holy Scriptures, or the Expositions of the Fathers.

ON *Sunday* they shall rise sooner, and having sung six *Psalms*, four Lessons and their Responsories shall be read; after that, six other *Psalms* and four Lessons; and then three Hymns taken out of the Prophets, and four Lessons out of the New Testament. After the last Responsory the Abbot shall begin the *Te Deum*. If by any Accident they have not risen so soon as usual, some of the Lessons or Responsories shall be abridged, to the end that *Matins* may always be said at Day-break. On the Festivals of Saints, and other solemn Days, the same Rules shall be observed as on *Sundays*, except as to the *Psalms*, the Anthems and the Lessons proper for the Day.

At *Matins*, besides the *Psalms*, shall be sung a Hymn out of the Prophets, according to the Custom of the Roman Church. Thus speaketh

St.

A. D. 529. St. *Benedict*, and thereby sheweth, that he followed the Usage of the Roman Church. He calleth the Hymn *Benedicite*, *Benedictions*, which is repeated on *Sundays*; and he nameth *Lauds* or Praises, the three last Psalms, which are repeated every Day, and begin with *Laudate*. The *Pater* shall be repeated aloud after the Office of the *Matins* and the *Vespers*. To the end, that if any one hath any Resentment against another, he might be pressed to pardon him by these Words, *Forgive us our Debts, as we forgive others*. It doth not appear that there was any other Prayer at that time for the Concluding of the Offices.

c. 16, 17.

c. 18.

To mark the Time when the Service was to end, St. *Benedict* made use of these Words, *Et missæ fiant*; that is, the Office being ended, the Congregation shall be dismissed. He particularly sets down how the Psalms are to be divided for each Service, in the same manner as they are observed by his Order at this Day. Afterwards he adds, If any one is not satisfied with this Distribution, he may put them into any other Method, provided that the Psalter be repeated throughout every Week; for this is the least we can do, since we read that our Fathers did fervently repeat the whole every Day.

c. 20.

c. 51.

Vita c. 4.

ST. BENEDICT doth not prescribe any other Prayers; but he supposes that the Monks would of their own Accord pray Mentally, when he saith, that Prayer ought to be pure, and not too long, unless it be continued longer by an Inspiration of Grace; that the Office being ended, all ought to leave the Oratory, that they who desire to pray in private may not be interrupted, who ought to pray silently, but with Tears, and Application of Mind. We see likewise in his Life, that the Monks, after they had sung the Psalms, applied themselves to their Devotions, and that one of them being tempted by the Devil, was obliged to leave off, and go out of the Oratory.

XV.

Labour.

Reg. c. 41.

PRAYERS being ended, the rest of that Day was spent by the Monks in Labour, or in Reading. In Summer, that is, from *Easter* to the first of *October*, they went out to work at the first Hour, that is, at six o'Clock in the Morning, and stayed till the fourth, that is, till ten o'Clock; proportioning the Hours to the Length of the Days. After they have thus laboured four Hours, they shall have Liberty to read two Hours, that is, till *Sexte*, saith the Rule. After *Sexte*, having dined, they shall repose themselves upon their Beds, without making any Noise; and if any one has a mind to read, he may; but shall not disturb the rest. The *None* shall be said sooner than ordinary, viz. at the middle of the eighth Hour, that is, between one and two, and they shall labour till the Evening. Thus they worked at least seven, and read two Hours every Day. St. *Benedict* adds, And if the Condition of the Place, or Poverty, obliges them to gather in their Fruits themselves, let them not be grieved thereat; since then they are truly Monks, when they live upon the Labour of their own Hands, as did our Fathers, and the Apostles.

IN Winter, that is, from the first of *October* till *Lent*, they laboured seven Hours without Interruption. They begun the Day by reading, which they continued till the second Hour, that is, till eight o'Clock in the Morning; and then the *Tierce* was said; after which they laboured till the

the *None*. After they had rested themselves, they were at Liberty to spend A.D. 529. their Time in Reading, or learning the Psalms by Heart. In *Lent* they read till *Tierce*, and worked from Nine o'Clock in the Morning till four o'Clock in the Afternoon. At the beginning of *Lent*, a Book out of the Library was given to each of them to read quite through. During the Hours of Reading, one or two of the Antients of the Monastery visited, to see whether any of them were asleep, or trifled away their Time in useless Discourses, disturbing the rest. On *Sunday* they all spent their Time in reading, except such as were appointed to divers Offices. They who could neither read nor meditate, were obliged to work instead. Those who were of a delicate and tender Constitution, were not put upon such laborious Employments as the rest.

THEY who worked at such a Distance from the Chappel, that they could c. 50. not get thither time enough, knelt down on the Place where they worked, and there prayed. They likewise who were upon the Road, prayed also as well as they could at the Times of the Offices. No Body chose his c. 57. own Work; but it was appointed him by his Superiours. They who understood Trades, worked at them with great Humility, but not without the Permission of the Abbot. And if any one, saith St. *Benedict*, groweth vain upon his Skill in his Craft, and imagines that the Monastery is the better for him, he shall be obliged to quit his Trade. If any Piece of Work is sold, they who shall be employed to sell it, shall neither defraud the Monastery of any Part of the Profit, nor through Avarice raise the Price, but shall always sell their Work for nothing cheaper than the Seculars, that GOD may be glorified in all Things. This Distinction of Artizans sheweth, that the Monks in general were no better than Day-Labourers, and that the Noblest did, through a Spirit of Humility, place themselves on the same Level with the Meanest of the People. They were not obliged to study *Latin*, it being then the vulgar Tongue.

THEY were Laymen, nor does it appear that St. *Benedict* himself had ever been admitted among the Clergy. However, he preached, since by his Instructions he converted several Infidels; and he frequently sent his Vita c. 19. Monks to exhort some neighbouring Nuns. If a Priest, says he, desires Reg. c. 60. to be received into the Monastery, they shall not too easily grant it; but if he persists, he cannot be dispensed from observing any of the Rules. However, he shall have the first Place after the Abbot, and shall be permitted to pronounce the Blessing, and preside at the Office, if the Abbot requires it; but upon any meeting upon Business, he shall be placed only according to the Time of his being admitted into the Monastery. If any of the inferiour Clerks desire to be admitted into the Monastery, they shall be allotted a lower Rank. If the Abbot would cause any of his Monks to c. 61. be ordained Priest or Deacon, he shall choose such of them as he shall esteem the most worthy; but the new Priest shall nevertheless be subject to the regular Discipline, and to the Superiours; but if he rebels, he may be chastised, and even expelled the Monastery; however, not without the Participation of the Bishop. Every Hour of the Day is so filled up by this Rule, that we do not see any room left for Time to hear Mass on Working-

A.D. 529. ing-Days; whence we may be induced to believe, that the Monks only heard Mass on Sundays.

XVI.

Dist.

c. 39.

As to Diet, St. *Benedict* allows two Messes of hot Meat at every Meal, that they who could not eat of one, might of the other. The Word *Pulmentarium*, which he makes use of, means properly *Legumes*, or Broth, or Soup made of Grain; although it may be understood of all sorts of boiled Meat. But the Poverty of the Monks gives us reason to think, that Fish was not included, which the Antients esteemed very delicious. The Rule allows a third Mess of Fruit, or Pulse growing upon the Place. It allows but one Pound of Bread a Day, that is, twelve Ounces, whether they make one or two Meals. The Abbot may increase the Mess, on Account of some extraordinary Labour; Children shall not have so much. All are prohibited, except the Sick, to eat the Flesh of four-footed Beasts. As for Drink, they shall have each a *Hemina* of Wine a Day, which is, according to the best Expositions, half a *Sextarius*, unless extraordinary Labour, or Heat, requires more. St. *Benedict* commends those who can be contented without any, and says, Although we read that Wine is not convenient for Monks, yet, as it is impossible at this time to prevail upon them to think so, let us at least observe a necessary Temperance. But if there happens to be none in the Country, let those who live therein thank God for it, and beware of murmuring.

c. 40.

As to their Hours of Eating, from *Easter* to *Pentecost* they shall dine at the *Sexte*, and sup in the Evening. All the rest of the Summer they shall fast on *Wednesdays* and *Fridays* till the *None*, unless by working hard in the Country, or through the excessive Heat, they are obliged to take some Nourishment. On other Days they shall dine at the *Sexte*. From the thirteenth of *September* to the Time of *Lent*, they shall always eat at the *None*, and during *Lent* in the Evening; but however shall so contrive it, as always to sup by Day-light be the Time what it will. In that Part of *Italy* where St. *Benedict* lived, the Sun, on the shortest Day, sets at half an Hour after four. He admonishes the Monks to practise some extraordinary Abstinence in *Lent*, but with the Advice of their Superior. They shall have something read to them during Meals, and a new Reader shall be chosen every Week, not according to his Standing, but his Abilities.

c. 49.

c. 38.

c. 35.

c. 36.

THE Monks served one another, and took their Turns Weekly every one of them, to cook the Meat; by which it appears, their Diet was very simple, since all of them knew how to dress it. They took great Care of the Sick, who had a Chamber to themselves, and one of the Brethren was appointed to look after them. Such Diet was allowed them as was proper for their Condition, and they were permitted to bathe when it was judged necessary; but they were never allowed the Use of the Bath when well, especially on Fast-Days.

XVII.

Habit, &c.

c. p. 55.

THEIR Habit was regulated according to the Quality of the Country, and the Discretion of the Abbot. We believe, saith St. *Benedict*, that in temperate Countries a *Coul* and *Tunick* will be sufficient; the *Coul* shall be thicker in the Winter than in the Summer, and they shall have a *Scapulary*

pulary to work in. This Habit had been long worn by the Poor, and by A. D. 529. the Peasants.

THE Colour, or Length of the Garment, is not determined by St. Benedict, which, no doubt, were ordered according to their Conveniency in working. The *Scapulary* was wider and shorter than that now in use, and had a *Capuch*. They wore this for their upper Garment while they were at work; and then changed it for the *Coul*, which they wore the rest of the Day. They had each of them two *Tunicks* and two *Conls*, for Change in the Night, or when they washed. They took them out of the common Wardrobe, and there left the old ones. The Stuffs they were made of were such as they could meet with in the Country at the cheapest Rate. That none of them might lay Claim to any thing as their own, the Abbot supplied them with every thing they wanted; that is, besides their Cloaths, with a Handkerchief, a Knife, a Needle, a Stile and Tablets to write upon.

THEIR Bed was a quilted Mattress and Bolster, with a Sheet made of c. 22. Serge, and a Coverlet. Each had a Bed to himself, but they all lay in the same Place; or if the Society was numerous, at least ten or twenty together, they had a Lamp burning all Night in the Dormitory, and always one of the Elders of the Monastery lay there, to observe the Behaviour of the rest. That they might be always ready to rise, in order to assist at the Office, they slept in all their Cloaths, even with their leathern Girdles, or the Cords they used in their stead; only they were ordered to lay aside their Knives, lest they should wound them when they slept. They did c. 42. not speak to one another after *Complins*, and during the whole Night, ob- c. 6. served a profound Silence; and even in the Day-time they talked but little. Buffoonry, vain Words and Jests to promote Laughter, were absolutely forbid; neither is there any mention made in this Rule of Recrea- c. 42. tion; but the Brethren are thereby ordered, being seated together, to cause one among them to read always after Supper, *Conferences*, *Lives of the Fathers*, or some other edifying Book.

THE Monks were not allowed, without Permission from the Abbot, to c. 34. receive any Letters or Presents, even from their Relations; neither could they go out of the Monastery without his leave; and that they might not have any Pretence for so doing, the Monastery was so contrived, as far as the Place would admit, as to contain every thing they might want within it, viz. Water, a Garden, a Mill, a Bake-House, and Conveniencies for their several Trades. An aged Man, of Discretion and Prudence, was ap- c. 66. pointed to take Care of the Door, who could return a proper Answer to the Poor, or any that should come. If any of the Brethren were sent out, he recommended himself to the Prayers of the Society, and at his Return prostrated himself in the Oratory; in which Posture he continued all the Hours of the Office, to expiate the Distractions or Wanderings of Thought, and the other Faults he might have been guilty of; and they were strictly forbidden to relate what they had learned Abroad.

STRANGERS were received with much Charity and Respect; they c. 33. were carried to Prayers in the Oratory, they read to them some edifying Book, and afterwards treated them with all possible Civility. The Abbot

A. D. 529. gave them Water to wash, and eat with them ; and accordingly he had a Kitchen and Table to himself, that he might be ready to receive them at any time, without disturbing the rest of the Society. No one spoke to them but the Monk who was appointed to receive them, and they had a separate Lodging provided for them.

XVIII.
Government.
c. 64.

c. 65.

c. 2.

c. 3.

c. 21.

c. 31.

c. 32.

c. 33.

THE Abbot who was to govern the Monastery, was chosen by all, or the most prudent Part of the Society, Regard being only had to his Merit, his Standing in the Monastery not being considered. And if they had all agreed to choose an unfit Person, the Bishop of the Diocese, the Abbots, or the Faithful in the Neighbourhood, were to put a Stop to the Disorder, and take Care that a worthy Pastor should be elected for the Monastery. The Abbot being elected, was ordained by the Bishop, or some other Abbots. He was to be well versed in the Law of God, charitable, prudent, and discreet ; himself to set an Example in every Particular, and only to be the Executor of the Rule, in order to cause it to be faithfully observed. Let him always remember, saith St. *Benedict*, that he is charged with the Care of Souls, and let him take good heed that he neglect them not, that he may have the more Time to spend upon Temporal Affairs ; but let him firmly rely upon Providence. He ought to ask Council in every thing. In Matters of less Consequence he shall consult only the Elders of the Monastery ; but in the more important Affairs, he shall call the whole Society together, shall lay the Case before them, and shall ask their several Opinions, but shall, however, reserve the Decision to himself, and they shall submit to him. Under the Abbot there was generally a Prior or Provost, *Præpositus*, and several Deans. In some Monasteries the Provost was ordained by the Bishop or Abbots, in the same manner as the Abbot himself, which occasioned them to look upon themselves as other Abbots ; and upon this Account they were not so obedient : Therefore St. *Benedict* rejects this Custom, and would have the Monastery governed under the Abbot, only by the Deans, whose Authority being divided, would be therefore the less ; and if it be judged proper to have a Provost, he shall be appointed by the Abbot, and remain subject to him. These Deans (*Decani*) had each of them ten Monks under their Inspection, being appointed to oversee them when they were at work, or otherwise employed, to ease the Abbot of part of the Burthen of his Charge, who could not be every where. They were chosen, not according to their Seniority, but Merit, and they might be deposed after they had been three times admonished. These were the Officers appointed for the Government of the Monastery.

THERE were others who were appointed to wait upon the rest, as the *Cellarist*, the Person appointed to look after the *Infirmaries*, one whose Business it was to receive Strangers, and the Porter. The *Cellarist* took Care of all the Provisions, and all the Utensils, and distributed to each, as ordered by the Abbot, what Necessaries they wanted. The Abbot kept an Account of the Moveables and Cloaths in the Monastery, that nothing might be lost ; and they were strictly forbidden to keep any thing to themselves, even the least Trifle, so much as a Book, a Tablet, or a Stile.

THOSE

THOSE who desired to be admitted into the Monastery, were not received A. D. 529. till after a long Trial. First they suffered the *Postulant* to wait at the Door four or five Days together, and they raised several Objections and Difficulties; nay, used him ill. If he persisted, he continued for some Days in the Lodging appointed for Strangers; afterwards he was removed to that of the Novices, and one of the Elders of the Monastery was ordered to enquire into his Calling, and to represent to him how streight and difficult the Way of the LORD was. After he had staid with them two Months, the Rule was read to him, as it was a second time six Months afterwards; and lastly, four Months after this the Rule was read a third time to him. Having thus persevered a whole Year in his Resolution, he was received. He was professed in the Chappel, the whole Society being present; and he promised only to continue stedfast, to lead a new Life, and to be obedient. He wrote with his own Hand an Instrument to this Purpose, which he laid upon the Altar. If he had any Wealth, he gave it to the Poor, or to the Monastery, by a solemn Deed; whereupon they cloathed him in a Monastick Habit, and kept his own Cloaths, to restore them to him again, if he should unfortunately leave the Monastery. Parents might offer their Children, while Minors, to be received into the Monastery. They made the Promise in Form for them, which they wrapped up, together with their Offering, and the Hand of the Infant, in the *Palla*, or Cloth which covered the Altar. They might not give any thing to their Child, but only to the Monastery, that he might not be exposed to Temptation. If a Monk, who was a Stranger, desired to be received and entertained, he was suffered to stay as long as he pleased. They received his Advice, and if they were edified by his Example, he was intreated to continue in the Monastery: But a Monk of a Monastery, which was known to them, was not received without the Consent of his Abbot. They were ranked according to their Seniority, reckoning from the Time of their being received into the Monastery; and the Younger honoured the Elder, called them *Nonni*, that is, Fathers; rising up before them, and begging their Blessing.

XIX.
Reception of
Novices.
c. 58.

c. 59.
V. Mabill.
Liturg. Gall.
Lib. I. c. 5.
n. 10. c. 61.

c. 63.

THE Brethren were not permitted to take the Part of, or side with each other, nor to strike or excommunicate each other by their own Authority. If any one neglected the Rule, or disobeyed his Superior, the Elders admonished him in secret, twice. If he was not amended by this, he was publicly reprehended; if he after this persisted, he was excommunicated, if he was sensible of the Greatness of the Punishment; if he was not to be wrought upon by any of these Methods, they inflicted corporal Punishment upon them; that is, they scourged them, or obliged them to fast; and Children received the same Treatment in Proportion to their Age and Strength. Lesser Faults were chastised, but not so severely, when he Offender accused himself.

c. 69.
c. 70.
c. 23.
c. 30.
c. 43, 45, 46.
c. 24.

THE Rule terms Excommunication, any kind of Separation from the Society, which was in a lesser or greater Degree, in Proportion to the Fault for which it was inflicted. As for Example, not to chant the Psalms, or Anthems, not to read any of the Lessons at the Office; to eat alone, and after all the rest; not to be suffered either to come to Table, or to

c. 25.

A. D. 529. the Oratory ; not to speak to any one, nor to be suffered to keep Company
 c. 27. with any, even at their Work. St. *Benedict* applies to this absolute Se-
 1 Cor. v. 5. paration, the Words of the Apostle, who says, that *the excommunicated*
Person is delivered unto Satan ; which inclines us to believe, that he
 c. 28. speaks of a true Ecclesiastical Censure : But he would have the Abbot be
 c. 29. particularly careful of the excommunicated Person ; and if all, even cor-
 poral Correction, and other Methods, have proved ineffectual, he was at
 last expelled the Monastery, lest he should corrupt the rest. But if he
 desires to return, promising to amend his Course of Life, he shall be re-
 ceived, even the third time. This is the Rule of St. *Benedict*, who saith,
 Prolog. c. ult. He doth not enjoin any thing severe or difficult, and calls it only a small
 Beginning, and far from the perfect State described in the Conferences of
Cassian, the Lives of the Fathers, and the Rule of St. *Basil*. I have
 dwelt the longer upon this Rule, because it hath been so much esteemed,
 that it hath been since received by all the Monks of the *West*.

XX. ABOUT the same time, but in another Part of *Italy*, called then the
 Province of *Valeria*, now the farther *Abruzzo*, lived St. *Equitius*, Father
 St. Equitius, of many Monasteries. Being violently tempted by the Flesh in his Youth,
 Abbot. he became more constant in Prayer: One Night an Angel appeared to
 Greg. 1. Dial. him, before whom, he imagined, the Cause of his Temptation was cut off ;
 c. 4. from which time he never felt the like Temptation. Thus armed with
 divine Assistance, besides the Monks whom he governed before, he begun
 likewise to direct some Monasteries of Virgins : However, admonishing
 his Disciples not to rely too much upon his Example. Besides the Care
 of his Monastery, he applied himself likewise to instruct the People in the
 Cities, Towns, and private Houses. His Habit was so mean, and his
 outward Appearance so contemptible, that none, unless they had known
 him, would have returned his Salute. He rode upon the worst Horse in
 the Monastery ; instead of a Bridle he used a Halter, and some Sheep-
 skins thrown a-cross served him for a Saddle. He carried the sacred Wri-
 tings in a Sack, and expounded them wherever he came.

FELIX, a Man of Quality in the Province of *Nursia*, asked him one
 Day, how he dared to preach without being in holy Orders, or having
 Licence from the Bishop of *Rome*, under whose Jurisdiction he lived. St.
Equitius replied, I said as much to my self ; but one Night a young Man
 exceeding beautiful appeared to me, and touching my Tongue with the
 Lancet he had in his Hand, said, I have put my Words in thy Mouth,
 go and preach. From that Day I could not forbear speaking of GOD.
 The Report of his Preaching having reached *Rome*, the Clerks of the
 Roman Church said to the Pope, Who is this Peasant, who usurps the
 Authority of Preaching, and takes your Office upon him, though Igno-
 rant and Illiterate ? You ought to send and apprehend him, that he may
 be sensible of Discipline. The Pope consented thereunto, and sent *Julian*
 for this Purpose, who was then Defender of the *Roman Church*, and after-
 wards Bishop of *Sabina* ; commanding him, however, to conduct the Ser-
 vant of GOD to him with much Respect.

JULIAN went forthwith to the Monastery, where he found the
 Monks employed in transcribing Books : He asked them for the Abbot ;
 he

he is in that Valley, said they, mowing Hay. *Julian* sent an insolent A.D. 529. Servant of his to fetch the Abbot to him. He went immediately into the Meadow, and asked the Mowers which was *Equitius*; but when they had shewed him to him, although he was a great way off, he began to tremble in such a manner, that he could hardly stand; he embraced the Knees of the holy Abbot, and told him, his Master was come to see him. St. *Equitius* said to him, Take some Hay for your Horses, and I will follow you as soon as the little Work I have to do is finished. *Julian* being surprized that his Servant stayed so long, was still more so, to see him return loaded with Hay. I did not send you, said he, for Hay, but a Man. He is coming, said the Servant. Accordingly St. *Equitius* came to him, the Boots he wore being stuck full of Nails, and carrying his Sithe upon his Shoulder. *Julian* despised him, and was prepared to speak roughly to him; but when he approached, he was seized with such a Trembling, that he was hardly able to speak, to deliver his Message. He ran and embraced his Knees, recommended himself to his Prayers, and told him, the Pope desired to see him.

ST. *EQUITIUS* gave Thanks to GOD, for having visited him by the chief Pontiff; and having called his Brethren, commanded the Horses to be made ready, and pressed *Julian* to set forward immediately. I am so tired, replied *Julian*, that I cannot possibly set out to Day. Son, answered *Equitius*, you trouble me very much; for if we do not go to Day, we shall not go at all. Accordingly next Morning by Day-break, a Messenger arrived with a Letter to *Julian*, wherein he was ordered not to take the Servant of GOD from his Monastery. *Julian* desiring to know why the Pope had changed his Mind; he understood that he had been very much terrified by a Vision, for having attempted to bring away the Servant of GOD. St. *Equitius* kept *Julian* some time with him to give him Proofs of his Charity and Hospitality, and obliged him to take of him the Expences for his Journey. It is supposed that St. *Equitius* died A.D. 55. Ben. about the Year 540, and the Monks fled for Sanctuary to his Tomb during To. 1. p. 698. the Incurfions of the Lombards.

POPE *Felix* the Third died on the twelfth of October, in the Year XXI. 529, having sat three Years and two Months in the Pontifical Chair. He built a Church in the *Via sacra* at Rome, dedicated to St. *Cosmus* and St. *Damian*, and rebuilt the Church of St. *Saturninus*, which had been burnt. At two several times in the Months of February and March, he ordained fifty-five Priests, four Deacons, and twenty-nine Bishops. *Boniface* the Second was elected to succeed him, by Birth a Roman, the Son of *Sigisvult*, and consequently descended of Gothic Ancestors. At the same time another Party elected one called *Dioscorus*, who was ordained in the *Basilica* of *Constantine*, and *Boniface* was ordained in that of *Julius*, on the fifteenth of October. But the Schism lasted but one Month; for *Dioscorus* died on the twelfth of November following. *Boniface* carried his Resentment so far, as to cause him to be condemned, and anathematized after his Death, and caused a Writing to be signed to this Purpose, which he procured by Stratagem from the Clergy, and laid it up in the Archives of the Church.

Death of *Felix* the Third.
Boniface the Second, Pope.
Lib. Pontiff.

A. D. 529. HE afterwards assembled a Council in the *Basilica* of *St. Peter*, from whom he obtained a Decree, empowering him to nominate his Successor : After which he obliged the Bishops to promise both by Oath, and in Writing, that they would elect the Deacon *Vigilius* ; but soon after another Council was held, wherein this Decree was revers'd, as contrary to the Canons, and the Dignity of the Holy See ; and Pope *Boniface* confessed himself to have been guilty of Treason, which he did, no doubt, because the King was to have a Part in the Election of the Pope. He burnt the Decree in the Presence of all the Bishops, the Clergy and Senate. However, *Boniface* is commended for his Liberality to his Clergy, and for having supplied them with great Quantities of Provisions in a Time of Scarcity.

A. D. 531. IN his Time a Council was convened at *Toledo*, in the fifth Year of the XXII. Reign of *Amalaric*, on the sixteenth of the Calends of *June*, that is, on the seventeenth of *May*, in the Year 531 ; according to the *Spanish Era*, Council of Toledo. 565. It was composed of six Bishops, *Montant*, Bishop of *Toledo*, being President. They made five Canons, the first of which appoints the Intervals or Distance of Time between the several Degrees of Ordinations. They who shall be from their Childhood designed by their Parents to be admitted among the Clergy, shall first receive the *Tonsure*, and be placed among the Readers, to be instructed in the Chapter-House, in Presence of the Bishop, by him who shall be set over them. When they shall have passed the Age of eighteen, the Bishop shall ask them, before the Clergy and People, whether they design to marry ; for we may not deprive them of the Liberty allowed by the Apostle. If they freely promise to lead a Life of Chastity, they shall be ordained Sub-Deacons at twenty Years of Age. At five and twenty Years compleat, if they are of good Behaviour, they shall be ordained Deacons ; and, if being married, and at full Age, with Consent of their Wives they promise Continence, they may be Candidates for sacred Orders. They who shall have been thus brought up, shall not go from one Church to another ; for it is an Hardship for a Bishop to take a young Man from his Brother, whom he has educated from his rude and ignorant Childhood. The other Canons of this Council confirm the old, relating to the Continence of Clerks, the Preservation of Church-Lands, and Marriages between Kindred ; the Prohibition of which extends to the farthest Degrees of Kindred.

c. 2. BESIDES the five Bishops who had assisted at this Council, two others coming afterwards to *Toledo*, subscribed to it ; namely, *Nebrius* of *Egara*, and *Iustus* of *Urgel*. They were Brothers, and had two other Brethren Bishops, namely, *Iustinian* of *Valencia*, and *Elpidius*, whose See we do not know. All four left Writings, of which there only remains an Explanation of the Canticle by *Iustus* of *Urgel* ; and the Church honours his Memory on the twenty eighth of *May*.

Isid. illustr. c. 20, 21. To. 1. Bibl. PP. Paris. p. 639. Martyr. R. 28 Maii. **XXIII.** IN the same Year, after the Consulate of *Lampadius* and *Orestes*, on the seventh of *December*, Pope *Boniface* held a Council at *Rome*, in the Consistory of *St. Andrew*, which was at the *Vatican* of *St. Peter's* Church. Four Bishops assisted at it, besides the Pope, the second of whom was *Abundantius* of *Demetrias* in *Thessaly*, the three others were *Italians*. Council of Rome. Complaints of Stephen of Larissa To. 4. p. 1691.

Italians. There were also forty Priests, the second of whom was *Mercurius*, since Pope, and four Deacons, the second of whom was also Pope, namely, *Agapitus*. The chief Deacon, named *Tribunus*, said, that *Theodosius*, Bishop of *Ecbinus* in *Thessaly*, desired to be admitted. Pope *Boniface* gave Leave, and asked him what he desired. *Theodosius*, speaking by an Interpreter, said, that he was charged with a Petition from *Stephen* Bishop of *Larissa*, Metropolitan of *Thessaly*; and the Pope ordered it to be read by the Notary *Menas*. A.D. 531.
V. Not. Holst.

STEPHEN sets forth therein, I served in the Militia of the Province, p. 1691. B. and lived in a moderate Fortune. After the Death of *Proclus*, Bishop of *Larissa*, the Clergy and People of this Metropolis chose three Persons, among whom I had the Preference, and the Decree subscribed. And as, according to antient Custom, the Ordination was to be made in this City; the Council of the Province assembled there, and I was ordained to the Satisfaction of all Men; and among others, of *Probian*, Bishop of *Demetrias*, who made my Encomium in the Church. However, I know not what Occasion has incens'd against me *Anthony*, Priest and Steward of my Church, the same Bishop *Probian*, and *Demetrius*, Bishop of *Sciatbus*. They went p. 1693. on a sudden to *Constantinople*, and formed an Accusation against me, before the Archbishop *Epiphanius*, saying, that my Ordination was not according to the Canons, and pretending to ordain another Bishop in my room. *Epiphanius* has charged *Andrew*, Deacon and Notary of his Church, with Letters Monitory, which enjoin me to withdraw from the sacred Ministry, and suspend the Bishops of the Province, and the Clergy of my Church, from my Communion, without permitting me a Subsistence out of its Revenues, and treating me, without knowing my Cause, as if I was already convicted. The Monitory Letter also summons me to appear before the Archbishop *Epiphanius*, with *Eustachius*, Bishop of *Gompbi*, *Elpidius* of *Thebes*, and *Stephen* of *Lamina*, as Authors of my Ordination.

THE Deacon *Andrew* not finding me at *Larissa*, read the Letter Monitory to the Clergy, and to all those he could assemble together, with the Letters of *Epiphanius*, which were addressed to them. They took an p. 1694. Inventory of the sacred Vessels, and an Account of the Church Revenues; and some Persons were removed from the Administration of them by the Steward *Anthony*, who concurred in every thing with the Deacon *Andrew*. The same *Andrew* came to *Thessalonica*, where I was with the Bishops *Elpidius* and *Stephen*, and signified his Commission to us. I then declared by a publick Act, that if I was to be judged concerning my Ordination, it ought not to be at *Constantinople*, but before You and the Holy See. However, they carried me against my Will to *Constantinople*, and would have cast me into Prison, if some charitable Persons had not answered for my Appearance. It is for this Reason I implore your Assistance, who ought p. 1695. to maintain the Canons, and the Decrees of your Holy See in all Churches, but chiefly in your Province of *Illyricum*.

ABUNDANTIUS, Bishop of *Demetrias*, one of the four Bishops who assisted at the Council of *Rome*, rose up and said, This *Probian* mentioned

in

A. D. 532. in the Petition, is the Person who has usurped my Church, taking Advantage of my Absence, when I was coming to your Holiness. According to the holy Canons he ought not to be called Bishop, and I demand Justice from the Holy See against him. *Theodosius of Ecbinus* presented a second Petition from *Stephen of Larissa*, in which he said, The Archbishop of *Constantinople* assembled the Bishops who were there; I still declared, that I ought to be judged only by the Holy See, according to the antient Custom of our Province; but he would not hear me, pretending to be Judge of the Churches of *Thessaly*. I then sent my Petition to you; but to forestall your Answer, they gave Sentence, and suspended me from the Sacerdotal Functions. I desired them not to pronounce any thing against me, till you should be informed of the Affair; but this Remonstrance only incensed them, as if I diminished the Rights of the Church of *Constantinople*, in presuming to mention the Holy See. After the reading of the Sentence, I still appealed to you; they put me into the Custody of the Defenders of the Church. But some Persons fearing God, were Sureties for me in a great Sum that I should not go from *Constantinople*; for my Prosecutors took great Care to prevent me from going to throw my self at the Feet of your Holiness. This is what passed in the first Session of the Council of *Rome*.

p. 1696. B.

p. 1697.

XXIV.
Vicars of
Thessalonica.
p. 1698.

p. 1699.

Sup. Lib.
xviii. n. 12.
Lib. xxiv.
31.

Lib. xxvi. n.
39.

XXV.
The Death of
Boniface the
Second.
John the Se-
cond, Pope.
Lib Pontif.
& Inscript.
apud Holt.

THE second was held two Days after: *Theodosius of Ecbinus* presented to them a third Petition in the Name of *Elpidius, Stephen and Timotheus*, Bishops of the same Province of *Thessaly*, who complained of the Sentence pronounced at *Constantinople* against their Metropolitan, to the Prejudice of the Jurisdiction of the Holy See, whose Assistance they implored. After the reading of this Petition, *Theodosius of Ecbinus* said, You see what has been done against the Canons; for it is certain, that though the Holy See justly claims a Right of Primacy over all the Churches of the World, it has a particular Right to govern the Churches of *Illyricum*. And though you know the Letters of your Predecessors, here are the Copies of some Letters which I desire may be proved by your Archives. Pope *Boniface* accordingly gave Order, and they were read by the Notary *Menas*. There are two of Pope *Damasus* to *Ascolius*, or rather *Ascolius*, Bishop of *Thessalonica*; one of *Siricius* to *Anisius*; two of *Innocent*, one to *Anisius*, the other to *Rufus*; five of *Boniface*, three to *Rufus*, two to the Bishops of *Thessaly*. The Letter of *Honorius* to *Theodosius* the Younger, with the Answer. A Letter of Pope *St. Celestin* to the Bishops of *Illyricum*; three of *Sixtus* the Third; the Letter of *Marcian* to *St. Leo*, concerning the Dignity of the Church of *Constantinople*, and seven Letters of *St. Leo*. Then the others were read; but we have not the rest of the Acts of this Council of *Rome*, and I have formerly mentioned in their Order the Pieces there spoken of.

POPE *Boniface* died soon after, in the same Month of *December*, and *John*, surnamed *Mercurius*, a *Roman* by Birth, and who had been Priest of the Title of *St. Clement*, was elected in his room. He was ordained on the twenty-second of *January*, the second Year after the Consulate of *Orestes* and *Lampadus*, viz. in 532.

SOON

SOON after, a Defender of the Roman Church complained to King *A-A. D. 531.* *thalaric*, that during the Vacancy of the Holy See, some Persons making Cabals for the Election, had extorted Promises of the Possessions of the Church, for which even the sacred Vessels had been publicly exposed to Sale. To remedy this Abuse, the King wrote to Pope *John*, and to all the Patriarchs, and Metropolitan Churches, that the Decree of the Senate, To. 4. conc. p. 1748. ap. Cassiod. ix. var. 15. made in the Time of Pope *Boniface*, should be observed, importing, that whosoever had promised any thing, either by himself, or another Person, to obtain a Bishoprick, the Contract should be declared void, and whatever had been given restored.

THE King, however, permits the Officers of his Palace to take to the Value of three thousand Sols of Gold, Fees for the dispatch of the Letters included, when there shall happen a Difference concerning the Election of a Pope; provided that the rich Officers take nothing of it, since it is what belongs to the Poor. As for the other Patriarchs, *viz.* the Archbishops, they may receive to the Value of two thousand Sols; and for ordinary Bishops, they may distribute to the Common People to the Value of five hundred Sols. The King ordered the *Præfect* of Rome to have this Edict engraved on Marble Tables, which should be placed in the Entrance of the Court of *St. Peter's* En-Ibid. ix. 16.

THE Emperor *Justinian* shewed great Zeal for the Conversion of Infidels and Hereticks. At the Beginning of his Reign he entered into an Alliance with the *Heruli* or *Eleuri*, as they are also called, from the marshy Country they inhabit. He gave them Lands, and made them great Presents, and persuaded them to embrace the *Christian* Religion; for as yet they were *Pagans*. Their King *Graitis* came to *Constantinople*, and was baptized upon the *Epiphany*, in the first Year of *Justinian*, *viz.* in 528, and with him twelve of his Council, and of his Relations. The Emperor was his Godfather, and he returned Home with great Satisfaction. But though the *Heruli* made Profession of *Christianity*, and their Manners were a little softened and refined, they continued, however, to be very corrupt, and often broke their Treaties; by which it was feared, that *Justinian*, from the Desire of their Alliance, was too hasty in their Conversion. XXVI. Conversion of Barbarians. Theoph. p. 149. Evagr. IV. c. 20, & 61. Vales. Procop. Goth. II. c. 14.

IN the same Year *Gordas*, King of those *Huns* that were nearest to the *Bosphorus*, entered into an Alliance with the *Romans*, turned *Christian*, received Baptism, and his Godfather was the Emperor, who made him great Presents, and sent him Home to guard the Frontiers of the Empire. *Gordas* being returned, related to his Brother *Mouagerus* the Kindness and Liberality of the Emperor, and taking the Idols of the *Huns*, which were of Silver and other precious Metals, melted them down; whereupon the *Huns* enraged, slew *Gordas*, in Conspiracy with *Mouagerus*, whom they made their King, and revolted against the *Romans*. They refer likewise to the same time the Conversion of the *Zani*, People of *Armenia*, whom *Justinian* having overcome by one of his Captains, softened their savage Manners, made them embrace the *Christian* Religion, and built them a Church. Theoph. p. 149. Procop. III. Edit. c. 6.

IN *Ethiopia*, upon the Frontiers of *Egypt*, the *Blemmyæ* and the *Nobati*, Tributaries to the *Romans*, worshipped, among other Gods, *Isis*, *Osiris*,
VOL. IV. P

A. D. 531. *Osiris*, and *Priapus*; and the *Blemmyæ* sacrificed Men to the Sun. But *Narſes* commanding the Troops there, demolished the Temples by *Juſtinian's* Order, put the Priests in Priſon, and ſent the Idols to *Conſtantinople*.

XXVII. As to the *Hereticks*, *Juſtinian* took their Churches from them, and reſtored them to the *Catholicks*. In the third Year of his Reign, the eighth Indiction, viz. in the Year 530, he made a ſtrict Search for *Pagans* and *Hereticks*, and conſiſcated their Goods. *Macedonius*, who had been Referendary, and *Aſclepiodotus*, who had been Præfect, were both accuſed. The latter out of Fear turned *Chriſtian*, and died ſoon after. They proſecuted *Pegaſus* of *Heliopolis*, with his Children. The Patrician *Craterus*, *Thomas* the Quæſtor, and others, were apprehended, and the Terror was very great. The Emperor ordered, that only *Catholicks* ſhould be put into Publick Offices, and *Pagans* and *Hereticks* excluded, whom he allowed three Months to conſider of their Converſion.

Procop. A. necd. c. 11. **Pelag. Epiſt. 10. To 3. conc. p. 798. E.** THIS Zeal of *Juſtinian* was thought to have a Mixture of Intereſt, becauſe he had the Benefit of the Conſiſcations of private Men. As for thoſe of heretical Churches, he gave them to *Catholicks*. The heretical Churches were very rich, particularly thoſe of the *Arians*. They had great Treasures in ſacred Veſſels, and rich Moveables, and large Revenues in Lands and Houſes, upon which a great Number of private Perſons, and even *Catholicks*, ſubſiſted. They complained alſo, that theſe Converſions were forced, and precipitate, which made many Hypocrites and Deſerters, who went into Foreign Countries. The ruder ſort of People alſo became ſeditious. Some in Deſpair killed themſelves; ſome of the *Montaniſts* in *Pbrygia*, ſhut themſelves up in their Churches, ſet fire to them, and burnt themſelves.

Nov. 141. Theoph. p. 151. **Nov. 14. Proc. 1. Edif. c. 9.** *JUSTINIAN* alſo proſecuted the *Aſtrologers*, and ſome old Men were led publickly upon Camels through *Conſtantinople* for this ſingle Crime. He made very ſevere Laws againſt Blaſphemy, and againſt Lewdneſs, in different Years of his Reign; and in the ſecond Year ſeverely puniſhed *Iſaias*, Biſhop of *Rhodes*, and *Alexander*, Biſhop of *Dioſpolis* in *Thrace*, depoſed for their abominable Crimes, and by that Diſgrace reduced to the Rank of Laymen. They were led through the City, after having been mutilated; and the Crier ſaid, Biſhops, do not diſhonour your holy Habit. Many other lewd Perſons were puniſhed, which ſpread great Terror. He prohibited the Places of Debauchery, and principally at *Conſtantinople*, and founded a Monastery there for Penitents, with great Revenues.

XXVIII. **Revolt of the Samaritans.** THE *Samaritans* were treated as *Hereticks*, and the Perſecutions raiſed great Diſorders in *Paleſtine*. It is true that at *Cæſarea*, and other Cities, many made Profeſſion of *Chriſtianity*; ſome ſincerely, but moſt of them only in appearance, enraged at the violent Proceedings againſt them; and there were ſome who turned *Manichees*, or *Pagans*: But in the Champian Country, all the Labourers got together, and took up Arms, in the Month of *May*, in the Year 530, pillaging and burning Churches, and whole Villages, putting all the *Chriſtians* they met, without Diſtinction, to Death by cruel Tortures; inſomuch, that none could travel in the great Roads with Safety. They exerciſed theſe Hoſtilities chiefly about *Neapolis*, or *Sama-*

Samaria; where the Emperor *Zeno* had placed a Garrison, for the Punishment of a Sedition, in which the Bishop *Terebintbius* was thought to have been killed. He took from them Mount *Garizim*, which was in the Neighbourhood, and built a Church, dedicated to the Virgin, upon it, surrounded with a Wall, with ten Men to guard it: But below, in the City of *Samaria*, he placed a good Garrison. Under *Anastasius* the *Samaritans* surprized the Church above; but the Garrison still kept the City below. In this Revolt under *Justinian*, the *Samaritans* made themselves Masters of *Samaria*: They crowned one of their own People Emperor, named *Julian*, killed the Bishop, named *Ammonas*, and took the Priests, whom they cut in pieces, and burnt them with the Relicks of Martyrs. The Emperor *Justinian* was then obliged to send Regular Troops against them; and there was an Engagement, in which a great Number of them were slain, and among others, *Julian* their Commander. Many were baptized, and feigned themselves *Christians*. But they kept up their antient Superstition a long time; so under severe Governors they preserved Appearances; but under negligent, or self-interested Governors, they lived as *Samaritans*, and declared Enemies of Christianity.

DURING this War, a Person named *Silvanus*, a very powerful *Samaritan*, and a great Enemy of the *Christians*, entring *Scythopolis* without the Emperor's Order, was taken by the *Christians*, and burnt in the Midst of the City, as *St. Sabas* had foretold ten Years before. *Arsenius*, Son of *Silvanus*, was at *Constantinople*, where he was honoured with the Title of Illustrious, and had great Interest with the Emperor and Empress. Accordingly, the Complaints which he made of the Death of his Father, raised their Indignation against the *Christians* of *Palestine*. At that time *Peter*, Patriarch of *Jerusalem*, and the Bishops under his Jurisdiction, desired *St. Sabas* to go to *Constantinople*, and to beg of the Emperor a Remittance of the Taxes for the first and second *Palestine*, because of the Ravages of the *Samaritans*. *St. Sabas* then made a second Journey to *Constantinople*, in the Month of *April*, of the ninth Indiction, viz. in the Year 531, being ninety-three Years of Age. Two Years before he had lost his Friend, the Abbot *St. Theodosius*, who died on the eleventh of *January*; on which Day the Church still honours his Memory.

THE Patriarch *Peter* had writ before-hand, to the Emperor, of the Journey of *St. Sabas*; and the Emperor transported with this News, sent his Gallies to meet him; in which went the Patriarch *Epiphanius*, *Hypatius*, Bishop of *Ephesus*, and another Bishop named *Eusebius*. They brought the holy old Man, and presented him to the Emperor; who having received him and them within the Veil, thought he saw a Crown of Light upon his Head: He ran to prostrate himself before him, bowed his Head, and received his Benediction. He then introduced him to the Empress *Theodora*, who also prostrated herself, and said, Father, pray for me, that God may give me a Son. *St. Sabas* answered, The God of Glory preserve your Empire in Piety and Victory. The Empress was grieved that he had not granted her Request; and when he was come from her, the Fathers who accompanied him asked him the Reason of it. He said,

A. D. 531. said, Believe me, my Fathers, there shall be no Fruit of this Womb, lest it should be brought up in the Doctrine of *Severus*; and disturb the Church more than *Anastasius*.

L. 17. C. de
Her.

THE holy Abbots were lodged in the Palace, and St. *Sabas* having presented to the Emperor the Petitions of the Churches of *Palestine*, his Indignation was turned against the *Samaritans*; and he made a Decree, by which he forbade them the Use of Synagogues, to exercise any publick Office, to succeed each other, or to dispose of their Effects to each other by Deed of Gift. He order'd many of them to be put to Death, and especially the Heads of the Sedition. *Arsenius* was of the Number, but he hid himself for some time, and then had recourse to St. *Sabas*, who was still at *Constantinople*, and was baptized with the whole Family.

SOME Days after, the Emperor sent for St. *Sabas*, and said; Father, I hear you have founded many Monasteries in the Desert: Ask what Revenue you think fit for the Subsistence of the Monks, that they may pray for us and our Empire. St. *Sabas* answered, They have no need of such a Revenue, the LORD is their Portion, who in the Desert rained down Bread from Heaven upon the rebellious People. We only desire for the Faithful of *Palestine*, a Freedom from Taxes, and the Reparation of the Churches burnt by the *Samaritans*; Relief for the *Christians*, who have been pillaged, and reduced to a small Number; an Hospital to be founded at *Jerusalem* for sick Strangers; the finishing of the Church of the Mother of GOD, begun by the Patriarch *Elias*. Lastly, because of the Incursions of the *Saracens*, the building of a Castle in the Desert, below the Monasteries which I have founded. I believe, that in recompence of these five Works, GOD will add to your Dominions *Africk*, *Rome*, and the rest of the Empire of *Honorius*, which your Predecessors have lost; though upon this Condition, that you deliver the Churches from the three Heresies, of *Arius*, *Nestorius* and *Origen*. By the *Arians* he meant the *Goths* and *Vandals*; by the *Nestorians*, the Followers of *Theodorus* of *Mopsuestia*; for some of the Monks in his Company were such. There was also one of them, namely, *Leontius* of *Constantinople*, who under Pretence of defending the Council of *Chalcedon*, had maintained the Doctrine of *Origen*; but St. *Sabas* excluded him from his Company.

Cap. 73.

THE Emperor granted him every thing he had desired. He sent Orders to *Peter*, Patriarch of *Jerusalem*, and to the Magistrates of *Palestine*, importing, that *Anthony*, Bishop of *Ascalon*, and *Zachary*, Bishop of *Pella*, should visit the Villages of the first and second *Palestine*, burnt by the *Samaritans*; and that they should discharge them from thirteen hundred Pounds of Gold, of the Taxes of the ninth and tenth Indiction, namely, of the Years 531 and 532, in Proportion to the Damage which each had sustained. They were also to visit the Churches destroyed by Fire, and whatever was necessary to repair them, was to be supplied out of the publick Treasury, or the Estates of the *Samaritans*, by the Count *Stephen*, who was to assist the Bishops in this whole Business. The Emperor also ordered an Hospital to be built in the Midst of *Jerusalem*, to which he first annexed a Revenue of one thousand eight hundred and fifty Sols of Gold, for an hundred Beds, and afterwards added the like Sum for an hundred more.

more. He also built at *Jerusalem* the new Church of the holy Virgin, A. D. 531. and appointed the Patriarch and *Barach* Bishop of *Bacatba*, to overlook the Work. *Theodorus* was the Architect; they were twelve Years in finishing it, and adorned it magnificently. Lastly, the Emperor built the Castle for the Monasteries of *St. Sabas*, and maintained a Garrison in it. Thus he granted his five Requests. One Day as he was busy in giving his Orders with the Questor *Tribonian*, *St. Sabas* withdrew aside to say *Tierce*. *Jeremy*, Deacon of the great *Laura*, one of his Disciples, said, Father, since the Emperor shews so much Affection and Willingness to comply with your Requests, why do you leave him? The holy old Man answered, Son, they do their Duty, let us do ours.

HAVING received the Orders of the Emperor, he returned, and arrived in *Palestine* in the Month of *September* of the ninth Indiction, in the same Year 531. He came to *Jerusalem*, published the Emperor's Orders, and distributed the Money which he brought from *Constantinople* to his Monasteries. Then at the Desire of the Patriarch and Bishops, he went to publish the same Orders at *Cæsarea* and *Scythopolis*, and to see them executed. He returned to *Jerusalem* to visit the holy Places, as it were to take Leave of them, and then went to his great *Laura*, where soon after he fell sick. The Patriarch *Peter* hearing of it, went to see him, and finding not Provision necessary for him in his Cell, but only Husks and stale Dates, he put him into a Litter, and carried him to his House, where he took Care of him, serving him with his own Hands. The Saint had it revealed to him that he should die in a few Days, and having informed the Patriarch of it, desired him to send him back. The Patriarch being willing to content him in every thing, sent him back to his *Laura*, with necessary Accommodations. The holy Man being laid in his little Tower, at the Beginning of *December* called the Fathers of the *Laura*, and appointed for their Abbot *Melitas* of *Berytus*, exhorting him to preserve the Traditions of his Monasteries, which he gave him in Writing. He continued four Days without taking any Thing, or seeing any Body, and on *Saturday* in the Evening, having desired and received the Communion, he died. It was the fifth of *December*, the tenth Indiction, the sixth Year of *Justinian*, viz. the Year 531. He was in his ninety-fourth Year. The *Greeks* pretend at this Day to follow in the divine Offices the Order established in the *Laura* of *St. Sabas*.

THE Church of *Alexandria* was in strange Confusion. The *Eutychians* governed in it, but were divided into two Sects, which had this Beginning. *Severus* the false Patriarch of *Antioch*, taking Refuge in *Alexandria*, a Monk asked him, whether the Body of *JESUS CHRIST* could be said to be Corruptible or Incorruptible. *Severus* answered, that the Fathers had acknowledged it Corruptible, otherwise we should deny the Truth of his Passion, and give him a chimerical and imaginary Body, as the *Manichees*. The same Question was proposed to *Julian* of *Halicarnassus*, who had fled for Refuge to another Place in *Egypt*, and he, according to the Principles of the *Eutychians*, said, the Body of *JESUS CHRIST* was always Incorruptible: For if we say, that it was Corruptible, we admit the Distinction between the Body of *JESUS CHRIST* and the Word of

XXX.
The Death of
St. Sabas.

c. 74.

c. 75.

c. 76.

Martyr. R. 3
Dec.

A. D. 533.

XXXI.
Schism at A-
lexandria.

Lib. rev. c.

19.

A.D. 533. of GOD, and consequently two Natures in JESUS CHRIST: And why then do we oppose the Council of *Chalcedon*? Each being willing to maintain his Opinion, *Severus* and *Julian* wrote against each other, and their Writings divided the People of *Alexandria*. The Followers of *Severus* were called *Corrupticolæ*, that is, Worshippers of the Corruptible; and they of *Julian*'s Party were called *Incorruptibiles*, or *Phantasiasts*. A Deacon of *Alexandria*, named *Themistius*, raised a particular *Schism*, separating himself from the Communion of the Patriarch *Timotheus*, who favoured sometimes one Party, and sometimes the other.

Sup. xxxi. n.
44.

Lib. brev. c.
20.

THE Emperor *Justinian* wrote to *Timotheus* to come to *Constantinople*, being willing to oblige him either to be reconciled to the *Catholicks*, or to drive him out of the See of *Alexandria*; but as he was preparing to set out, he died, about the eighteenth Year of his Episcopacy. His Death strengthened the *Schism*, by the Cabals of two Competitors. The Clergy and Secular Powers favoured *Theodosius*, a Man of Learning, Disciple of *Severus*, and of the Sect of the *Corruptibiles*; but the Monks and People supported the Archdeacon *Gaian*, Disciple of *Julian*, and of the Sect of the *Phantasiasts*. It was the Custom at *Alexandria* for the new Bishop to watch about the Body of his Predecessor, to put his Hand upon his Head, and to bury him himself; and then by putting on the *Pallium* of St. *Mark*, to take Possession of the See.

THEODOSIUS was ordained in the Evening in the Cathedral, upon a Decree of the Clergy, by the Interest of the Chamberlain *Calotychius*, who was of the Party of the Empress, and the Authority of the Præfect *Dioscorus*, and the Duke *Aristomachus*. But when he would have performed the Funeral Office for his Predecessor, the People and Monks, who had had no Hand in his Election, opposed him, drove him out of the Church, and brought in *Gaian*; who had some of the Clergy for him, the richest Citizens, the whole Body of the Tradesmen, the Soldiers, the Nobility, and the whole Province; so that he maintained his Claim for three Months. In the mean time the Empress *Theodora*, sent the Chamberlain *Narses* in the Emperor's Name, and replaced *Theodosius* in the Possession of the See, as being first ordained, and sent *Gaian* into Banishment, first to *Carthage*, then into *Sardinia*; after which it is not known what became of him. *Theodosius* continued at *Alexandria* a Year and four Months; but few People communicated with him, and most of them adhered to the Interest of *Gaian*.

THEY assaulted the Soldiers of *Narses*, upon whom the Women from the Tops of the Houses cast whatever they could find. There were many Persons killed on both sides. At length *Theodosius*, wearied with these Seditions, came to *Constantinople*, where the Empress ordered him to be treated with Honour, undertaking to the Emperor, that he should receive the Council of *Chalcedon*; but as he persisted to reject it, he was commanded to leave *Constantinople*, and lived in a kind of Exile, at six Miles Distance from the City.

XXXII.
Conferences at
Constantino-
ple.

IN the mean time the Emperor *Justinian*, having a Mind to bring back the Followers of *Severus* to the Unity of the Church, summoned *Hypatius*, Archbishop of *Ephesus*, *John of Vefina*, and *Innocent of Maronia*, to *Constantinople*,

Constantinople, whom he joined to three other Bishops, who were already A. D. 533. there, namely, Stephen of Selencia, Anthony of Trebisonde, and Demetrius of Philippi. He appointed these six Bishops to enter upon a Conference with six of the Party of Severus, namely, Sergius of Cyrus, Thomas of Germanicia, Philoxenus of Dulichium, Peter of Theodosiopolis, John of Constantina, and Nonnus of Ceresina. But there were only five Catholic Bishops at it, for Demetrius of Philippi fell sick. The Emperor sent for them before the Conference, and exhorted them to use all possible Mildness and Patience; and added, I will not have the Conference held in my Presence, lest the Followers of Severus should be abashed; but the Patrician Strategius shall assist at it. Collar. 10.4. conc. p. 17.3.

THEY assembled in a Room of the Palace: With the five Catholic Bishops, were Eusebius, Priest and Treasurer of the great Church of Constantinople, Heraclian and Laurentius, Priests and Syncelli of the Patriarch Epiphanius, Hermefigenes, Magnus and Aquiline, Priests, Stewards and Deputies of Antioch; Leontius, Deputy of the Monks of Jerusalem. When they were seated, the Patrician Strategius said to the Easterns, viz. the Severians, The Emperor has assembled you, not to make use of his Authority, but to shew an Instance of paternal Compassion, that you may receive, from the Mouth of these Bishops, the Resolution of your Doubts. Propose them, therefore, in the Spirit of Meekness, as becomes such venerable Persons as you are. p. 1764.

THE Easterns said, We have presented to the Emperor a Writing, containing an Exposition of our Faith, in which we have set down whatever offended us. The Catholics answered by the Mouth of Hypatius, Bishop of Ephesus, We have seen this Writing, in which you complain of the Council of Chalcedon, which was assembled against the Heresy of Eutyches. Tell us then what Opinion you have of Eutyches? The Easterns said, We account him an Heretick, or rather an Arch-Heretick. Hypatius added, And what Opinion have you of Dioscorus, and of the second Council of Ephesus, which he assembled? The Easterns said, We esteem them Orthodox. If you condemn Eutyches, replied Hypatius, how can you justify Dioscorus and his Council, who justified Eutyches? The Easterns said, Perhaps they justified him, as having repented. Hypatius said, If he repented, for what Reason do you anathematize him? As this put them to a Stand, Hypatius added, He was so far from repenting, that before they had finished the reading of the Acts made against him at Constantinople, they justified him, and condemned Flavian and Eusebius. If Eutyches had repented, he ought to have submitted to them, and not have condemned them. They required from Eutyches the Confession of two Natures in JESUS CHRIST. Dioscorus on the contrary approved what he said; I acknowledge that there were two Natures before the Union; but after the Union I allow but one Nature. What think you of it? The Easterns said, Dioscorus ought to have required of Eutyches, to acknowledge, that JESUS CHRIST was Consubstantial to his Mother; if he justified him without that, he fell into an Error. Hypatius said, Let us repeat then what we have said. Do you say that Eutyches was a Catholic, or an Heretick? They answered, an Heretick. Then added he, Sup Lib. xxvii. n. 40. To. 4. conc. p. 223. A. p. 1765.

A. D. 533. he, *Eusebius* was in the right to accuse him, and *Flavian* to condemn him. They allowed it. *Hypatius* added, Were *Dioscorus* and his Council then in the Wrong for receiving him? They allowed that too; and he added, There was a Necessity, therefore, for another universal Council, to correct the unjust Acts of *Dioscorus*. They acknowledged that there was: From whence *Hypatius* concluded, that it was just to assemble the Council of *Chalcedon*. The *Easterns* said, It was just and necessary to assemble it; the Question is to know, if the End and Proceedings of it were also just. This is what passed the first Day.

XXXIII.
Second Day.
p. 1766.

ON the second Day, the Archbishop *Hypatius* having stated the Question, demanded of the *Easterns* what it was they condemned in the Council of *Chalcedon*. First, said they, the Novelty of two Natures: For St. *Cyril* and his Predecessors said, that the two Natures after the Union were made one Nature of the Word of God Incarnate. *Hypatius* said, All Novelty is not evil; do you pretend that this is? Yes, said the *Easterns*, for St. *Cyril*, St. *Atbanasius*, *Felix* and *Julius*, Bishops of *Rome*, St. *Gregory Thaumaturgus*, and St. *Dionysius* the *Areopagite*, having determined that there is but one Nature of the Word after the Union, these have presumed, in Contempt of all these Fathers, to affirm, that there are two Natures after the Union. This is the first time any mention is made of the Writings ascribed to St. *Dionysius* the *Areopagite*. *Hypatius* answered, These Authorities are so false, that St. *Cyril* cites none of them. At *Ephesus* he cites Passages from twelve Fathers against the Blasphemies of *Nestorius*, among which there are not one for the Unity of Nature. However, it was there he ought to have produced them before the Council.

p. 1767.

Ibid. D.

THE *Easterns* said, What then, do you suspect us to have falsified them? *Hypatius* said, We do not suspect you, but the *Apollinarists*; and proceeding to the Writings of St. *Dionysius*, he said, As to these Passages which you pretend to produce from St. *Dionysius* the *Areopagite*, how do you prove that they are not spurious? If they were his, St. *Cyril* could not have been ignorant of them. And why do I mention St. *Cyril*? St. *Atbanasius*, if he had been assured they were his, would have produced them before all other against *Arius*, in the Council of *Nice*; but if none of the Antients have mentioned them, I don't know how you can prove that they are his.

p. 1770.

p. 1771. D.

THE *Easterns* insisted upon this Expression, which appears in some of St. *Cyril's* Letters, *One Nature Incarnate*; affirming, that he did not acknowledge two Natures subsisting after the Union. *Hypatius* said, We receive whatever agrees with his Synodal Letters, which have been approved in the Councils, viz. the Letter to *Nestorius*, and the Letter to the *Easterns*. What is not agreeable to these, we neither condemn nor receive as an Ecclesiastical Law. The Letters written privately to one or two Friends, may have easily been corrupted. However, after this Declaration, *Hypatius* explained the Passages which they alledged from the Letters to *Eulogius* and *Successus*.

p. 1775. C.

THE *Easterns* complained that *Ibas* and *Theodore* had been received as *Catholicks*. *Hypatius* answered, That both of them had been received, by

by their anathematizing *Nestorius*. The *Easterns* affirmed, that *Theodoret* A.D. 533. did not do it sincerely. *Hypatius* answered, What then, because *Eusebius* of *Nicomedia*, *Theognis* of *Nice*, and some others subscribed to the Council of *Nice* insincerely, and afterwards openly maintained *Arius*, have we, therefore, the less Reason for receiving the Council of *Nice*? We do not defend *Theodoret*, but we defend the Council, which had reason to receive him, knowing him to be reconciled to St. *Cyril*. And as the *Easterns* would have denied this Reconciliation, *Hypatius* related the Proofs of it. As to *Ibas*, the *Easterns* insisted upon his Letter to *Maras*, as favourable to *Nestorius*, and injurious to St. *Cyril*. To which *Hypatius* answered, This Letter was published in St. *Cyril's* Life-time, and he did not resent it so as to disturb the Peace, as he testifies in the Letter to *Valerian* of *Iconium*. However, the Council of *Chalcedon* did not receive *Ibas*, till he had anathematized *Nestorius*, and his Doctrine. *Nestorius* and *Eutyches* themselves would also have been received, if they had renounced their Errors. The Council of *Chalcedon* then treated *Ibas* and *Theodoret* more severely than St. *Cyril* had done: For he was satisfied with their Consent to the Condemnation of *Nestorius*, and the Ordination of *Maximian* of *Constantinople*; and the Council obliged them to anathematize *Nestorius* in a publick manner. The *Easterns* owned themselves satisfied with this Answer; and thus ended the second Day.

ON the third, the Emperor assisted at the Conference with the Senate and the Patriarch *Euphemius*. The Emperor having ordered the Bishops to sit, exhorted them to Peace, with such Sweetness as charmed them all. The *Easterns* privately suggested to him, that the *Catholicks* did not confess that God had suffered in the Flesh, nor that he who suffered was one of the *Trinity*; that the Miracles and Sufferings belonged to the same Person: Upon which Subjects the Emperor examining *Hypatius*, he answered, We confess with the *Catholic* Church, that the Sufferings and Miracles belong to the same Person of JESUS CHRIST, but not to the same Nature. The Flesh is passible, the Divinity impassible. He is one of the *Trinity*, according to the Divine Nature, and one of us according to the Flesh. He is Consubstantial to the FATHER, according to the Divinity, and to us, according to the Humanity.

AFTER the Conference, the Emperor spoke again to the Bishops; but there was only one of the *Severians* who would submit to the Perswasions of the *Catholicks*, namely, *Philoxenus* of *Dulichium*. However, many of the Clerks and Monks who accompanied them were reconciled, and returned with Joy to their Churches and Monasteries. Some speaking in the *Syriack* Language, by an Interpreter, said to the *Catholic* Bishops, They have seduced us, and we have seduced many others; for they told us, that the HOLY GHOST was withdrawn from the Churches and Baptism of *Catholicks*. We hope, by the Grace of God, to bring back most of those whom we have deceived. Thus ended the Conference of *Constantinople*, the Acts of which are lost; but we have a faithful Relation in a Letter of *Innocent*, Bishop of *Maronia*, to a Priest named *Thomas*. They place it in the Year 532.

XXXIV.
End of the
Conference.

p. 1778.

p. 1779. B.

A. D. 533.

XXXV.
Monks Acemetes at Rome.
Liber brief. c. 20.

Lib. Pontif. in Joan.

L. 6. Cod. de S. Trin.

L. 7. Cod.

Ferr. Ep. ad Anatol.

XXXVI.
Last Writings of St. Fulgentius.
Vita S. Fulg. c. 28. n. 60. p. 577. p. 340.

SOON after the Emperor *Justinian* sent the same *Hypatius*, Archbishop of *Ephesus*, and *Demetrius*, Bishop of *Philippi*, to *Rome*, to consult the Pope and the Holy See against *Cyrus* and *Enlogius*, Deputies of the Monastery of the *Acemetes*; who were already gone to *Rome*, to maintain, That we ought not to say, that the holy Virgin *Mary* is truly and properly the Mother of *God*, and that one of the *Trinity* is Incarnate. With the Letters of the Emperor, and the Patriarch of *Constantinople*, the deputed Bishops brought Presents for *St. Peter's Church*, viz. a Vessel of Gold of five Pound Weight, set round with precious Stones, two Chalices of Silver, each of six Pounds, two others of fifteen Pounds, and four Veils woven in Gold.

IN the mean time the Emperor published an Edict directed to the People of *Constantinople*, in which he makes Profession of his Faith concerning the *Trinity* and the Incarnation, and anathematizes by Name *Nestorius*, *Eutyches* and *Apollinarius*. This Edict is dated on the fifteenth of *March*, 533, under the third Contulate of *Justinian*. It was subscribed by the Patriarch of *Constantinople*, and by all the Bishops and Abbots who were there. It was afterwards sent to *Ephesus*, to *Cæsarea* in *Capadocia*, to *Cyzicus*, to *Amida*, to *Trebisond*, to *Jerusalem*, to *Apamea*, to *Justinianopolis*, to *Theopolis*, viz. *Antioch*, to *Sebaste*, to *Tarsus*, and *Ancyra*, all Metropolitan Cities. Eleven Days after, the Emperor published another Ordinance, addressed to the Patriarch *Epiphanius*, in which he makes mention of the foregoing Edict, and of his Letter to the Pope, whom he calls the Chief of all the Bishops, and acknowledges, that all the Heresies which sprung up in the *East*, have been suppressed by the Judgment of the Holy See. He relates the Error of the Monks *Acemetes*, in the same manner as in his Letter to the Pope, and opposes to it his Confession of Faith, set down in his Edict.

IT is thought that it was at this time, and upon the Occasion of this Deputation of the *Acemetes*, that *Anatolius*, Deacon of the *Roman Church*, consulted *Ferrand*, Deacon of the Church of *Carthage*, and Disciple of *St. Fulgentius*, upon this Expression, *One of the Trinity suffered*. *Ferrand* approved it, provided that the Faith of the *Trinity* and Incarnation be before well explained, that it may not seem to be the FATHER or the HOLY GHOST who suffered; and he would have added, or at least understood, that he suffered in the Flesh. He wrote upon the same Subject, and in the same Sense, to *Severus Scholasticus*, that is, Advocate of *Constantinople*. Consult, says he, chiefly the Pope: Consult also many Bishops in several Parts of the World, who are famous for their Learning.

WITHOUT doubt they would have consulted *St. Fulgentius* himself, but he died on the first Day of this Year, 533. Since his last Exile and Return to his Church, he composed many other Works, among which, were ten Books against a famous *Arian* named *Fabian*, who having had a Conference with him, had published a false Account of it. There are only the Fragments of this Work remaining. He wrote also at the same time against *Fastidiosus*, who having been a Monk and a *Catholic*, had turned *Arian*, and had composed a Sermon, in which he pretended to shew, that

that if the three Divine Persons were of the same Nature, and inseparable, A. D. 533. it followed, that all three were Incarnate. There are other Works, but it is not known what time he wrote them; the most famous of which is the *Treatise of Faith to Peter*, ascribed formerly to St. *Augustin*. This *Peter* going to *Jerusalem*, and fearing to be surprized by the *Hereticks*, with whom the East abounded, desired St. *Fulgentius* to give him a Rule of Faith; but as he was impatient for it, St. *Fulgentius* sent him a little *Treatise*, in which, after having spoken of the Trinity, the Incarnation, the Creation, the Fall of Angels and Men, and some other Points, he added at the End, forty Rules, which are so far Articles of Faith, to oppose which would be *Heresy*. It is likewise uncertain when he wrote the *Treatise of the Trinity*, against the *Arians*, addressed to the Notary *Felix*, and that of the Incarnation, to *Scarila*.

THERE are two Letters, or *Treatises*, directed to the Deacon *Ferrand*, one in Answer to five Questions which he had proposed, most of them upon the *Trinity*. The other concerning the Baptism of an *Ethiopian*, the Occasion of which was this; A young Black, a *Christian Slave*, by the Care of his Master, had been instructed in Religion, and was brought to Church and made a *Catechumen*. *Easter* drawing near, he was set down among the *Competentes*, received the Instructions and Exorcisms, renounced the *Devil*, learnt the Creed by Heart, and repeated it aloud before the People. He was then taken sick of a violent Fever; but as it was not many Days before *Easter-Eve*, they kept him to be baptized with the others. He was brought to Church at the time of solemn Baptism; but as he had neither Voice, nor Motion, nor Knowledge, they answered for him, as is usual for Infants; he was baptized and died soon after. I desire to know, saith *Ferrand*, what we ought to believe concerning his Salvation? I am afraid GOD deprived him of his Speech, because he judged him unworthy of Regeneration; for I do not see how any Person, at the Years of Understanding can be justified by the Confession of another, which, in my Opinion, can be serviceable to none but Infants, who have only the Guilt of Original Sin. I desire to know also, if it be not prejudicial to Persons to be baptized, not to eat the Flesh of the LORD, and to drink his Blood, when they die suddenly between Baptism and the Communion?

ST. FULGENTIUS answers, We ought to believe that this young Man is saved, since he had testified his Faith, by pronouncing the Creed, and that the loss of his Speech was no Prejudice to him, since he had not changed his Opinion. The Confession of others would have been of no Service to him at that Age, if his own had not preceded it; but he believed when he had Understanding, and received the Sacrament before his Death, though he had lost his Understanding. We do not baptize the Dead, because every one is to be judged according to what he has done in his Body, and because the Body without the Soul cannot receive Remission of Sins. Accordingly the Canons are strictly to be observed, which ordain, that the Sick, who cannot answer, shall be baptized upon the Testimony of those who affirm that they are willing. As to those who die before they have received the Body and Blood of JESUS CHRIST,

A.D. 533. we ought not to be in any Apprehensions about them ; for we all begin to partake of this Bread, when we commence Members of the same Body, viz. of **JESUS CHRIST**, which we do at our Baptism. For a Confirmation of this Truth, *St. Fulgentius* cites a Sermon of *St. Augustine* to the Persons newly baptized. And it is in Consequence of this Doctrine, that the Custom of giving the *Eucharist* with Baptism, even to Infants, hath been discontinued for many Ages.

Epist. 18.

THE last Work of *St. Fulgentius* is a Letter to Count *Reginus*, who had consulted him upon two Points. The first Doctrinal ; if the Body of **JESUS CHRIST** was Corruptible. The second Moral, concerning the Life which a Soldier ought to lead. The first Question had been started a little before among the *Eutychians* of *Alexandria*, under the Patriarch *Timotheus*, as has been before-mentioned.

Sup. n. 31.

ST. FULGENTIUS, to the first Question answered, That in one Sense the Body of **JESUS CHRIST** was Corruptible, since it was subject to Hunger and Thirst, and such like Infirmities ; but that after his Death it was not subject to Putrefaction, nor during his mortal Life to Passions, which hinder the free Exercise of Reason, and cause involuntary Disorders. Death prevented his finishing this Work, and *Reginus* obliged the

Per parenec. ad Reg. p. 153.

Deacon *Ferrand* to compleat it, and to give him those moral Instructions which he had desired.

XXXVII.
The Death of S. Fulgentius. Vit. c. 29. n. 62.

ST. FULGENTIUS about a Year before his Death, privately left his Church and Society, and retired into the Isle of *Circina*, to another Monastery which he had built upon a little Rock. He there redoubled his Tears and Mortifications, as if he was only beginning them ; but Charity obliged him to return to his Monastery, where he fell sick, and endured the most grievous Pains for above two Months, continually saying, **LORD**, Give me now Patience, and afterwards Pardon. The Physicians would have persuaded him to bath himself ; but he would abate nothing of his usual Austerity. Perceiving himself near his End, he assembled all his Clerks and Monks, and asked their Pardon for the Severity he was afraid he had used towards them. He distributed what Money he had left, to Widows, Orphans and Strangers, calling each of them by his Name, and he did not forget his Clerks. At length he died, on the first Day of *January*, 533, the twenty-fifth Year of his Pontificate, and sixty-fifth Year of his Age. He was buried in a Church of the City of *Ruspæ*, in which he had placed the Relicks of the Apostles, and in which, according to the antient Custom, they had not yet buried any Dead. The Church honours his Memory on the Day of his Decease ; and his Life, written, as it is thought, by the Deacon *Ferrand* his Disciple, is addressed to *Felician* his Successor.

Martyr. Rom. 3 Jan.

XXXVIII.
Dionysius Exiguus. Bibl. PP. To. 3. p. 166.

IT is perhaps to the same *Felician* that *Dionysius Exiguus* addressed the Version of the Letter of *Proclus* of *Constantinople* to the *Armenians*, which he translated by his Order, to authorize this Proposition, *One of the Trinity suffered*. He wrote a Preface to it, in which he briefly proves the Truth of this Proposition, and its Usefulness against the *Nestorians*. *Dionysius*, surnamed *Exiguus*, upon account of his Stature, was a Monk, Priest of the *Roman Church*, and very famous for his Learning and Vir-

tue.

ture. Though a *Scythian* by Birth, he was altogether a *Roman* in Manners and Behaviour, and so perfectly understood *Greek* and *Latin*, that with equal Ease, in reading, he could translate *Greek* into *Latin*, or *Latin* into *Greek*. Accordingly, he made many Versions of *Greek* Books, among others, at the Desire of *Stephen*, Bishop of *Salona*, he translated the Code of the Ecclesiastical Canons, of which there was already an ancient, but very obscure Version. This Work was so well received, that some Years after *Dionysius* made a Collection of all the decretal Letters of the Popes that he could find, at the Request of *Julian*, Priest of the *Roman* Church, of the Title of *St. Anastasia*, Disciple of Pope *St. Gelasius*. This Collection contains the Letters of eight Popes, *Siricius*, *Innocent*, *Zosimus*, *Boniface*, *Celestin*, *Gelasius*, *Anastasius*.

DIONYSIUS Exiguus was skilled in *Logick*, *Arithmetick* and *Astronomy*; and he is the Author of the Calculation of Years since the Incarnation of *JESUS CHRIST*, which we make use of at present: For observing that the Paschal Cycle of *St. Cyril* ended in the Year 248, of *Dioclesian*, viz. 531 of *JESUS CHRIST*; he made another of ninety-five Years, to continue that of *St. Cyril*; but instead of the odious Name of *Dioclesian*, which *St. Cyril* had made use of, according to the Custom of the Time and Country he lived in, *Dionysius* chose rather to use the Name of *JESUS CHRIST*, and to reckon the Years from the Incarnation; since which, he found that the first of his Cycle was 532. Modern Chronologers have found him to have mis-reckoned; and the most common Opinion is, that he has placed the Year of the Incarnation four Years too high. He had so thoroughly studied the holy Scripture, that he was always ready to give an immediate Answer to all the Questions which were put to him. But with all his Knowledge, he was endowed with the greatest Simplicity and Humanity; and though very eloquent, he spoke little. His Life was pure and mortified, and free from Singularity. This is the Testimony *Cassiodorus* gave of him after his Death, who had lived many Years with him, and who invoked him as a Saint.

IN the mean time Pope *John* used his utmost Endeavours to convince the Monk *Cyrus*, deputed by the *Acemetes*, and those who were come to *Rome* to oppose this Proposition, *One of the Trinity suffered*. They continued obstinate, and the Pope declared them excluded from his Communion, and that of the whole *Catholic* Church, as they had been already from that of their Bishop, the Patriarch of *Constantinople*. There were, however, some Monks at *Rome*, who, upon this Occasion, withdrew from the Communion of the Pope, and chose rather to follow the Deputies of the *Acemetes*. The Pope then wrote an Answer to the Emperor *Justinian*, approving the Edict which he had proposed concerning the Faith, with the Consent of the Bishops; and to do it more expressly, he inserted the Emperor's Letter in his own. In this authentick Manner did he approve of this Proposition, *One of the Trinity suffered*, in the manner the Emperor had declared, after having explained the Faith of the Trinity, and the Incarnation, and in adding, that he suffered in his Flesh. The Pope afterwards takes Notice, that he has condemned the *Acemete* Monks; yet exhorting the Emperor to receive them, if they renounce their Errors.

This

A. D. 539.
Cassiod. Div.
vin. Lect. c.
23.

Præf. Cod.
Can.
Præf. in Decr.

Epist. 2. Di.
onys. 1. ad
Petron.
ap. Petav. iii.
Doctr. temp.
c. 2, 3.

Cassiod. ibid.

XXXIX.
Condemnation
of the Ace-
metes.
Epist. Joan. 2.
To. 4 p. 1746.
C.
Liber brev.
c. 20.

A.D. 534. This Letter is dated on the eighth of the Calends of *April*, under the fourth Consulate of *Justinian*, *Paulinus* being his Collegue, viz. on the twenty-fifth of *March*, 534.

Epist. 3.
p. 1751.

AFTER the Pope had dismissed the Deputies of the Emperor, he wrote to the Senators of *Rome*, to inform them, as they had desired, of the Answer he had given them. The Emperor, said he, observed to us, that there were three Questions started, namely, if *JESUS CHRIST* could be called one of the *Trinity*; if he suffered in his *Flesh*, the Divinity continuing impassible; if the holy Virgin *Mary* ought to be called properly and truly Mother of *GOD*. We have approved the Emperor's Faith, and shewn that it is agreeable to Scripture, and the Doctrine of the Fathers. He afterwards quotes the Authorities upon each of these Propositions. The first of the Fathers whom he cites, is *St. Augustine*, whose Doctrine the *Roman Church*, says he, follows and observes, according to the Decrees of my Predecessors. At the Conclusion of the Letter he declares, that the *Roman Church* condemns the *Acemete Monks*, who have plainly appeared to be *Nestorians*. It is for this reason, adds he, according to the Canons, which oblige us to avoid excommunicated Persons, that I warn you not even to speak to them, nor to have any manner of Correspondence with them. The Letters of Pope *John* upon this Matter, are not contrary to those of Pope *Hormisdas*: For he only declares his Displeasure against the Monks of *Scythia*, without condemning either their Persons, or the Proposition which they maintained; whereas Pope *John* expressly approves this Proposition, and excommunicates the *Acemete Monks* who rejected it.

Sup.

XL. THE Emperor *Justinian* having received the Pope's Letter, inserted it in his Code, which he published a second time, on the fifteenth of *November*, in the same Year 534. At the Beginning of his Reign he undertook to reform the *Roman Laws*; and first composed a Code, viz. a Collection of select Decrees of the former Emperors. He gave Orders about it in the Year 528, and the Work being finished, he published it in the Year following, 529. He afterwards undertook to make a Body of the most useful Works of the antient Lawyers, the Extracts of which he ranged under certain Titles, and gave them the Name of *Digests* or *Pandects*. The Order about it was given on the fifteenth of *December*, 530, and the Work being finished, was confirmed and published on the sixteenth of *December*, 533. Afterwards *Justinian* had the *Institutes* composed, to serve as an Introduction to these Books. He then ordered Corrections to be made in his Code, and published a second Edition of it, more perfect, in this Year 534, and it is that which we use at present. He employed the most eminent Lawyers of his Time, and the principal Officers of his Empire, to compile these Works; among others, *Tribonian* the Quæstor, who was a kind of Chancellor. He was very learned, but at the same time extremely covetous; insomuch, that he set up Justice to Sale, and every Day made or suppressed new Laws, for the Interest of private Men. He was an agreeable Man, and a fine Speaker, and flattered *Justinian* with a Perswasion that he should not die; for he was a *Pagan*, or rather without any Religion; an entire Stranger to *Christianity*, which

Code of Justinian.
L. 2. C. de Sanctis Trin.
L. 1. de No. a
Cod. fac. l. 2.
ibid.

L. 1. de Vet. Jur. en l. 3.
ibid.

Procop. l. Peric. 24, 25.
Suid. v. Tribon.

was

was the reason, perhaps, of those Remains of Paganism in the Writings A.D. 534. of the antient *Civilians*, of which he compiled the *Digest*.

ABOUT the same time Pope *John* received the Letters of St. *Casarius* of *Arles*, and some other Bishops of *Gaul*, relating to *Contumeliosus*, Bishop of *Ries*, convicted of many Crimes by his own Confession. Upon which the Pope wrote three Letters, one to St. *Casarius*, another to the Bishops, and the third to the Clergy of the Church of *Ries*; by which he ordains, that *Contumeliosus* shall be suspended from all his Functions, and shut up in a Monastery to undergo a Penance; after having asked Leave of the Bishops for this, by a Petition in which he shall confess his Fault; that in the mean time a Visitor shall administer in his Church, who shall only celebrate the holy Mysteries, without concerning himself with the Ordination of Clerks, or the Temporalities. These Letters bear Date the seventh of *April*, under the Consulate of *Paulinus* the Younger, viz in the Year 434. There follows an Exhortation, which it is thought *Casarius* wrote, against those who are willing that Clerks convicted of Crimes, and particularly of Adultery, might be restored to the Ministry; and in general, against that Remissness, in relation to Penance, which began to be introduced, in Contempt of the antient Discipline.

WE have an Account of two Councils of *Gaul*, one of which was held in the foregoing Year, the other the following. For the second Council of *Orleans* was assembled by the Order of the three Kings, *Theodoric*, *Childebert* and *Clotarius*, Son of *Clovis*, in the twenty-second Year of his Reign, on the ninth of the Calends of *July*, viz. the twenty-third of *June*, 533. There were twenty-one Canons against *Simony*, and divers other Abuses. There is a Prohibition against ordaining a Priest or Deacon, without Learning, or who does not know the Form of Baptizing. There is likewise a Prohibition against giving, for the future, the Benediction of Deaconesses to Women, because of the Frailty of the Sex. Abbots, Monks and Priests, are forbidden to give Letters of Pacification. Abbots, who do not obey the Orders of the Bishops, are to be excommunicated. They who return back to Idolatry, or who eat Meats offered in Sacrifice, and even they who eat Animals killed by Beasts, strangled, or which died of any Disease, are to be excommunicated. The Offerings of those who have been killed in any unlawful Act, are to be received, provided they were not Suicides. The Performance of Vows made at the time of Singing, Drinking or Sporting, is forbidden, because such Vows rather provoke God than appease him.

THESE Canons were subscribed by twenty-six Bishops, who were present, and by five Priests, for so many who were absent. Among them are they of the four *Provinciae Lugdunenses*, and of the three *Aquitanae*: And the most remarkable are, *Honoratus*, Archbishop of *Bourges*, who presided at the Council; *Leontius* Bishop of *Orleans*, who subscribed second; *Eleutherius*, Bishop of *Auxerre*, whom the Church honours as a Saint on the sixteenth of *August*: *Leo*, Archbishop of *Sens*, honoured also as a Saint, on the twenty-second of *April*, sent only a Deputy thither; but *Flavius* of *Rouen*, and *Injuriosus* of *Tours*, assisted there in Person, and though Archbishops, they subscribed after the Bishops, by which

XLII.
Councils of
Gaul.

Epist. 4, 5, 6.

To. 4. p. 1779.

Can. 3, 4, 5.

c. 16.

c. 18.

Ab. c. 13.

c. 22.

c. 20.

c. 15.

c. 12.

XLII.

Holy Bishops of
Gaul.

Martyr. 16

Aug

Bibl. nov.

To. 1. p. 419.

Martyr. 22

Apr.

A. D. 534. which it appears that they observed the Rank of Ordination, without any Regard to the Dignity of Sees. *Flavius* is honoured in his Church under the Name of *St. Flieu*, and his Body is at *St. Martin's of Pontoise*. In his Time King *Clotarius* founded the Monastery of *St. Peter* and *St. Paul* at *Rouen*, which has since born the Name of *St. Ouen*.

Greg. x. Hist.
c. ult.

Id. iv. Hist.
c. 2.

INJURIOSUS was the fifteenth Bishop of *Tours*. He instituted in his Church the Offices of *Tierce* and *Sexte*, and resolutely opposed King *Clotarius*, when he made an Order, that all the Churches of his Kingdom should pay into his Treasury the third Part of their Revenues. All the other Bishops submitted to it, even by a Writing, though very unwillingly; but *Injuriosus* courageously refused to subscribe to this Tax, and said to the King, If you take from God the Revenues which are consecrated to him, he will soon take your Kingdom from you; for it is not just that your Granaries should be filled with the Alms which belong to the Poor. You should rather bestow something out of them towards their Maintenance. Having said this, he withdrew in Anger, without bidding him Farewell. The King touched with this Discourse, and fearing the Power of *St. Martin*, sent after the Bishop, asked him Pardon, blamed the Order he had given, and desired him to intercede for him to the Saint.

Martyr. 22
Sept.

THERE were besides two holy Bishops at the second Council of *Orleans*, *St. Lo* or *Lauto* of *Contances*, whom the Church honours on the twenty-second of *September*; and *St. Gal* of *Clermont*, whose Feast is kept on the first of *July*. This last was of the prime Nobility of *Auvergne*, Son

Martyr. 1 Jul.

A&S. Ben.

To. 1. p. 116.

Ex Greg Tur.

Vit. PP. c. 6.

Sup. Lib. iv.

n. 12.

Sup. Lib. xxxi.

n. 3.

Vit. PP. c. 6.

n. 3.

of *George*, a Senator, and of *Leocadia*, descended from the Family of *Vertius Epagathus*, who suffered Martyrdom at *Lyons* under *Marcus Aurelius*. As *Gal* was the eldest Son, his Father was desirous that he should marry; but he retired to a neighbouring Monastery, at that time called *Cremona*, at present *Cornon*, the Abbot of which having obtained the Consent of his Father, made him a Clerk, by giving him the *Tonsure*, and received him into his Community. *St. Quintian*, at that time Bishop of *Clermont*, coming to this Monastery, and having heard him sing, carried him with him to the City, and kept him in his House. The Excellence of his Voice gained him also the Love of King *Theodoric*, who took him in his Train, with many other Clerks of *Clermont*, whom he brought to *Treves*. But he would always have *Gal* with him, and the Saint being at *Cologne*, burnt a Temple of Idols there, which were still worshipped. After the Death of *St. Quintian*, the Priest *Impetratus*, Uncle of *St. Gal*, advised him to go immediately to King *Theodoric*, and inform him of it, saying, If God puts it into his Heart to give you this Bishoprick, we will thank God for it; if not, at least you will recommend your self to the Person whom it shall be given to. *Gal* then went to the King; and at that time died *Aprunculus*, Bishop of *Treves*; and the Clergy of this City came to King *Theodoric* to desire *St. Gal* for their Bishop; but he said, Recommend some other Person, I have disposed of him otherwise. They then made Choice of *St. Nicet*.

IN the mean time the Clergy of *Clermont* came to the King with a Decree of Election, and great Presents: For from that time the bad Custom began to be introduced, when the King sold Bishopricks, or the Clerks bought

bought them. These are the Words of Gregory of Tours, Nephew of A. D. 533. St. Gal. The King told the Clerks of Clermont, that he had made St. Gal^{Vit. PP. c. 6.} their Bishop. He had him ordained Priest, and a Feast made to the Citizens at the publick Charge; so that the Bishoprick cost him but one third of a Sol of Gold, which he gave to the Cook. The King sent two Bishops to accompany him to Clermont, where he was received with singing of Psalms, and ordained Bishop, about the Year 527. He governed this Church with great Humility and Charity, and distinguished himself, particularly by his Patience in bearing Injuries.

ST. NICET, or *Nicetius*, who was ordained at the same time, appeared from his Birth to have been destined to the Clergy, because he came into the World with a Border of Hair round his Head; by which it appears, that at that time, viz. about the Year 500, the clerical *Tonsure* was in use; I mean, such a Crown of Hair as the Regulars wear. His Relations having brought him up in Learning, recommended him to an Abbot, whom he succeeded in the Government of the Monastery. King *Theodoric* had a particular Respect for him, because the Saint often discovered his Faults to him for his Amendment. It is for this reason that he had him ordained Bishop of *Treves*, with the Consent of the People, in the Year 527. This King dying in the Year 534, St. *Nicet* continued to reprove his Son *Theodoric* with the same Freedom, who was guilty of many Acts of Injustice. One Day this young King being at Church, after the Lessons, when the Offerings were made upon the Altar, the holy Bishop said, We will not celebrate the Mass here to Day, unless the excommunicated Persons withdraw. And when the King refused to obey, on a sudden a young *Dæmoniack* began to publish the Virtues of the Bishop, and the Crimes of the King. The King terrified, desired this *Energumenus* might be driven out of the Church; but the Bishop said, his Followers should first be driven out, viz. the Incestuous, Homicides and Adulterers. Such was the Constancy of St. *Nicet*.

ONE of the most eminent Bishops of France at that time was St. *Medard*, Bishop of *Noion* and *Tournay*. He was born, as it is thought, in the Year 456, at *Salenci* near *Noion*, and was brought up with St. *Eleutherius*, afterward Bishop of *Tournay*. In 530, St. *Remi* ordained him Bishop of *Vermandois*; but soon after he removed the See to *Noion*, a Place of greater Strength and Security than antient *Augusta*, Capital of *Vermandois*, which is thought to have stood near the Place where St. *Quentin* stands at present. Besides, this City had already been often ruined by the *Barbarians*, among others by *Attila*, in the Year 441, and was continually exposed to the Mischiefs of Civil Wars between the French Kings. St. *Eleutherius* of *Tournay* dying soon after, viz. in the Year 512, St. *Medard* was elected to succeed him, by the common Consent of the People, the King, and the Bishops of the Province, and of St. *Remi*, who was the Metropolitan. He was then obliged, by a singular Example, to accept of the Government of this second Church, without quitting the first. They continued united afterwards, and for above six hundred Years the same Bishop governed the two Churches of *Noion* and *Tournay*, without Confusion of Dioceses, or Suppression of either of the Cathedrals. St. *Medard* was celebrated for his

A.D. 533. his Virtues and Miracles, and died in an extream old Age, in the Year 545; in the fifteenth Year of his Episcopacy. King *Clotarius* assisted at his Funeral, and was desirous that the Body should be removed to a Piece of Ground near *Soissons* called *Crouy*, which he gave for the building of a Monastery there.

Bibl. 1. l. 1.
in l.

ST. REMI died on the thirteenth of *January*, in the Year 533. We have his Will, wherein he appoints for his Heirs the Church of *Reims* and his two Nephews, *Loup*, Bishop of *Soisson*, Son of his Brother *Principius*, and *Agricola* a Priest, who had been brought up in his House. It appears by this Will, that St. Remi had many Lands, and a great Number of Slaves, since he mentions eighty four of them. Among these Legacies, this seems to be the most remarkable; I leave to my Church a Vessel of Silver, which was given me by King *Clovis*, of illustrious Memory, to whom I was Godfather; and I will, that it be made into a little Tower and Chalice, adorned with Images. This Tower served for the *Pix* to keep the Host in. The Church honours the Memory of St. Remi on the first of *October*, the Day of the Removal of his Relicks. His Successor was St. *Romanus*, who had been Abbot of *Mantenay* near *Troye*, but he held the See of *Reims* but two Years. Among the Disciples of St. Remi, they particularly mention St. *Tbierri*, to whom he left the Government of a Monastery, which he founded near *Reims*, and which bears the Name of this holy Abbot.

Greg. I. de
glor. Mart.
c. 36.

Acta SS. Ben.
To. 1. p. 614.
Flod. 1. Hist.
c. 23.

To. 4. conc.
p. 1805.
Sup. xxxi. n.
30.
Martyr. R.
25 Oct.

AT the Beginning of *Theodebert's* Reign, and with his Consent, there was a Council held at *Clermont* in *Auvergne*, at which fifteen Bishops assisted; namely, *Honoratus* of *Bourges*, who presided in it, St. *Gal* of *Clermont*, St. *Gregory* of *Langres*, who had assisted at the Council of *Epaona*, St. *Hilary* of *Mende*, whom the Church honours on the twenty-fifth of *October*, *Buricius* of *Limoges*, *Flavius* of *Reims*, who succeeded *Romanus*, St. *Nicet* of *Treves*, *Denterius* of *Lodeves*, St. *Dalmatius* of *Rodez*, whom this Church honours on the thirteenth of *November*, *Loup* of *Chalons*, St. *Domitian* of *Tongres*, honoured at *Liege* on the seventh of *May*; *Venantius* of *Viviers*, whom his Church commemorates on the fifth of *August*; *Hesperius* of *Metz*, honoured also in his Church on the twenty-third of *August*. *Defideratus* of *Verdun*, and *Gramatius* of *Vindonissa*, at present called *Vindisch*, a Town in the Canton of *Berne*, whose Episcopal See was transferred to *Constance*.

Greg. III.
Hist. c. 34.

IT is related of *Defideratus* of *Verdun*, that seeing his Citizens in great Poverty, he was extreamly troubled that it was not in his Power to relieve them: For King *Theodoric* had been guilty of great Injustice towards him, and deprived him of all his Revenue; but knowing the Goodness of King *Theodebert*, he sent to him to desire him to lend him some Money for the City, offering to pay it again with Interest. The King sent him seven thousand Sols of Gold, which the Bishop distributed among the Citizens. They traded with it, and grew rich. The Bishop afterwards offered to return his Money; but the King said there was no Occasion for it, and that he was satisfied with having assisted the City in its Poverty.

THE Council of *Clermont* assembled on the eighth of *November*, after A. D. 535. There were sixteen Canons made by it. To prevent the Abuse which began to be introduced, of obtaining Bishopricks by the Favour of the Kings, it is decreed, That he who is a Candidate for a Bishoprick, shall be ordained by the Election of the Clerks and Citizens, and the Consent of the Metropolitan, without making use of the Protection of Persons in Power, or using any Artifice to prevail upon any Person, either by Fear, or by Presents, to subscribe to a Decree of Election. Otherwise the Candidate shall be deprived of the Communion of the Church, which he is desirous of governing. Clerks shall not be supported against their Bishops by secular Powers. They who beg the Revenues of a Church from Kings, to the Prejudice of the Poor, shall be deprived of the Communion of this Church, and the Donation shall be void. He also shall be excommunicated who in any manner whatsoever deprives the Church of what has been given to it by Writing, and does not restore it at the first Summons of the Bishop.

XLIV.
Council of
Clermont.

Can. 2.

Can. 4.

c. 5.

c. 14.

ALL the Clerks shall celebrate *Christmas*, *Easter*, *Pentecost*, and the other solemn Feasts, with the Bishop in the City, except those who by their Titles are obliged to be absent in the City or Country. The same thing is ordained for the most Antient among the Citizens, upon Pain of being deprived of the Communion at these Feasts. The Use of the Tapestry, and the Veil of the Altar, to cover the Bodies of the Dead, even of Priests, and the lending of Church-Plate for the Solemnization of Marriages, are forbidden.

p. 15.

c. 3, 7, 8.

AFTER the Canons, follows a Synodal Letter of the same Bishops to King *Theodebert*; by which, upon the Complaints of divers Persons, they desire him to use his Power, that no one may be deprived of the Revenues which belong to him from the Lands of any other King, provided that he pay Tribute to him; for after the Death of *Clovis* his Kingdom was divided among his four Sons, *Theodoric*, *Clodomir*, *Cbildebert*, and *Clotarius*.

p. 1804.

BUT *Clodomir* having been killed by the *Burgundians*, in the Year 524, left three Sons very young, *Theobald*, *Gontbarius*, and *Clodoald*, whom the Queen *Clotilda*, their Grandmother, brought up with her in *Paris*, and loved them extreamly; which made *Cbildebert* apprehend that she would have them acknowledged Kings. He then sent a private Message to his Brother *Clotarius* to come to *Paris*, to deliberate together what should be done with these Children, either to cut their Hair, and by that Means reduce them to the Condition of private Persons, or to put them to Death, and so divide the Kingdom of *Clodomir*. It was the Privilege of the Royal Family to wear long Hair. *Clotarius*, very glad of this Proposal, came to *Paris*, and *Cbildebert* caused a Report to be spread, that they assembled to place the Children in the Throne. They desired the Queen to send them to them for this Purpose; and *Clotilda*, transported with Joy, after they had eaten, sent them, saying, I shall not be sensible of the Loss of my Son, if I see you reign in his stead.

XLV.
St. Cloud.
Sup. n. 1.
Greg. III.
Hist. c. 18.

WHEN they were come, they received them, and removed their Servants and Governors. Then *Cbildebert* and *Clotarius* sent *Arcadius*,

A.D. 535. whom they had Confidence in, to carry a Pair of Scissars, and a naked Sword, to *Clotilda*, and to say, The Kings your Sons desire to know how you would have these Children disposed of, which of the two you rather choose, that they be suffered to live with their Hair cut, or both be killed. They had only the two Elder in their Hands; the third, viz. *Clodoald*, some brave Men had rescued. *Clotilda* amazed at this Proposal, and distracted with Grief, said in the first Transports of her Rage, If they will not suffer them to reign, I had rather see them dead than shaved. *Arcadius* came hastily to the two Kings with this Answer, saying, Execute your Designs, the Queen consents to them. Immediately *Clotarius* taking *Theobald*, the elder of his Nephews, of ten Years of Age, by the Arm, threw him upon the Ground, and stabbing him under the Arm-pit with a Dagger, killed him. *Gontbarius* his Brother, about seven Years old, hearing his Cries, threw himself at *Childebert's* Feet, and embracing his Knees, said, My dear Father, do not suffer me to be killed as my Brother has been. *Childebert*, with his Face bathed in Tears, said to *Clotarius*, Brother, grant me the Life of this Child, and I will give you whatever you desire in return for it: But *Clotarius* answered him in a Rage, You shall either suffer him to die, or die for him. You first engaged me in this Affair, and do you so soon forfeit your Word? *Childebert* threw the Child to him, and *Clotarius* taking him, stabbed him in the Side with his Dagger, as he had done the first. He then mounted his Horse, and returned unconcerned, as if nothing had been done. *Childebert* also retired into the Country; and they afterwards divided *Clodomir's* Kingdom between them. Thus was fulfilled the Prophecy of *St. Avitus*, Abbot of *Mici*, when he endeavoured to divert King *Clodomir* from putting King *Sigismund* and his Children to Death. Queen *Clotilda* ordered the Corpses of her two Grandsons to be put into a Coffin, and with extream Grief and solemn Mourning, causing Psalms to be sung, followed them to *St. Peter's* Church, where they were interred. She afterwards retired to *Tours*, where she spent her Life in Prayers, Almsgivings, Watchings, and the Practice of all manner of Virtues; liberally distributing Lands to Churches, Monasteries and Places of Piety. At length, full of Years and good Works, she died at *Tours*, in the Time of Bishop *Injuriosus*, about the Year 545. Her Body was removed to *Paris*, and buried by her Children *Childebert* and *Clotarius*, in the Chancel of the same Church of *St. Peter*, by the side of her Husband King *Clovis*. This is the Church of *St. Genevieve*, which *Clotilda* built. Her Relicks are there still, and the Church honours her Memory on the third of June.

Sup. n. 1.
Greg. III.
Hist. c. 6.

Greg. IV.
Hist. c. 1.

Martyr. R. 3
Jun.

Id. iii. c. 18.
Vita. Acta SS.
Ben. p. 137.

THE young *Clodoald* having been saved from the Massacre, cut off his Hair with his own Hands, and renouncing the World, went to seek out *St. Severinus*, who lived near *Paris*, shut up in a Cell, and received the religious Habit from him. He practised all the Austerities of the Monastic Life, and gave what was left him of his Inheritance to Monasteries and Churches. Afterwards, to avoid Praise, and to live in Obscurity, he went into *Provence*, where he lived a long time, and worked many Miracles. He returned to *Paris*, where he was received with great Joy; and

and at the Desire of the People, the Bishop *Ensebius* ordained him Priest, A. D. 535. about the Year 551. *St. Cloud* (for that is the Name *Clodoald* is commonly known by) afterwards built a Monastery in a Place called *Nogent*, two Leagues below *Paris*, upon the *Seine*, where he piously ended his Days, about the Year 560. The Monastery has been changed into a Collegiate Church, where the Relicks of the Saint are kept, and the Place bears his Name. The Church honours his Memory on the seventh of September, and he is the first Saint of the Royal Family of *France*. Martyr. 7 Sept.

THERE were at that time in *Gaul* a great Number of Monasteries, and holy Hermits; but I shall content my self with mentioning only the most famous of them. The City of *St. Pourçain*, upon the Confines of *Auvergne* and *Bourbonnois*, had its Beginning from a Monastery, in which *Porcian*, a Slave of a certain *Barbarian*, used often to take Sanctuary, to avoid the ill Treatment of his Master. He was at length received, and by his Merit was elected Abbot of it. His Virtues and Miracles gained him the Esteem of *Theodoric*, King of the *Franks*, when he was making War in *Auvergne*, in the Year 525, from whom he obtained the Liberty of many Captives. The Church honours the Memory of *St. Porcian* on the twenty-fourth of November; and his Abbey eight hundred Years ago, was reduced to a Priory of *Benedictines*, belonging to the Abbey of *Tournois*. The Monastery of *Combronde* in *Auvergne* became also a Priory under the Abbey of *Menat*, in the same Province. XLVI. Monasteries of Gaul. Greg. Vit. PP. c. 5. Martyr. R. 24 Nov.

THIS Abbey, founded in the Reign of *Clovis*, had been the Nursery of many eminent Saints; among others, of *St. Calais* and *St. Avitus*. Remissness of Discipline afterwards crept into it, but it was reformed by *St. Brach* or *Bracchion*. He was in the Service of *Sigivald*, Count of *Auvergne*, who employed him in hunting the Wild-Boar. One Day as he was in the Chace, he took Shelter near the Cell of an holy Hermit, named *Emilian*, who dwelt in a Forest. This holy Man perswaded *Bracchion* to devote himself to God, and he accordingly retired to him after the Death of his Master. After the Death of *Emilian*, *Bracchion* succeeded him in his Hermitage, which was now become a Monastery, which he augmented by the Liberality of *Ranichilda*, *Sigivald's* Daughter. He then went into *Touraine*, where he founded two Monasteries, and appointed two Abbots over them. After his Return to *Auvergne*, he was made Abbot of *Menat*, in order to renew the Discipline and Rule in it, and died in the Year 576. Greg. Vit. PP. c. 12.

THE Abbey of *Celle* in *Berri*, was founded by *St. Euficius*, by the Bounty of King *Cbildebert*. This Saint was sold by his Relations to the Abbot of *Patrici*, who made him a Monk; he was ordained Priest, and afterwards retired into a solitary Place near the River *Cber*. King *Cbildebert* passing by the Place, in his way to *Spain*, in the Year 531, offered him a Present of fifty Sols of Gold; but *St. Euficius* said, Rather give them to those who can distribute them to the Poor; I am satisfied with praying for the Pardon of my Sins. He assured him of Victory, and good Success in his Journey; and the King having given this Money to the Poor, made a Vow to build a Church in this Place for the old Saint's Body to Vit. ap. Lab. Bibl. Nov. To. 2. p. 371. Vita Coint. an. 531. Greg. Conf. c. 28.

A. D. 535. to rest in, which he afterwards fulfilled. The Abbey of *Celle* is at present possessed by the *Fueillans*.

Boll. 28 Jan.
Act. SS. Ben.
To. 1. p. 693.
Greg. Conf.
c. 87. Coint.
an. 139. n. 18.
Greg. Conf.
c. 41. IN *Burgundy*, the Abbey of *Reomans* was famous at that time, founded by *St. John* a Priest, whose Name it afterwards bore. He was born in the same Country, in the Territory of *Langres*, Son of the Senator *Hilarins*, whom *Gregory of Tours* commends for his Virtue. He left his Family when he was twenty Years of Age, and retired into a Cell which he had built with his own Hands: Then he removed farther off, and settled in a Desert near *Tonnerre*, where at first he had two Disciples, and afterwards many others; so that he formed a Monastery there. For its better Regulation, he visited the most famous Monasteries of *Gaul*, and took Notice of their Customs. He afterwards privately quitted the Government of his Monastery, and, with two of his Disciples, went to conceal himself in that of *Lerins*, where he lived about eighteen Years; but being discovered, he was recalled by *St. Gregory*, Bishop of *Langres*. He reformed his Community, where the Discipline had been neglected in his Absence, and established there the Observance of the Rule of *St. Macarius* of *Egypt*, particularly enjoining bodily Labour, in order to maintain Humility and Purity of Heart. He did not admit Seculars into the Oratory of the Monastery; but, however, he sometimes preached to the People. He lived to the Age of one hundred twenty eight Years, and died about the Year 540. His Abbey is known by the Name of *Moustier-St John*. The Church honours his Memory on the twenty-eighth of *January*.

Martyr. R.
28 Jan.

Greg. Conf.
c. 88.
Act. SS. Ben.
To. 1.
p. 263.

Martyr. R.,
19 Sept.

ST. SEINE, in *Latin Sequanus*, was his Disciple. He was so early eminent for his Virtue, that he was ordained Deacon at fifteen Years of Age, and Priest at twenty. After having been sufficiently instructed in the House of *St. John* of *Reomie*, he retired into a Desert of the same Diocese of *Langres*, near the Source of the *Seine*, where he built the Monastery of *Segustre*, which since hath taken the Name of its Founder. He lived to a great Age, did many Miracles, and died about the Year 580. The Church honours his Memory on the nineteenth of *September*.

Boll. 1 Maii,
To. 12. p. 70.
Act. B. To. 1.
p. 128. IN that Part of *Gaul* which at that time was called *Neufstria*, were two famous Founders of Monasteries, *St. Marcon* and *St. Euroul*, both Natives of *Baieux*. *St. Marcon*, or *Marculfe*, retired near *St. Possessor*, Bishop of *Contance*, Predecessor of *St. Lo*, who received them into the Number of his Clergy, ordained him Priest, and sent him to preach the Gospel in his Diocese. He obtained from King *Childebert* the Manor of *Nanteuil* in the *Cosentin*, and founded a Monastery there. He afterwards founded many others, and died about the Year 558. *St. Euroul*, or *Ebrulfe*, had an Office at Court in his Youth, and was esteemed for his Eloquence. He was married; but some time after his Wife and he were separated. She first entered into a Society of Women, and he, after having given his Estate to the Poor, retired into a Monastery, where finding himself too much honoured upon account of his Virtue, he retired, with three other Monks, into the Forest named at that time *Uticum*, at present *Ouche*, in the Diocese of *Lisieux*. He there converted some Thieves, and by his Merit, drew thither a great Number of Disciples; so that he there founded

Act. B. p. 354.
Sue. 29 Dec.

an Abbey, which for a long time had the Name of the Forest where it stood, and at present bears the Name of *St. Euronl*. He performed many Miracles; and it is even reported that he raised two Persons from the Dead. He died in the Year 596, and the Church honours his Memory on the twenty-ninth of *December*. We must take Care not to mistake him for another *St. Euronl*, an Abbot, who lived about the same time near *Beauvais*. Martyr. R. 19 Dec. Acta B. p. 366.

POPE *John Mercurius* died on the twenty-sixth of *April* 535, after having held the See three Years and four Months. His Successor was *Agapitus*, Archdeacon, Son of Priest *Gordian*, who was ordained on the fourth of *May*, and held the See about a Year. In the Beginning of his Pontificate he caused the Bills of Anathema, which Pope *Boniface* had extorted from the Bishops and Priests against *Dioscorus* his Competitor, to be burnt publicly in the midst of the Church, and cleared the Church of this odious Practice. *Contumeliosus*, Bishop of *Ries*, though he had been tried by the Bishops of *Gaul*, pursuant to the Letters of Pope *John*, did, notwithstanding, appeal to the Holy See from their Judgment. Upon which Pope *Agapitus* wrote to *St. Casarius* of *Arles*; We will delegate Judges to examine into your Proceedings in the Affair of *Contumeliosus*; and though you have permitted him to return to his Church, he shall continue suspended till Judgment be pronounced: Only his private Revenue, and a sufficient Subsistence, shall be restored to him; but he shall not dispose of the Church Revenue, nor celebrate Mass; there shall be a Visitor appointed in his Place. This Letter is dated on the fifteenth of the Calends of *August*, after the Consulate of *Paulinus* the Younger, viz. on the eighteenth of *July*, 535. By a Letter dated the same Day, Pope *Agapitus* refuses *St. Casarius* the Privilege of alienating the Church-Lands for the Maintenance of the Poor; because, says he, we must not presume to act contrary to the Canons upon any Account, or in Consideration of any Person whatsoever. XLVII. Death of John II. Agapit. Pope. Sup. n. 25. Lib. Pontif. Sup. n. 40. Epist. 7. Epist. 6.

ABOUT the same time he received a Synodal Letter from the Bishops of *Africk*, upon the Re-establishment of their Churches, at length delivered from the Oppression of the *Vandals*. In the Year 531, their King *Hideric* had been deposed by *Gilimer*, who was to have succeeded him. *Justinian* undertook to revenge him, and broke the Alliance which the Emperor *Zeno* had made with King *Genferic*. In the seventh Year of his Reign, and in his third Consulate, viz. in the Year 533, he sent a Fleet of five hundred Sail into *Africk*, under the Conduct of *Belisarius*. Before they set sail, the Emperor ordered the Commander's Vessel to be brought near the Shore by the Palace of *Constantinople*; the Patriarch *Epiphanius* made suitable Prayers for the Benediction of the Vessel, and put on board of it a Soldier newly baptized. The Conquest of *Africk* was almost without Opposition, and the Roman Army arrived near *Carthage* on the Eve of the Feast of *St. Cyprian*, viz. on the thirteenth of *September*. There was a Church dedicated to him without the City, on the Sea-Shore, in which the *Arian* Priests had prepared to celebrate the Feast. It was made clean, and set round with Lamps, and beautified with all the Ornaments which were kept in the Treasury; but a Body of *Vandals*, who were XLVIII. Conquest of Africk by Justinian. L. 1. ff. de confir. Digest. Procop. 1. Vandal. c. 12. Ibid. c. 21.

A.D. 535. were near, having been that Day defeated by the *Romans*, the *Arian* Priests fled; and the *Catholicks* entered the Church of *St. Cyprian*, lighted the Lamps, and in a solemn manner celebrated the Feast. *Gilimer* was taken, and the Kingdom of the *Vandals* in *Africk* destroyed, at the End of an hundred and seven Years from their Conquest of it, under the fourth Consul-
Sup. Lib. xxiv. n. 51. *Justinian*, the twelfth Indiction, viz. in the Year 534.

Lib. 11. Vandal. c. 9. **BELISARIUS** triumphed at *Constantinople*, and among the Riches which were carried in his Triumph, the most remarkable were the sacred Vessels of *Jerusalem*, which the Emperor *Titus* had formerly brought to *Rome*, and which *Genferic*, after pillaging *Rome*, had carried to *Carthage*.
Sup. Lib. 11. 40. Sup. xxviii. n. 55. A few seeing them, said to a Person, who was known to the Emperor, It is not lawful to put these Vessels in the Palace of *Constantinople*, but only in the Place where *Solomon* had put them. It was for the Punishment of this Crime, that *Genferic* took the Capital of the *Roman* Empire, and that the *Romans* have now taken that of the *Vandals*. This Discourse being reported to *Justinian*, he was struck with Fear, and immediately sent all these Vessels to the Churches of *Jerusalem*.

L. 1. C. de Præf. Præf. Afric. **AFTER** this Conquest, *Justinian* re-established the Temporal Affairs of *Africk*. He divided it into seven Provinces; *Zengitana*, named before *Proconsular*, that of *Carthage*, *Byzacena*, that of *Tripoli*. These four were governed by *Consulares*; the three others were *Numidia*, *Mauritania*, and *Sardinia*, and had only Presidents, and superior to all was the *Præfect* of the *Prætorium* of *Africk*, who had his Residence at *Carthage*.

Procop. Edif. Lib. vi. *Justinian* repaired many Cities, and raised many considerable Buildings; and among others, several Churches. He built five of them in the single City of *Leptis*, the finest of which was dedicated to the holy Virgin. He also built one in Honour of her at *Septa*, at present called *Centa*, near the *Streights*; one at *Carthage*, and a Monastery in the same City, to which he gave the Name of *Justinian*.

XLIX. Council of Carthage. Epist. Syn. To. 4. conc. P. 1755. **IN** the mean time *Boniface*, Bishop of *Carthage* dying, *Reparatus* was elected in his room, who called a general Council of *Africk*, according to Custom, which for an hundred Years, by their Oppression and Servitude, had been interrupted. There came to it two hundred and seventeen Bishops, who assembled at *Carthage* in the *Basilica* of *Fauftus*, where the Bodies of many Martyrs rested. With Tears of Joy they offered up solemn Thanksgivings to God for their Deliverance, and endeavoured to restore the Discipline. Having read the Canons of *Nice*, they examined in what manner the *Arian* Bishops, who became *Catholick*, were to be received; Whether they were to be restored to their Dignity, or only to Lay-Communion? Though this Council sufficiently declared their Opinion for not receiving them as Bishops; they, however, resolved first to consult the Holy See; and for this Purpose deputed two Bishops, *Caius* and *Peter*, and a Deacon named *Liberatus*, who had already been at *Rome*, at the Time when the Affair of the *Acemete* Monks was on Foot. They had in Charge a Synodal Letter addressed to Pope *John*, who was still alive; in which they desired to know, moreover, if the Persons who in their Infancy had been baptized by *Arians*, might be advanced to the Clerkship. And as many Bishops, during the Dominion of the *Vandals*, had crossed the Sea, they

they desire the Pope not to receive into his Communion those who cannot A.D. 535. prove by the Letters of the *African* Bishops, that they were sent for the Benefit of Churches.

IN this Council *Felician*, Bishop of *Ruspæ*, desired to know what p. 178. ought to be observed with Regard to the Monastery founded by St. *Fulgentius*, his Predecessor. *Felix*, Bishop of *Zastava* in *Numidia*, answered in the Name of the Council, that no Alteration ought to be made in what had been ordained by the Archbishop *Boniface*, and that the Monasteries ought to enjoy fully and freely the Conditions prescribed by the Councils, viz. that the Monks should apply to the Diocesan Bishop, for the Ordination of Clerks, and the Consecration of Oratories; that the Monks should be under the Government of their respective Abbots; and that upon the Death of the Abbot, they should elect another; nor should the Bishop usurp the Choice to himself; and that if any Difference should arise upon this Account, it should be determined by other Abbots.

THIS same Council of *Carthage* desired the Emperor to restore the Estates and Rights of the Churches of *Africk*, which had been usurped by the *Vandals*, and a Deacon named *Theodorus* was for this Purpose sent to ap. Bar. Ann. 535. p. 234. Nov. 37. E. dit. Pitha. p. 691. *Constantinople*, who obtained from the Emperor *Justinian* a Law addressed to *Salomon*, Præfekt of the *Prætorium* of *Africk*, by which it was ordained, That all Lands usurped from the Churches of *Africk*, should be restored to them, upon Condition that they paid the Tribute; and that Houses and Ornaments of the Church should likewise be given up. *Arians* and *Donatists* are forbid to hold Assemblies, to ordain Bishops or Clerks, to baptize or seduce any Body, or execute any publick Office. The Church of *Carthage* shall enjoy all Rights granted by former Laws to metropolitan Churches. This Law is dated on the first Day of *August* in the Consulship of *Belisarius*; that is, in the Year 535.

IN the same Year *Justinian* made several Laws for the Church, which are all comprehended in his *Novellæ*, as being made after the Publication of his Code. By the sixth he regulates the Ordinations of Bishops and Clerks; that is, he recommends to them the Observation of the Canons. He, moreover, directs, that the Bishop be not married, and that he has no L. Laws for the Church. 4. 7. 8. 9. Children, and that he has passed at least six Months among the Clergy, or in a Monastery; that he be instructed in the Canons, to which, at his Ordination, he is to be asked, if he is willing to conform his Life: This we see still in the Form of the Ordination. *Simony* is therein so strictly forbid, that it gives us room to think, that the Practice of it was then become very common. The Punishment is, the Loss of the Dignity then solicited for, and of that which the Party was at that time in Possession of, and the Restitution of the Money, for the Benefit of the Church. Laymen are condemned to the Restitution of double, and to perpetual Banishment. Every Body is admitted to make Objections to the Ordination, nor is it suffered to pass, till such Objections are examined. 10.

A BISHOP cannot be absent from his Church more than one Year. Cap. 2. If he has an Affair which requires a longer Absence, for the Service of the Church, he shall prosecute it by some Person of his Clergy. No Bishop

- A.D. 555** Bishop can teach in Court without the Leave of his Metropolitan; nor have Audience of the Emperor till he has given an Account of his Business to the Patriarch of Constantinople. As to Priests, and other Clerks, Continence is chiefly recommended to them. Women cannot be admitted Deaconesses, whether Virgins or Widows, till upwards of fifty Years of Age. Clerks who shall lay aside the Habit, and Clerical Life, shall be obliged to serve the Magistrates in their public Capacities. Every Church is to keep the Number of Clerks established from the Foundation, without encreasing them. This Law is addressed to Euphramius, Patriarch of Constantinople; but because it was general, it was likewise sent to the Patriarch of Alexandria, who is not named, to Ephraim of Antioch, to Peter of Jerusalem, and to the Prefects of the Prætorium of the East, and Illyricum.
- The last Part, relating to the reducing the extravagant Number of Clerks, had been particularly regulated for the Church of Constantinople, by the third Novel. The Founders of Churches had left sufficient for their Maintenance, limiting the Number of Priests, Deacons, Deaconesses, Sub-deacons, Chapters, Lecturers, and Porters, sufficient for the Service. The Bishops afterwards, overcome by Sollicitations, had exceeded all Bounds in augmenting the Number of the Clerks: So that the Bishops of the Church not being able to support the Persons who were to live upon them, they were obliged to borrow at Interest, and to mortgage the Lands; and when they could borrow no more, they proceeded to Alienations, which tended to the entire Ruin of the Churches. The Emperor therefore decrees, that no new Ordinations shall be made, till such time as the Number of the Clerks is reduced to the Design of the Founder; and as to the great Church of Constantinople in particular, that it shall have but three score Priests, one hundred Deacons, forty Deaconesses, ninety Sub-deacons, one hundred and ten Readers, and five hundred Chapters. So that the whole Clergy consisted of four hundred twenty-five Persons, besides one hundred Porters, which do not seem to be reckoned among the Clerks. It is true, that this Clergy served two other Churches joined to the Cathedral. Clerks are to remain fixed, and not solicit to be removed from a lesser Church to a greater.
- By the seventh Novel, the Emperor forbids the Alienation of the Lands of the Church. First of all, no Church, Monastery or Hospital can alienate any of its Lands. The Prince only may purchase the Church Lands, in Exchange for others of equal, or greater Value. A Grant of Church Lands, upon Condition of Improvement, cannot be made in Perpetuity, nor for any longer Term, than the Lives of the Grantee, his Children and Grandchildren. The Profits of an Ecclesiastical Estate may be received, upon Condition of giving to the Church a Piece of Land of equal Value, and that both shall remain to the Church after the Death of the Tenant. The Estates of the Church may be mortgaged in general, but not by a special Mortgage. The sacred Vessels cannot be alienated, but for the Redemption of Captives. Monasteries which have Oratories and Altars, cannot be sold, or converted to profane Uses, as was the Practice in Egypt.

The fifth Novel relates to Monks, & Monasteries, and that be founded without Permission from the Bishop, who is to fix the Cross in them, and consecrate the Place by his Prayers. Noviciates shall continue three Years before they receive the Habit, and profess, & both were to be done together, during which time, those who are Slaves may be challenged. The Monks are to live and die in the same Place. The Goods of a Monk belong to the Monastery, not to be taken away, if he goes out of it, and the Monk shall be appointed to serve the Magistrates, as well as the secular Clerk. If he goes to another Monastery, the Goods shall remain with the first. If the Monk is made a Clerk of the Number of those who are suffered to marry, and does marry, he shall be expelled the Clergy. The Abbot is to be chosen by the Bishop, not according to his Standing, but according to Merit, and all these Regulations extend to the Monasteries of Nuns. All the Laws are addressed to Epiphanius, Patriarch of Constantinople, who, it is very likely, had a great Hand in them.

After another Law, which relates to Governors of Provinces, there is an Edict addressed to all Archbishops and Patriarchs, by which they are directed to see the preceding Law put in execution, and to give an Account of the Magistrates who observe their Duty, as well as those who neglect it. It directs likewise, that after the Law has been published, it shall be kept in the Church with the sacred Vessels, and engraved upon Stones to be fixed up in the Porticoes of the Church.

The Emperor Justinian, being informed of the Ordination of Pope Agapitus, sent him his Confession of Faith, and desired him to continue the converted Arians in the Ecclesiastical Dignities; which seems to relate to the Deputation of the Council of Carthage. The Emperor likewise spoke concerning Stephen, Bishop of Larissa, and Achilles, who was ordained in his Place by Epiphanius of Constantinople. He at last desired him to make the Bishop of Justiniana his Vicar in Illyricum. This was a great City which Justinian had built in Dardania, near the Town where he was born. He called it Justiniana Prima, to distinguish it from the other Cities which bore his Name, and made it the Capital of Illyricum.

The Pope returned an Answer to the Emperor, approving his Confession of Faith, and congratulating him upon his Conquests. As to the Arians, he praises his Zeal for their Re-union; but informs him that nothing can be done contrary to the Canons, which forbid either the promoting or preserving reconciled Heretics in their Dignities. They shew, says he, if they have any Ambition left, that their Conversion is not perfect. As to the Affair of Stephen of Larissa, as you offer to have it determined by our Legates, we shall commit it to those whom we intend to send forthwith, and from this time we receive Achilles into our Communion. You excuse the Bishop Epiphanius for having ordained him, by saying that it was by your Order; but he should have represented to you the Respect that was owing to the Holy See. The Pope refers in all his Legates to inform the Emperor what he had resolved relating to the Justinian Abbot. The Letter is dated on the fifteenth of October, and by Consequence in the Year 535. The Pope Agapitus accordingly sent five Bishops for his

A. D. 535. Legates to Constantinople, namely, *Sabinus of Canusium*, *Epiphanius of Conc. Const. Aculanum*, *Asterius of Salernum*, *Rusticus of Fesula*, and *Leo of Aft. 1. To. 5. Nola.*
p. 11.

Epist. 2.

IN the mean time the Bishops of *Africk*, after their Synodal Letter to Pope *John* (as they who were charged with it, were prevented in their Journey by the Winter) were informed of his Death, and the Ordination of *Agapitus*; which obliged *Reparatus* to add another to it of Congratulation to him. The Pope returned him an Answer, as well as to the Synodal Letter addressed to his Predecessor. He directs the Observation of the antient Rules, and that the *Arians* should be satisfied with being received into the *Catholick Church*, at what Age soever they were baptized, without pretending to be admitted into the Clergy, or to retain any Dignity in it. He agrees likewise, that Bishops and strange Clerks should not be received without producing the Consent of their Superiors, to avoid the Inconveniencies of a Vagabond Life.

Procop. vi.
Edit. c. 8.Ibid. c. 4.
Ibid. c. 2.

THUS was the Church of *Africk* re-established after so many Troubles, and even encreased by the Conversion of some barbarous People, namely, the *Mauri* in the Neighbourhood of *Tripolis*, whose City was named *Cidamis*, and who were called *Pacati*, by reason of their faithful Observation of the Peace with the Romans. They were all made *Christians* by the Care of *Justinian*, as well as the *Gadabitans*, Neighbours of *Leptes*. At the farther Part of *Pentapolis* were two Cities, both called *Augila*, where *Ammon* and *Alexander* were still worshipped, and where they offered Sacrifices to them. These People *Justinian* caused to be instructed, brought them all over to *Christianity*, and built a Church of the Virgin among them. He changed into a Church, a Temple which the *Jews* had at *Borion*, a neighbouring City of the *Maurusians*, and which they said was built by *Solomon*, and made them all embrace the *Christian Religion*.

LII.
Death of Epiphanius.
Anthimius,
Patriarch of
Constantino-
ple.
Lib. c. 20.
Marcell. Chr.
an. 535. Sup.
N. 32.
Phot. Bibl.
Cod. 128.
p. 777. inf.

Ibid. p. 781.

IN the mean time *Epiphanius*, Patriarch of *Constantinople*, died in 535, and *Anthimius*, Bishop of *Trebisonde*, was elected in his room, by the Interest of the Empress *Theodora*. He passed for a *Catholick*, and as such was appointed one of the Commissioners of the Conference against the *Severians*; but he was in Truth an Enemy of the Council of *Chalcedon*, as well as the Empress. *Ephraim*, Patriarch of *Antioch*, upon hearing of this Ordination, wrote to the Emperor *Justinian*, desiring him to take Care that the Synodical Letters which *Anthimius* was, according to Custom, to send, might be entirely agreeable to the Doctrine of the Church. Afterwards, when *Anthimius* had sent him his Synodical Letter, he wrote to *Anthimius* again, not as refusing to receive it, for he had therein discovered nothing of his Impiety, but to desire him to explain himself more at large, and with greater Exactness, and to anathematize *Eutyches* and his Doctrine. *Ephraim* was well acquainted with the Sentiments of *Anthimius*, as appears by a Letter which he wrote to him before, wherein he shews him, that the Council of *Chalcedon* had equally condemned *Nestorius* and *Eutyches*; and wherein the Heresy of the latter consisted.

THE Ordination of *Anthimius* so much encouraged the *Acephali*, that A. D. 535⁴ the Chief of the Sect came to *Constantinople*, to wit, *Severus*, false Patri-^{Sup. xxxi.} arch of *Antioch*, *Peter*, who had been expelled *Apamea*, and a *Syrian*^{n. 44.} Monk, named *Zoara*. They held Assemblies in particular Houses, and dared even to baptize in them. The *Catholic* Abbots of *Constantinople*^{Libell. To. 6.} sent to *Rome* to acquaint the Pope *Agapitus* with all these Disorders; but^{conc. p. 32. A.} being informed that he was coming himself to *Constantinople*, they waited his Arrival, having an Assurance from the Emperor, that he would put in execution whatsoever the Pope should canonically ordain against the *Schismatics*.

THE Pope *Agapitus* indeed was obliged to come to *Constantinople*, by^{LIII.} Order of *Theodatus*, King of the *Goths*. For *Justinian* was resolved to^{The Pope A-} recover *Italy* from them, as he had before recovered *Africk* from the *Van-*^{gapitus at}
dals; and *Theodatus*, terrified with his Menaces, wrote to the Pope and^{Constantin-} Senate of *Rome*, that if they did not by some Means divert the Emperor's^{ple.} Army from *Italy*, he would put to Death the Senators, with their Wives^{Procop. i.} and Children. The Pope *Agapitus* was therefore obliged to undertake^{Goth. c. Liber} this Negotiation; but not having sufficient to defray the Expence of his^{brev. c. 21.} Journey, he engaged the sacred Vessels of the Church of *St. Peter* for a^{Marcell. chr.} certain Sum of Money, which the Prince's Treasurers lent him, and for^{an. 535, 536.} which he gave his Promise to them. When he came into *Greece*, they^{Cassiod. XII.} brought a Man to him who could neither speak nor raise himself from the^{Var. 20.} Ground. The Pope asked his Relations, who brought him, if they^{Greg. III. Di-} thought it was in his Power to cure him. They said, that they had a firm^{al. c. 3.} Hope that it might be effected by the Power of God, and the Authority of *St. Peter*. Hereupon the Pope prayed, and began Mass; after which, coming from the Altar, he took the lame Man by the Hand, raised him from the Ground, and caused him to walk before all the People, and when he put the Body of our LORD into his Mouth, his Tongue was loosed.

THE Pope came into *Constantinople* the second Day of *February*, 536, A. D. 536. attended by the five Bishops, his Legates, and some Clerks which he had brought with him, to wit, *Theophanes* and *Pelagius*, Deacons of the Ro-^{Liber brev.} man Church, *Mennas* and *Peter*, Notaries, and some others. He received all^{c. 21.} those whom the Emperor sent to meet him, with great Respect, but he would^{Libell. To. 4.} not see the new Patriarch *Anthimius*. As to his Embassy, he was not able^{conc. p. 32.} to obtain any thing of diverting the War from *Italy*, the Emperor having^{A.} been already at a vast Expence in his Design: He was therefore obliged to treat only of religious Affairs. The Emperor and Empress desired him to let *Anthimius* visit him, and to admit him into his Communion; and the Pope consented to it, upon Condition of his giving a Confession of the *Catholic* Faith in Writing, and returning to his See of *Trebisonde*; for it is impossible, said he, for a Man translated from another See, to continue in that of *Constantinople*. The Empress not only threatned, but secretly offered the Pope great Presents; however, he continued inflexible. On the contrary, he prevailed upon the Emperor to depose *Anthimius*, who chose rather to leave the See of *Constantinople*, than make Profession of the *Catholic* Faith; and this at the Persuasion of *Severus*, as he afterwards boasted in his Letters to *Theodosius* of *Alexandria*.^{Evagr. iv. Hist. c. 11.}

A.D. 431. The Council which the Pope held at
 Constantinople, he was therefore deposed, and gave up his
 See to the Emperor. After which he retired into a Place under the Pro-
 tection of the Emperor Severus, Peter, and Zozara, were at the same time
 condemned with him. *Mennas*, a Native of Alexandria, and Superior of
 the great Hospital of St. Simeon at Constantinople, was elected Bishop of
 Constantinople in the room of Anthimus. He was a Catholic, receiving
 the Council of Chalcedon, and famous as well for his Learning, as the Inte-
 grity of his Manners. The Emperor chose him with the Approbation of
 the Clergy and People, and the Pope consecrated him with his own Hands
 in the Church of St. Mary.

The Pope Agapinus wrote a Synodical Letter to Peter, Patriarch of
 Jerusalem, to give him an Account of what he had done in the Council.
 When we came, says he, to the Court of the Emperor, we found the See
 of Constantinople usurped, contrary to the Canons, by Anthimus, Bishop
 of *Westonae*. He even refused to forsake the Error of *Eutyches*. We
 therefore having in vain expected his Repentance, declare him unworthy
 of the Name of Catholic, and Bishop, till such time as he fully receives
 the Doctrine of the Fathers. You ought likewise to reject the others
 whom the Holy See has condemned. We are surprized at your approving
 this Injury done to the See of Constantinople. Instead of acquainting us
 with it, and we have repaid it by the Ordination of *Mennas*, who is the
 Head of the Eastern Church, ordained by the Hands of our See. The Bi-
 shops of the East and Palestine, who were then at Constantinople, after-
 wards presented a Petition to the Pope, wherein they taxed him, Father
 of the Fathers, and Patriarch; accusing Severus of having been initiated
 into the Mysteries of the Heathens, and teaching the Doctrine of *Eu-
 tyche* and *Manes*, and spilling the Blood of the Saints in the East, by the
 Hands of *Religious Jews*. They complain likewise of Peter of *Apamea*,
 and *Zozara*, whom they accuse of Ignorance, and a loose Life, and con-
 demn with desiring that the Church might be delivered from these *Here-
 ticks*, and a Law obtained of the Emperor to burn their Writings, and
 that the Judgment pronounced against Anthimus might be put in execu-
 tion. This Petition is subscribed by eleven Bishops, the Chief of which
 are *Phylagius* of *Neryus*, *Magas* of *Berea*, and *John* of *Gabala*. It is
 likewise signed by three and thirty Priests, Deacons or Readers,
 separated from different Churches, the Chief of which are those of
Antioch.

The Pope Agapinus received another Petition, presented by *Marian*,
 Priest and Exarch of the Monasteries of Constantinople, as well in his own
 Name, as that of the other Abbots of the City, and those of Jerusalem
 and the East, who at that time resided there. They give the Pope the
 Title of Archbishop of ancient Rome, and universal Patriarch. They
 complain that the Schismatical *Acephals*, Followers of *Eutyches* and *Eu-
 tyche*, hold Assemblies, and that they enter into the Houses of Persons
 of Distinction, and seduce the Women by their Errors; that they raise
 Altars and Baptisteries in particular Houses of the City and Suburbs, and
 contemn all Mankind on account of the Protection which they receive
 from

from Court. In Opposition to the Laws of the Emperor, which forbade A.D. 536.
Hereticks assembling or baptizing, Zeno baptised several Persons on Easter-
Day, among whom were the Children of those who live in the Pa-
lace. The Petition afterwards proceeds to the Deposition of *Antimachus*,
and desired the Pope to fix a Term for his returning to his Church of *Tri-
buna*, upon Pain of being deposed from the Episcopacy, and having a-
nother ordained in his room. As to *Severus*, *Peter* and *Boada*, they de-
sired the Pope would excommunicate them to be expelled *Constantinople*, as Persons
already condemned, as also several Bishops, Priests and Monks, as well
Nestorians as *Eutychians*, whom they offer to name at a proper Time and
Place. This Petition is subscribed by ninety-five Abbots, the greatest Part
of *Constantinople*, and the Neighbourhood, others of *Palestine* and *Syria*,
whose Subscriptions were made in *Syria*. The Pope *Agapitus* sent these
Petitions to the Emperor, but before the Affair was determined he fell
sick and died, after ten Months Pontificate, on the twenty-second of
April, in the same Year 536. He died at *Constantinople*, at the time he
was making Preparations to return into *Italy*, having declared the Dea-
con *Pelagius* his *Apostolarius* at the Emperor's Court. His Body was
brought to *Rome*, and interred in *St. Peter's*. He ordained four Deacons
in one Ordination, and eleven Bishops. Council in three Days.

In order to put an end to what the Pope *Agapitus* had begun, and to
pass a definitive Judgment against the *Schismatics*, the Emperor *Justin*
caused a Council to be held at *Constantinople*, the first Session of which
was on the fifth of the Nones of *May*, after the Consulation of *Antimachus*,
in the fourteenth Indiction, that is, the second Day of *May*, 536. *Antimachus*
was presided there, and at his Right Hand, in the first Place, sat the five
Bishops of *Italy*, who came to *Constantinople* as Legates of the Pope *Agapitus*.
The first on his Left was *Hypatius* of *Ephesus*, and the Council
consisted in all of fifty-two Bishops. After these came the Deputies of the
absent Bishops. First, those of the *Roman Church* in particular (for the
five Bishops of *Italy* represented the whole Church of the *West*.) They
were the Clerks which the Pope brought with him; among the rest the
Deacon *Pelagius*. After them, the Deputies of *Ephesus*, Patriarch of
Antioch, of *Peter*, Patriarch of *Jerusalem*, of *Soterick*, Archbishop of
Caesarea in *Cappadocia*, of *Epiphanius* of *Ancyra*, and *Photius* of *Constantinople*.
The Clergy of *Constantinople* likewise assisted at the Council; but no Body
appeared there on the Part of the Church of *Alexandria*, by reason of the
Troubles it was then under.

After every Body had taken his Place, they ordered the Abbots to
come in, who had presented the Petition to the Emperor, and at the same
time the Referendary *Theodorus*, who was employed to bring it to the
Council. The Abbots of *Constantinople* were to the Number of fifty-four;
so many Monasteries were there in that great City, and the Neighbour-
hood. The Chief was *Marian*, Abbot of *St. Dalmatius*, and the second
Agapitus, Abbot of *Dius*. Of *Antioch*, that is, of the second *Syria*, they
were eleven, the first of whom was *Paul*, Deputy of the Monastery of
St. Mark. Of *Palestine* they were nineteen, and *Domitian* at their Head,
Abbot of the Monastery of *St. Martyrins*. There were likewise some of
Mount.

Lib. c. 22.

Lib. Pontif.

LV.
Council of
Constantino-
ple under
Mennas.
To. 3. init.

Sup. n. 31.

p. 7. C. 22.

p. 22.

p. 22.

A. D. 536. Mount *Sinai*, and of *Raitbi*. All the Abbots and Deputies amounted together to the Number of fourscore and seven.

p. 11. THEY caused their Petition to be read, which contained Complaints against *Anthimius*, *Severus*, *Peter* and *Zoara*, very little differing from those presented to the Pope *Agapitus*. They accuse *Anthimius* of having a long time forsaken his Church of *Trebisonde*, and deceiving the World, under Pretence of a Life of Mortification. They told the Emperor, that although it was in his Power to have expelled the *Schismaticks*, yet he was more worthy of Praise for his Desire of having them canonically judged, by the Archbishop of antient *Rome*, whom GOD had sent hither, as he formerly sent St *Peter* to *Rome*, to discover the Impostures of *Simon*. We beseech you, therefore, to put his Judgment in execution, and to deliver the Church from *Anthimius*, and other Hereticks. The Bishops of *Italy*, and Legates of the Holy See, afterwards gave two Petitions to be read, which had been presented to the Pope *Agapitus*, as well by the Abbots as the Bishops, and the Synodical Letter of the Pope to *Peter* of *Jerusalem*: In pursuance of which, the Patriarch *Mennas* named Commissioners to find out *Anthimius*, to inform him of what had been done, and to summon him to appear before the Council in three Days. Thus ended the first Session.

p. 22. THE second Session was held four Days after, namely, on the sixth of *May*, 536. The Commissioners made their Report of the Search which they had made after *Anthimius*, in all Places where they thought it possible for him to be, without being able to find him. Upon which, the Patriarch *Mennas* said, Notwithstanding it is evident that *Anthimius* does not intend to appear; however, to imitate the Goodness of our Lord JESUS CHRIST, we grant him a further Term of three Days, and accordingly named other Commissioners, who having made their Report at the third Sessions, on p. 47. the tenth of *May*, the Patriarch granted him still a third Term, and named new Commissioners. And to take away all Pretence of Ignorance from *Anthimius*, he gave Orders to have a Monitory publicly fixed up, containing the Search that had been made, and the Summons.

p. 58. E. THEY granted three full Days for each Citation, and allowed seven for the Monitory. The fourth Session, therefore, was not held till the twenty-first of *May*. The Commissioners made a Report of the Searches they had made, and that they could not learn any News of *Anthimius*, and of the Monitories which they had caused to be fixed up; upon which the Patriarch *Mennas* desired the Opinion, first of the *Romans*, then of p. 66. p. 71. the rest of the Council. The *Romans* said, that they had in every thing followed the Judgment of the Pope *Agapitus*. The Council, by the Mouth of *Hypatius* of *Ephesus*, said, That *Anthimius* was found guilty of having violated the Canons by his Translation; and the Faith, by secretly supporting the Heresy of *Eutyches*, and endeavouring to break the Union of the Churches, which had been procured with so much Labour, notwithstanding he had promised the Emperor, and writ to the Patriarchs, that he would in every thing follow the Holy See: That they had given him sufficient Time to acknowledge his Error, but that since he persevered in his Contumacy, he deserved, according to the Judgment of the Pope, to

to be deprived of the Bishoprick of *Trebisonde*, and of the Name of *Catholic*. A. D. 536. The Patriarch pronounced the Judgment agreeably to this Sentence. When P. 90. the Council arose, the *Easterns*, and some others, made several Acclamations, P. 91. desiring that *Severus*, *Peter* and *Zoara* might at the same time be anathematized. Drive out, said they, those who baptize in Houses, overthrow the Cavern of *Zoara*, burn the Caverns of the *Hereticks*. Why is *Peter* suffered to have Monasteries? He therein entertains all *Hereticks*. The Patriarch desired them to have Patience till he had talked with the Emperor about it. Thus ended the fourth Session, which was subscribed by seventy-one Bishops. The *Romans* subscribed in *Latin*, the *Greeks* in *Greek*, and the *Syrians*, to the Number of Forty, in *Syriack*.

THE fifth Session was held on the fourth of *June*, 536. The Referendary *Theodorus* brought thither the Petitions which had been presented to the Emperor by the Bishops of the second *Syria*, and the Abbots of *Constantinople*, together with some of *Jerusalem*. They were accordingly read; afterwards the Emperor's Referendary being withdrawn, they read a Petition which the Monks had addressed to the Patriarch, the *Romans*, and the Council. The Import of it was, that after the Judgment pronounced against *Antbimius*, they were obliged to bring their Complaints against *Severus* and *Peter*, who had given Disturbance to the whole *East*. Upon this they relate their Crimes, which have been taken Notice of before, and concluded with desiring that *Severus* and *Peter* might be anathematized, the Emperor be intreated to expel them *Constantinople*, to put an End to their illegal Assemblies, and the impious Writings of *Severus* to be burnt. We desire likewise, add they, that a *Syrian* named *Zoara*, may be condemned, who is both ignorant and insolent, and knows nothing but what he has learnt from them.

To do Right to this Petition, the *Romans* desired that two Letters from Pope *Hormisdas* might be read, the first of the tenth of *February*, 518, to the Monks of the second *Syria*; the second to *Epiphanius*, Patriarch of *Constantinople*, of the twenty-sixth of *May*, 521; in which he condemned *Severus* of *Antioch*, and *Peter* of *Apamea*. The Legates produced these Letters in *Latin*, and the Translation of them into *Greek* was read. The Patriarch *Mennas* afterwards gave Orders to the Notaries of the Church of *Constantinople*, to produce the Pieces which they had, relating to this Affair. They accordingly read the Petition of the Clergy and Monks of *Antioch*, to the Patriarch of *Constantinople*, *John*, and his Council in 518. The Report of the same Council to the Patriarch, pronouncing Anathema against *Severus*, and the Petition of the Abbots of *Constantinople*, upon which the Council had pronounced. Then the Acclamations made in the Church of *Constantinople*, on the fifteenth of *July*, 518, the Letters of *John* of *Constantinople*, to *John* of *Jerusalem*, and to *Epiphanius* of *Tyre*, for the Re-union; the Synodical Letter of *John* of *Jerusalem* to *John* of *Constantinople*; that of *Epiphanius* of *Tyre*, to the Council of *Constantinople*; the Acclamations made in the Church of *Tyre*, on the sixteenth of *September*, 518; the Letter from the Bishops of the second *Syria*, to *John* of *Constantinople* and his Council, containing their Complaints against *Severus* and *Peter*; the Informations against *Peter*,

LVI.

The Condemnation of *Severus*, *Peter*, and *Zoara*.

P. 100.

P. 107.

P. 118.

Sup. Lib. xxxi.

n. 45, 46.

P. 126. C.

P. 143.

Sup. Lib. xxxi.

n. 38, 54.

P. 155. E.

P. 158.

Sup. xxxi.

n. 45.

P. 162. E.

Sup. xxxi.

n. 42.

Ibid. n. 40.

Ibid. n. 43.

n. 44.

n. 46.

A.D. 536. taken by the Governor of the Province, upon the Petition of the Clergy Conc. p. 243. to the Bishops, and the Petition of the Monks of *Apamea* to the same Bishops.

p. 250. E. AFTER the reading of these Pieces, the Patriarch *Mennas* desired their Opinion. The *Romans* gave theirs first in these Terms: It appears that *Severus*, *Peter* and their Accomplices have been a long time condemned by the Decrees of the Pope *Hormisdas*: We therefore look upon them as condemned, together with the impious Writings of *Severus* against the Decrees of the Council of *Chalcedon*, and the Letters of St. *Leo*. We include in the same Anathema, *Zoara*, and all those who communicate with them. The Council afterwards said, Anathema to *Severus* and *Peter*, as already condemned, and to *Zoara*; to the false Baptisms, and the impious Writings of *Severus*; and the Patriarch *Mennas* confirmed the Opinion of the Council, by the solemn Judgment which he pronounced. Thus ended this Council of *Constantinople*, remarkable chiefly for the Pieces inserted in this fifth Session, which we have already related, each in its proper Place.

Nov. 42. To. 6. conc. p. 264. THE Emperor *Justinian* confirmed the Judgment of the Council by a Decree directed to the Patriarch *Mennas*, and very likely obtained by his Application. *Anthimius*, *Severus*, *Peter*, and *Zoara*, are forbid thereby to come into *Constantinople*, or any considerable City; *Severus's* Writings are ordered to be burnt, and every Body is forbid to take Copies of them, upon Pain of having the Hand cut off. All *Hereticks* are forbid, especially the Followers of *Nestorius*, *Eutyches* and *Severus*, to raise any Tumult, or disturb the Peace of the Church by any illegal Assemblies, or unlawful Administration of the Sacraments. This Law is dated on the sixth of *August*, 536.

To. 5. conc. Nov. 4c. THE Monks of *Palestine*, who had been deputed to *Constantinople*, brought it to *Jerusalem*, with a Letter from the Patriarch *Mennas*, to the Patriarch *Peter*, and the Acts of the Council of *Constantinople*. The Patriarch *Peter* assembled his Council at *Jerusalem*, on the thirteenth of the Calends of *October*, after the Consulship of *Belisarius*, in the fifteenth Indiction, that is, the nineteenth of *September*, 536. What had been transacted at *Constantinople*, was therein judged Canonical, and *Anthimius's* Deposition confirmed; for as to others, they had been sufficiently condemned before. This Judgment was subscribed by forty-nine Bishops, the Chief are *Peter* of *Jerusalem*, *Elias* of *Cæsarea*, and *Theodosius* of *Scythopolis*. It is very probable that many such Councils were held in the Provinces.

Nov. 40. THE Priest *Eusebius*, Treasurer of the Church of the holy Sepulchre of *Jerusalem*, and one of the Deputies for the Council, obtained in favour of his own Church, during the Time he was at *Constantinople*, the Privilege of alienating Houses, which brought him in a small Revenue, towards the easier Support of the vast Number of Pilgrims, who came to visit the holy Places.

Nov. 58. IT was very likely too, pursuant to the Council, and in order to suppress the Attempts of *Schismatics*, that the Emperor forbid the celebrating the holy Sacrifice at *Constantinople* in the Oratories of private Houses, except

except it was performed by Clerks, whom the Patriarch should have appointed, upon pain of Confiscation of that House. This Law bears Date in the Year following, as well as that which made Provision for the Expences of Funerals. There were at *Constantinople* eleven hundred Shops appointed to furnish them, and for that Reason free from all Taxes. Each Bed, that is to say, each Body was to be attended by eight Nuns, who sung, and three *Acolytes*. Of the eleven hundred Shops, eight hundred furnished Grave-makers, named Deans or *Leſticarii*, who were taken out of all the Corporations of Trades. The three hundred that remained, only contributed Money. So that all Funerals were performed *Gratis*, unless any one was desirous of adding some Expence extraordinary.

WHEN the Death of Pope *Agapitus* was known at *Rome*, King *Theodotus* procured *Silverius*, Sub-deacon, Son of Pope *Hormisdas*, to be elected in his room, who held the Holy See two Years. In the mean time the Empress *Theodora* caused *Vigilius*, Deacon of the *Roman Church*, who was then at *Constantinople*, to be sent for, and made him promise her privately to abolish the Council of *Chalcedon*, and write to *Theodosius* of *Alexandria*, *Anthimius* and *Severus*, as approving their Faith; upon which Conditions he would give him seven hundred Pounds of Gold, and an Order for *Belisarius*, who was to ordain him Pope. *Vigilius* having given his Promise, came to *Rome*, where he found *Silverius* in Possession of the Holy See. He went therefore to *Ravenna* to *Belisarius*, and shewed him the Empress's Order, promising him two hundred Pounds of Gold, if he procured his Ordination in the room of *Silverius*. *Belisarius* took *Rome* on the tenth of *December*, 536, which surrendered chiefly by *Silverius*'s Perswasion; but the Year following *Vitiges*, King of the *Goths*, came to besiege it. During this Siege, which lasted long, the Respect which the *Goths* paid to the Churches of *St. Peter* and *St. Paul*, both out of the City, was very remarkable; for they were so far from committing any Disorder, that they always left the Ecclesiasticks at Liberty to perform their Duty.

IN the mean time the Pope *Silverius* was accused of holding a Correspondence with the *Goths*, in order to admit them into *Rome*: But it was generally received as a Calumny, and that an Advocate named *Mark*, and one of the Prætorian Guard named *Julian*, had writ false Letters in his Name, directed to the King of the *Goths*. However, *Belisarius* caused *Silverius* to come to the Palace, where he and his Wife *Antonina*, a Confident of the Empress's, endeavoured secretly to persuade him to obey this Princess, and renounce the Council of *Chalcedon*, and to give his Approbation by Writing of the Belief of the Hereticks. The Pope, upon his coming out of the Palace, told his Friends what they would have him do, and retired to the Church of *St. Mary Sabina*: Where *Pbotius*, *Antonina*'s Son by a former Husband, was sent to him to give him an Invitation to come to the Palace, promising him, upon Oath, that he should have Security for his Person. They who attended the Pope *Silverius*, advised him not to trust to the Oaths of the *Greeks*. He notwithstanding came out, and went to the Palace. They did nothing to him that Day, and on account of the Oath which they had taken, they suffered him to return to the Church, where he lived.

A.D. 536.

Nov. 59.

Nov. 43.

LVII.

Silverius
Pope, afterwards *Vigilius*.

Liber brev.

c. 22.

Chr. Marcell.

536.

Lib. Pontif.

Procop. 1.

Goth. c. 14.

II. Goth. c. 4.

Liberat. c. 22.

Procop. 1.

Goth. c. 25.

A. D. 537. BELISARIUS sent to him another time, and he foresaw very well that they had a Design to lay a Snare for him; however, after he had prayed, and recommended his Affairs to GOD, he went out of the Church to the Palace. They obliged him to enter alone, and his Attendants saw no more of him. The next Day *Belisarius* assembled the Priests, Deacons, and all the *Roman* Clergy, and gave them Orders to elect another Pope. They were in a Doubt how they ought to proceed, and some opposed; but at last, by the Authority of *Belisarius*, *Vigilius* was ordained Pope on the twenty-second of *November*, 537. *Belisarius* then pressed *Vigilius* to pay him his two hundred Pounds of Gold, and perform the Promise which he had made the Empress; but *Vigilius*, with great Difficulty brought himself to consent to it, as well out of Fear of the *Romans*, as through his own Avarice.

As to the Pope *Silverius*, he was banished to *Patara* in *Lycia*; the Bishop of which Place went to *Justinian*, and threatened him with the Judgment of GOD, for having in this manner expelled the Chief of the whole Church from his See. The Emperor, who knew nothing of the Orders which the Empress had given, commanded that *Silverius* should be recalled to *Rome*; that they should inform themselves of the Truth of the Letters, which he was accused of writing to the *Goths*, and if they were found to be his, he should remain Bishop in some other City; and if they were discovered to be Counterfeit, that he should be re-established in his See. The Deacon *Pelagius*, whom *Agapitus* had left his Legate at *Constantinople*, being won over by the Empress, and charged with her Orders, went with all Expedition to prevent the Emperor's Orders being put in Execution, and left *Silverius* should return to *Rome*; but the Emperor's Order prevailed. *Vigilius* being terrified with the Return of *Silverius*, and fearing his own Expulsion, writ to *Belisarius*; Give *Silverius* up to me, otherwise I cannot execute what you require of me. *Silverius* was therefore delivered up to two Defenders, and some other Servants of *Vigilius*, who carried him into the Island *Palmaria*, where they kept him, and where he died of Hunger, on the twentieth of *July*, 538, after he had held the Holy See two Years.

Lib. Vistor.
Tun. Chr.

VIGILIUS, then to perform the Promise he had made the Empress, gave *Antonina* Letters for *Theodosius* of *Alexandria*, *Anthimus*, who was deposed from the See of *Constantinople*, and *Severus* of *Antioch*, wherein he declares to them, that he holds the same Faith with them; but he desires them to keep his Letter secret, and to pretend that he is suspected by them. Together with this Letter, he sent them his Confession of Faith, wherein he rejects the two Natures in *JESUS CHRIST*, and the Letter of *St. Leo*, saying, Anathema to those who do not confess one Person and one Essence; and in particular to *Paul* of *Samosata*, *Diodorus* of *Tarsus*, *Theodorus* of *Mopsuestia*, and *Theodore*. Having in this manner secretly writ to the *Hereticks*, he continued in Possession of the Holy See.

LVIII.
Letters of Vi-
gilius.
Epist. 4.
p. 315.

BUT in Publick he always professed the *Catholick* Faith, and gave a solemn Proof of it to the Emperor *Justinian*, who was exasperated at his not writing to him according to Custom, upon his coming into the Pontificate, or answering the Patriarch *Mennas*'s Letter, containing his Pro-
fession.

cession of Faith. *Justinian* made but an ill Interpretation of *Vigilius's* Silence, and in some measure suspected his Faith, having, perhaps, some Knowledge of what he secretly writ to the *Schismatics*. He sent therefore the Patrician *Dominicus* with Letters to *Rome*, by which he shewed his Suspicion in relation to the Pope, and his Attachment to the Faith. The Pope *Vigilius* in his Answer highly commends the Emperor's Faith, and declares that he holds no other than that of his Predecessors *Celestin*, *Leo*, *Hormisdas*, *John* and *Agapitus*; that he receives the four Councils, and the Letter of *St. Leo*, and anathematizes all those who believe the contrary; and in particular *Severus*, *Peter of Apamea*, *Anthimus*, *Zoara*, and *Theodosius of Alexandria*; but as they had been already sufficiently condemned, he did not think himself under an Obligation of answering the Declaration which *Mennas* had given. He at last desires the Emperor to preserve the Privileges of the Holy See, and to send him none but *Catholicks*, and Persons without Reproach. It is very plain that this Letter is an Apology from Pope *Vigilius*, to remove the Suspicions which the Emperor had conceived concerning his Faith.

HE writ a Letter at the same time to the Patriarch *Mennas*, congratulating him upon the Performance of what he promised the Pope *Agapitus* at his Ordination, in receiving the four Councils, and anathematizing the *Schismatics*. At the End of these two Letters, besides Pope *Vigilius's* Subscription, there was that too of the Patrician *Dominicus*, dated on the fifteenth of the Calends of *October*, in the Consulship of *Justinian*, that is to say, on the seventeenth of *September*, 540. Epist. 9.

IN the mean time *Vigilius* was acknowledged for lawful Pope, after his Ordination, as appears by the Questions of *Profuturus*, Bishop of *Braga* in *Lusitania*, to which he returned an Answer on the twenty-ninth of *June* in the Consulship of *John*, that is, 538. He speaks at first of the *Priscillianists*, who abstained from Flesh out of Superstition, and concludes in these Words, We do not find fault with Abstinence, which is well-pleasing to *God*; but we do not receive those who abominate his Creatures. He speaks of a way of reconciling the *Arians*, on account of the *Goths*, who governed in *Spain*, of whom some were frequently converted. He says, that a Church is sufficiently consecrated, when Mass has been celebrated in it, although the holy Water has not been sprinkled; and that the Order of Prayers of the Mass is always the same, excepting some little Addition on more solemn Days, that is, that there is no Alteration in the Canon of the Mass, except in particular Cases, where there is an Addition inserted after the *Communicantes*. We see by this Letter, that holy Water is expressly taken Notice of. Vigil. Epist. 22.
P. 311.
Baluz. nova
Coll. p. 1472.

THEODEBERT, King of the *Franks*, having sent Troops into *Italy*, on account of the War between the *Romans* and *Goths*, consulted the Pope *Vigilius*, by *Moderic* his Ambassador, what Penance it was necessary for him to undergo, who had married his Brother's Wife. The Pope, besides the Answer which he returned the King, writ to *St. Caesarius of Arles*, who was in his Dominions, to inform himself of the Nature of the Fact, and the Disposition of the Penitent; to instruct the King as to the Time necessary for such a Penance, and to desire him to prevent the like Disorders for the future. Epist. 3.
P. 314.

A. D. 538. ture. The Reason of referring this Affair to *St. Casarius* is remarkable. We ought, says the Pope, to trust to Bishops that are present, the Degree of Penance, to the end that it may be in their Power likewise to grant Indulgence according to the Remorse of the Penitent. This Letter is dated on the third of *March*, 538.

LIX.
The third
Council of Or-
leans.
To. 5. p. 294

V. Coint.
ann. 538. n.
9. Can. 3.

IN the same Year, on the seventh of *May*, otherwise on the Nones of the third Month, the fourth Year after the Consulship of *Paulinus* the Younger, and the twenty-seventh of King *Childebert*, the Bishops of his Kingdom assembled themselves at *Orleans*, and held a Council there, which is looked upon as the third, and where three and thirty Canons were made. The first ordains the holding yearly Councils, and declares, that Bishops cannot be dispensed with from meeting there, by being in the Dominions of different Kings. When *Gaul* was divided between the *Franks*, the *Burgundians*, and the *Goths*, the Kings of one Nation were unwilling to let their Bishops go to a Council which was held in another; but this was not then a sufficient Excuse, since the whole was subject to the *French*, though they had several Kings. The antient Form of Elections of Bishops by Bishops of the Province, with the Consent of the Clergy and Citizens, is recommended: This very likely was occasioned by the Disturbance which the secular Power began to give in those Cases.

c. 11.

c. 19.

c. 21.

c. 17.

THE Clerks who, upon Pretence of any Protection, shall refuse to perform their Duty, shall be struck out of the Canon or Register, and shall receive neither Wages nor Gifts; and if they openly refuse out of Pride or Anger to pay Obedience, they shall be reduced to the Lay-Communion, till such time as they have given Satisfaction to the Bishop; and if they are guilty of Combinations, either in Writing or by Oath, as it has happened lately in many Places, they shall be punished at the Discretion of the Council. These Rebellions of the Clerks seem likewise to be the Effect of the Government of these barbarous People. A Clerk cannot carry on a Prosecution, or be prosecuted himself before a secular Judge, without the Bishop's Permission: A Bishop cannot take away from a Clerk, what his Predecessor has given him; but he that made the Gift, may take it from the Clerk, if he misbehaves himself. He may likewise withdraw it from him, in case he gives him the Administration of a Church or a Monastery. These Revenues given to Clerks on account of a particular Administration, or by the Liberality of the Bishop, were the Original of Benefices, as has already been remarked.

c. 14.

c. 29.

c. 28.

MASS is to be said at *Tierce*, that is, at nine o'Clock in the Morning on solemn Days, that they might with greater Convenience come to *Vespers* in an Evening. Laymen shall not go out from Mass till the LORD'S Prayer is said, and till the Benediction be given, if the Bishop be present. No Person shall be present at Service with Arms. This manifestly relates to the barbarous People; for the *Romans* never wore Swords, except in War and upon Journeys. The Council says further, that because the People are persuaded, that on *Sunday* it is not permitted to travel with Horses, Cattle or Carriages, or make Preparations for Eating, or any thing which relates to the making their Houses or Persons clean, which seems to be a Custom more observed by the *Jews* than *Christians*; we decree, that what has been here-

heretofore permitted on *Sundays*, shall continue so still. However, our Will is, that they refrain from working in the Fields, that is, from tilling the Ground, pruning the Vine, mowing Grass, or reaping the Corn, from grubbing up or making Hedges, that they may have more Leisure to attend the Prayers of the Church. Whoever fails in this Point, it is the Part of the Bishop, not the Laity, to punish him. We have already seen that *Constantine's* Law even allows Labour in the Country, in Cases of Necessity. Now as there were *Jews* in all Parts of *Gaul*, they were, with some Reason, apprehensive lest the *Christians* should imitate their Superstitions. New converted *Christians* were not to be separated for having, through Ignorance, contracted incestuous Marriages; but only those who knowingly had been guilty in Contempt of the Laws: In such Case they are to be subject to the Judgment of the Bishop. No Penance is to be imposed on young People; nor on married Persons, but with the Consent of both Parties; in which Case we are to understand publick Penance. These are the most remarkable Canons of the third Council of *Orleans*.

L. 3. Cod. de Fer. Sup. x. n. 27.

c. 10.

c. 24.

NINETEEN Bishops and seven Priests deputed from absent Bishops, subscribed to this Council. The Chief and President of the Council was *Loup* or *Lupus*, the Archbishop of *Lions*, reckoned among the Saints, on the twenty-fifth of *September*: Next to him three Archbishops, *Pantaenus* of *Vienne*, whom the Church honours on the seventeenth of *April*, *Leo* of *Sens*, *Arcadius* of *Bourges*, and *Flavius* of *Rouen*. Among the Bishops the following are remarkable, *St. Eleutherius* of *Auxerre*, *St. Lo* of *Contance*, *St. Agricola* of *Challon*, *St. Gregory* of *Langres*, *St. Gal* of *Clermont*, and *St. Aubin* of *Angers*. This last was born of a noble Family near *Vennes*, and in his Youth retired to the Monastery of *Cancillac*, or *Tintillant*, where he was so eminent for his Virtues, that at thirty-five Years of Age he was elected Abbot of it; but after he had governed it five Years, he was taken away, contrary to his Inclinations, to be ordained Bishop of *Angers*. He applied himself to the supporting the Poor, defending his Citizens, visiting the Sick, and redeeming Captives: They likewise ascribe several Miracles to him, among others, his having restored three blind Men to their Sight, and raising another from the Dead. *Fortunatus*, who writ his Life about thirty Years after, relates their Names, and the particular Circumstances of it. He very much praises *St. Aubin's* Zeal against incestuous Marriages, and says, that to support this Discipline, he exposed himself even to Martyrdom. He went to advise with *St. Cesarius* of *Arles* upon this Occasion, and was attended in this Journey by *St. Lubin*, at that Time Abbot of the Monastery of *Brou*, and since Bishop of *Chartres*. *St. Aubin* laboured to suppress this Abuse, in several Councils; among others in this third of *Orleans*, which condemns it by one of its Canons. When his Brethren once pressed him, in a Council, to absolve some Persons who had been excommunicated upon this Account, and to send them the Eulogy, or blessed Bread, he said to them, You oblige me to bless them, by forsaking the Cause of God; but he is sufficiently powerful to revenge himself. In short, the excommunicated Person died before he received the Eulogy in his Mouth. *St. Aubin* governed the Church of *Angers* twenty Years and six Months, and died in 550, on the first of *March*, the Day on which the Church still honours his Memory.

LX.
St. Aubin of Angers.
Martyr. R. 25.
Sept. 17. ap.

Acta SS. Ben.
To. 1. p. 100.

Can. 10.

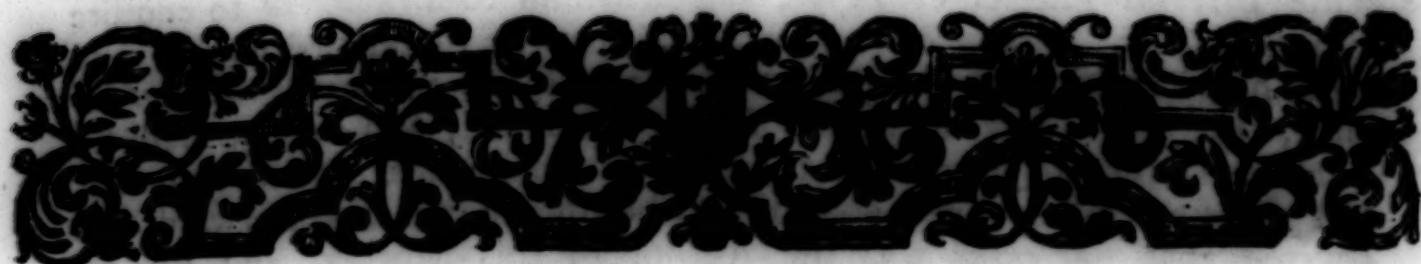
Martyr. R. 3.
Mart.

CON-



CONTENTS of the THIRTY-SECOND BOOK.

- I. *Death of Sigismund.*
- II. *Councils of Spain.*
- III. *Councils of Africa.*
- IV. *Exemptions of the Monasteries.*
- V. *The Pope John at Constantinople.*
- VI. *Deaths of Boetius and Symmachus.*
- VII. *Death of Pope John. Felix the Third, Pope.*
- VIII. *Death of King Theodorick.*
- IX. *Patriarchs of Jerusalem, and of Antioch.*
- X. *Death of Justin. Justinian Emperor.*
- XI. *Laws in Behalf of the Church.*
- XII. *Councils of Gaul.*
- XIII. *Original of St. Benedict.*
- XIV. *Rule of St. Benedict, Divine Service.*
- XV. *Labour.*
- XVI. *Diet.*
- XVII. *Habits, &c.*
- XVIII. *Government.*
- XIX. *Reception of Novices.*
- XX. *St. Equitius Abbot.*
- XXI. *Death of Felix the Third. Boniface the Second, Pope.*
- XXII. *Council of Toledo.*
- XXIII. *Council of Rome. Complaint of Stephen of Larissa.*
- XXIV. *Vicarship of Thessalonica.*
- XXV. *The Death of Boniface the Second. John the Second, Pope.*
- XXVI. *Conversion of Barbarians.*
- XXVII. *Hereticks prosecuted.*
- XXVIII. *Revolt of the Samaritans.*
- XXIX. *St. Sabas at Constantinople.*
- XXX. *The Death of St. Sabas.*
- XXXI. *Schism at Alexandria.*
- XXXII. *Conference at Constantinople.*
- XXXIII. *Second Day.*
- XXXIV. *End of the Conference.*
- XXXV. *Monks Accemets at Rome.*
- XXXVI. *Last Writings of St. Fulgentius.*
- XXXVII. *Death of St. Fulgentius.*
- XXXVIII. *Dionysius Exiguus.*
- XXXIX. *Condemnation of the Accemets.*
- XL. *Code of Justinian.*
- XLI. *Councils of Gaul.*
- XLII. *Holy Bishops of Gaul.*
- XLIII. *Other holy Bishops.*
- XLIV. *Council of Clermont.*
- XLV. *St. Cloud.*
- XLVI. *Monasteries of Gaul.*
- XLVII. *Death of John the Second. Agapitus, Pope.*
- XLVIII. *Conquest of Africa by Justinian.*
- XLIX. *Council of Carthage.*
- L. *Laws of the Church.*
- LI. *Letters of Pope Agapitus.*
- LII. *Death of Epiphanius. Anthimius, Patriarch of Constantinople.*
- LIII. *The Pope Agapitus at Constantinople.*
- LIV. *Deprivation of Anthimius.*
- LV. *Council of Constantinople under Mennas.*
- LVI. *The Condemnation of Severus, Peter and Zoara.*
- LVII. *Silverius Pope, afterwards Vigilus.*
- LVIII. *Letters of Vigilus.*
- LIX. *The third Council of Orleans.*
- LX. *St. Aubin of Angers.*



Ecclesiastical History.

BOOK XXXIII.



THEODOSIUS, Patriarch of *Alexandria*, being banished, **Paul**, Abbot of the Order of *Tabenna* was ordained in his room, who receiving Affronts from some of his Clerks, came to *Constantinople* to maintain his Interest near the Emperor. The Deacon **Pelagius**, who knew him to be thoroughly Orthodox, and that he received the Council of *Chalcedon*, procured him the See of *Alexandria*; and he was ordained at *Constantinople* by the Patriarch *Mennas*, in

A. D. 538.
I.
Paul, Patriarch of Alexandria.
Liber brev. c. 23.
Sup. xxxii. n. 31.

the Presence of *Pelagius*, the Legates of *Ephraim* of *Antioch*, and *Peter* of *Jerusalem*. The Emperor gave him Power over the Dukes, and Tribunes of *Egypt*, and of Places under their Jurisdiction, to remove *Hereticks*, and place *Catholicks* in their room; for they fomented Divisions among the People.

WHEN he came to *Alexandria*, he made the whole City, and all the Monasteries, either by Menaces or Artifice, receive the Council of *Chalcedon*. He was desirous of removing *Elias*, Master of the Militia; but *Psoius*, Deacon and Steward of the Church, and a Friend of *Elias*, discovered to him the Patriarch's Design, sending him Letters by very expeditious Foot-Couriers, at that Time made use of in *Egypt*. The Patriarch *Paul*, having intercepted *Psoius's* Letters, which were writ in the *Egyptian* Language, was apprehensive of being massacred by the *Eutychians*, as *Proterius* was, and began to press *Psoius* to pass his Accompts. He put him into the Hands of Justice, and wrote to the Emperor about it. *Rodon*, who was at that Time Praefect of *Egypt*, undertook to keep him in Custody till the Emperor's Order came. In the mean time a Man named *Arsenius*, one of the most Considerable of the City, made Presents to *Rodon*, and persuaded him to put *Psoius* secretly to Death in the Night-time in Torments. His Children and Relations made Complaints of it to the Emperor, who

Sep. Liv. xxx. n. 2.

A. D. 538. made *Liberius* Præfect of *Egypt*, and sent him to *Alexandria* to enquire into this Affair. When *Liberius* came thither, he summoned *Rodon*, and asked him how he came to put the Deacon *Psoius* to Death. *Rodon* replied, that it was by the Bishop *Paul's* Command, and that he had the Emperor's Order to execute all the Bishop's Commands. *Paul* denied it, and protested that he knew nothing of the Matter; it was afterwards discovered that *Arsenius* was the Author of this Murder, and was accordingly put to Death. The Bishop *Paul* was banished to *Gaza* in *Palestine*, and *Rodon* was carried to *Constantinople*, together with the Process against him; which being read before the Emperor, he ordered him to be put to Death.

THE Emperor afterwards sent the Deacon *Pelagius*, Legate of the Holy See, to *Antioch*, with Commission to go to *Gaza*, with *Ephraim* of *Antioch*, *Peter* of *Jerusalem*, and *Hypatius* of *Ephesus*, to take the Pall away from *Paul* of *Alexandria*, and to depose him. *Pelagius* went therefore to *Antioch*, and from thence to *Jerusalem*; from whence, with the two Patriarchs and some Bishops, he went to *Gaza*. They deposed *Paul*, and ordained *Zoilus* Patriarch of *Alexandria* in his room, who, as well as *Paul*, received the Council of *Chalcedon*.

Leont. Sect.
Act. 5.

II. IN the mean time the *Eutychians*, or *Acephali*, were daily divided into Agnoites and new Sects. When *Theodosius* of *Alexandria* was at *Constantinople*, he gave Occasion to that of the *Agnoites*; for as our LORD says, that no body knows the Day of Judgment, not even the SON, they asked if *JESUS CHRIST* was ignorant of it as Man. *Theodosius* said, that *JESUS CHRIST* was not ignorant of it; speaking upon this Point as the Catholic Church does. He likewise wrote against those who impute this Ignorance to *JESUS CHRIST*, and for that Reason were called *Agnoites*; for *Agnoia* in Greek signifies to be ignorant. They said, that this Ignorance was suitable to him, as well as the Pain he was sensible of; and that being entirely like us, he was likewise ignorant as we are. In this manner did they separate themselves from the *Theodosians*, and held their Assemblies apart.

Act. 10.

WHILST *Theodosius* continued at *Constantinople*, the Error of the *Tritheites* began, the Author of which was *John*, a Grammarian of *Alexandria*, surnamed *Philoponos*, that is, Laborious. He objected to the Catholics, that in confessing two Natures, they must likewise acknowledge two Hypostases; to which it was answered, that Nature and Hypostasis were different; otherwise there was a Necessity for admitting three Natures in the Trinity, since there were three Hypostases. *Philoponos* allowed the Consequence, and acknowledged three particular Natures in the holy Trinity, besides the Common, according to the Doctrine of *Aristotle*. In this manner did he admit three GODS; and his Followers were from thence called *Tritheites*. *Philoponos* likewise writ against the Resurrection, pretending that the Souls would not assume the same Bodies. He, however, professed the Christian Religion, and defended it against *Proclus* of *Lycia*, a Platonick Philosopher, who lived at the same time, and had opposed it by eighteen Arguments, treating it with Contempt.

Phot. Bibl. n.
21.
Niceph. xviii.
c. 47, 48
Suid. in Proc.

WHEN

WHEN the Deacon *Pelagius*, Legate of the Holy See, was returned to A. D. 538. *Constantinople*, after his Journey to *Palestine*, some Monks of *Jerusalem*,^{111.} who had seen him in his Journey, came to *Constantinople* to him. They ^{Origenists in} brought some Articles extracted from the Works of *Origen*, and would ^{Palestine.} have solicited the Emperor to have condemned them; for the understand-^{Sup. Lib.} ing of which it is necessary to look something back. The first Abbot of the new *Laura* founded by St. *Sabas* in 507, in favour of the seditious Monks, was *John*, who had the Gift of Prophecy. When he was near his Death, he said in Tears to the Chief of the Society, who sat near him, The Days are now come, when the Inhabitants of these Places shall rise up, and depart from the Faith; but their Pride shall be humbled, and their Rashness shall be the Occasion of their being expelled. *Paul*, who succeeded him, a Man of great Simplicity, received some Monks into the Monastery, who secretly taught the Doctrine of *Origen*; the Chief of whom was one named *Nonnus* of *Palestine*, who, notwithstanding he appeared both a Christian and pious, did in reality follow the Errors of the Heathens, Jews and Manichees, believing the strange Notions of *Origen* concerning the Pre-existence of Souls. The Abbot *Paul* governed the new *Laura* but six Months, and was succeeded by *Agapitus*, a Disciple of St. *Sabas*.^{xxxii. n. 15.}

AGAPITUS discovered the Errors of these four Monks, and apprehending lest the others should be infected with them, drove them out, by Permission from *Elias*, Patriarch of *Jerusalem*; but *Elias* being likewise expelled, these Monks came to *Jerusalem* to desire *John* his Successor to give them Leave to return to the new *Laura*; who therefore sent for *Sabas* and *Agapitus*, and finding that *Nonnus* and the others were *Origenists*, would not give Ear to them. *Agapitus* was succeeded by *Mamas*, as Abbot of the new *Laura*, who received *Nonnus* and his Companions, without knowing their Opinions. At first they dared not to publish their Errors, for fear of St. *Sabas*, and as long as he lived, there appeared but one Belief in all the Monks of the Desert of *Palestine*. But after his Death, *Nonnus* and his Party began to discover their Errors, and drew over not only all the most learned of the new *Laura*, but likewise those of the Monastery of *Martyrius*, and of the *Laura* of *Firmin*; and at last, in a short time, they spread the Doctrine of *Origen* as far as the great *Laura*, and the other Monasteries of the Desert.^{Sup. xxxii. n. 27.}

AT the same time *Domitian*, Abbot of St. *Martyrius*, and *Theodorus* of *Cappadocia*, surnamed *Ascidas*, Exarch or Visiter of the new *Laura*, both entirely *Origenists*, went to *Constantinople*, under pretence of defending the Council of *Chalcedon*. They both subscribed to the Petition which the Abbots of the East, joined to those of *Constantinople*, presented to the Pope *Agapitus*. *Domitian* therein takes the Title of Priest, and Archimandrite of the Monastery of *Martyrius*, and *Theodorus* that of Deacon and Monk of the new *Laura*. They found Means of making themselves known to the Emperor, and acquired so great a Reputation at Court, that they were at last both made Archbishops, *Domitian* of *Ancyra* in *Galatia*, *Theodorus* of *Cæsarea* in *Cappadocia*. Their Reputation gave Courage to *Nonnus* and his Party, and they applied them-

A.D. 538. selves with greater Zeal to the spreading *Origen's* Doctrine through all *Palestine*.

Vita S. Sab.

P. 332.

THE Abbot *Melitas*, who succeeded *St. Sabas*, died five Days after him, and was succeeded by *Gelasius* in the Beginning of the fifteenth Indiction, that is, about the End of the Year 536; who finding the Progress *Origenism* made in the Society, took the Advice of *St. John the Silent*, and with the Assistance of three other Monks, read in the Church the Treatise of *Antipater*, Bishop of *Bosra*, against the Doctrine of *Origen*. This exasperated the *Origenists*; and as they held different Assemblies, about forty of them were driven out of the *Laura* of *St. Sabas*. Upon this they went to the new *Laura*, to find out *Nonnus* and *Leontius* of *Byzantium*, who assembling all the Heads of the Sect, advised them to go openly and attack the great *Laura*. They went first to the Monastery of *St. Theodosius*, hoping to draw over the Abbot *Sophronius* to their Party; but this Attempt they found in vain. Afterwards, full of Fury and Confusion, they sent into several Places, and got together Axes, Hooks, Iron Crows, and such like Utensils, and, with Peasants to assist them, went to the great *Laura*, with a Design to demolish it; but notwithstanding it was about eight o'Clock in the Morning, they were so blinded, that they walked all Day through Places that were rough and difficult to pass, and found themselves next Day near another Monastery. This was looked upon as a Miracle of *St. Sabas*.

P. 362.

P. 364. n. 35.

Sup. n. 1.

AT the same time *Ephraim*, Patriarch of *Antioch*, came to *Palestine*, with *Eusebius* of *Cyzicus*, *Hypatius* of *Ephesus*, and the Deacon *Pelagius*, in order to depose *Paul* of *Alexandria*, as has been before observed. When *Eusebius* came to *Jerusalem*, after the Council, *Leontius* of *Byzantium* went to him, carrying those with him who had been expelled the great *Laura*, and who complained of their Abbot *Gelasius*, as having made a Division in the Society, and taking the Part of their Adversaries. *Eusebius* being deceived by *Leontius*, who made no mention of *Origenism*, sent for the Abbot *Gelasius*, and compelled him to receive those whom he had expelled, or to expel their Adversaries. *Gelasius* chose the latter, and dismissed six orthodox Monks out of the *Laura*, who willingly suffered that Persecution, and went to *Antioch*, where they told the Patriarch *Ephraim* what had happened, and shewed him the Books of *Antipater* of *Bosra*. The Patriarch by this being informed of the Errors of *Origen*, and knowing what the *Origenists* had done at *Jerusalem*, published a Synodical Letter, by which he anathematized the Doctrine of *Origen*. When they had learnt this at *Jerusalem*, *Nonnus* and his Party, supported by *Leontius*, who was at *Constantinople*, and by *Domitian* of *Ancyra*, and *Theodorus* of *Cæsarea*, would have obliged *Peter*, Patriarch of *Jerusalem*, to have rased the Name of *Ephraim* of *Antioch* out of the sacred Registers. This raised a great Disturbance, *Peter* sent privately for the Abbot *Sophronius* and *Gelasius*, and gave them Orders to present a Petition to him against the *Origenists*, wherein they should conjure him not to rase the Name of *Ephraim* out of the sacred Registers. They did this accordingly, and the Patriarch *Peter* having received this Petition, sent it to the Emperor, at the same time giving him an account of the Disorders which the *Origenists*

P. 365.

Origenists had occasioned. It was therefore this Letter, and this Petition, A. D. 538. that the Monks of *Jerusalem* were charged with, who came to *Constantinople* to meet the Deacon *Pelagius*, Legate of the Holy See.

PELAGIUS, who opposed *Theodorus* of *Cappadocia*, and knew that he was an *Origenist*, joined with *Mennas*, Patriarch of *Constantinople*, in interceding to the Emperor in favour of the Petition of the Monks of *Palestine*, in order to get *Origen* condemned. They the more easily succeeded in their Attempts, because the Emperor *Justinian* loved to determine in religious Affairs. He therefore ordered a long Edict to be drawn up, where in he first explains the Errors attributed to *Origen*, and reduces them under six Heads. *First*, upon the *Trinity*. The FATHER is greater than the SON, the SON than the HOLY GHOST; and the HOLY GHOST is superior to other Spirits. The SON cannot see the FATHER, nor the HOLY GHOST see the SON, and what we are in respect of the SON, the SON is in respect of the FATHER. *Secondly*, Concerning the Creation: The Power of GOD is limited, and he can make but a certain Number of Souls, and a certain Quantity of Matter which he can dispose of: That all Kinds and Species were Co-eternal with GOD: That there has been, and will be several Worlds; so that GOD has never been without Creatures.

THIRDLY, Reasonable Substances were joined to Bodies, only for their Punishment; and that the Souls of Men in particular were at first pure and holy Intelligences; and being weary of divine Contemplation, and enclining to Evil, were confined to Bodies for their Punishment. *Fourthly*, He affirms that the Heaven, Sun, Moon, Stars, and the Waters above the Heavens, are animated, and reasonable. *Fifthly*, That at the Resurrection human Bodies would be changed into a round Figure. *Sixthly*, That the Punishment of bad Men and Devils would be at an End, and that they would be re-established in their first State. These Errors are all mentioned in the Edict, and refuted at large by Authorities from Scripture and the Fathers; particularly the third, which establishes the Pre-existence of Souls, and the sixth, which denies the Eternity of Punishments. The Emperor afterwards adds, speaking always to the Patriarch *Mennas*, We, for this Reason, exhort you to assemble all the Bishops who are in this Imperial City, and the Abbots of this Monastery, and oblige them all to anathematize in Writing the impious *Origen*, surnamed *Adamantius*, formerly Priest of the Church of *Alexandria*, together with his abominable Doctrines, and the Articles hereunto joined; and that your Blessedness would send Copies of what shall be transacted relating to this Affair, to all the other Bishops, and to all Superiors of Monasteries, to the end that they may do the like; and that for the future there be no Bishops or Abbots ordained who have not first anathematized *Origen*, together with all other *Hereticks*, who are condemned according to Custom. We have already writ to this Effect to the Pope *Vigilius*, and the other Patriarchs.

AFTER these are several Extracts of the Books of *Origen*, and nine Anathemas against the forementioned Errors, and against some others relating to the Incarnation; namely, that the Soul of JESUS CHRIST existed before its being united to the WORD; that his Body had been formed

IV.

Edict of Justinian.

Lib. brev. c. 23.

To. 3. conc.

p. 631. E.

p. 632. C.

Sup. Lib. v.

n. 34.

To. 3. conc.

p. 639. D.

p. 662. E.

p. 663. A.

p. 666. A.

p. 670. B.

p. 671.

p. 672. D.

A. D. 538. formed in the Virgin before its being united to the **W O R D**, and to his Soul; Lib. brev. c. 23. and that he was hereafter to be crucified for Devils, as he had been for Men. At the End is a tenth Anathema against the Person of *Origen* and his Followers. This is the Edict of the Emperor *Justinian*, to which the Patriarch *Mennas*, and the Bishops who were at *Constantinople*, subscribed. It was afterwards sent to Pope *Vigilius*, to *Zoilus*, Patriarch of *Alexandria*, to *Ephraim* of *Antioch*, and *Peter* of *Jerusalem*, who all subscribed. *Domitian* of *Ancyra*, and *Theodorus* of *Cæsarea*, were themselves obliged to subscribe to it; but it afterwards appeared how much it was against their Inclinations.

Vita S. Euth.
p. 365. C.
V.
Other Laws of
Justinian.
Nov. 57.

c. 2.

Sup. Lib.
xxvi. n. 54.
Nov. 67.
c. 1.

c. 2.

c. 3.

Sup. Lib.
xxxii. n. 50.
Nov. 137.

c. 3.

c. 4.

c. 5.

ABOUT the same time *Justinian* made several Decrees relating to Ecclesiastical Affairs. There are two of the Year 538, addressed to the Patriarch *Mennas*; the first of which ordains, that Clerks who shall withdraw themselves from the Service, cannot be re-established, and that others shall be substituted in their Place, who shall receive their Pensions, not leaving it to the Power of the Stewards to apply them to their own Use. Founders of Churches cannot, by their own Authority, put in Clerks for the Service of them; but only recommend them to the Bishop. By this we see the Original of the Right of Patronage, as I have already observed upon the first Council of *Orange*. The other Law, of the same Year, forbids the building any new Church, till such time as the Bishop has performed Prayer in the Place appointed, and in Procession fixed the Cross there, to make the Thing publick: Till the Founder does agree with the Bishop concerning the Revenue he is willing to settle for the Lights, the sacred Vessels, and the Maintenance of the Ministers, and ordains, that he who shall repair an old Church fallen to Decay, shall be looked upon as the Founder. The same Law forbids Stewards of Churches to send to Non-resident Bishops Supplies to *Constantinople*, in case they are absent longer than the Time permitted; that is, more than a Year.

THERE are three long Laws of the Year 541; the first of which, bearing Date on the twentieth of *February*, regulates Ordinations. In order to elect a Bishop, the Clerks and most Considerable of the City shall assemble and choose three Persons. By the Decree of Election, the Electors are to swear upon the holy Gospels, that they chose them without a Bribe, and only on account of their Merit, according to the Canons. The Consecrator shall choose one of the three, who is first to give his Profession of Faith in Writing; afterwards to repeat the Form of Oblation, that of Baptism, and the other solemn Prayers; by which it appears, that they were obliged to know them by Heart. He shall likewise take an Oath, that he has neither given nor promised any thing to be made a Bishop. In case he is accused, they are to enter directly upon the Merits of the Accusation, without proceeding farther; but if the Accuser withdraws, the Consecrator is obliged, *ex Officio*, to prosecute the Information within three Months. Yearly Councils are to be held in the Month of *June*, or *September*, and all Ecclesiastical Matters are to be therein considered. The Bishop may be accused before the Metropolitan, even at a time when there are no Councils, and Clerks and Monks may be accused before the Bishop. The Bishops and Priests are to pronounce the Prayers of Oblation and Baptism with

with a loud Voice, for the Edification of the People. This Law is directed to *Peter*, Master of the Offices, and all Governors of Provinces are ordered to see it put in Execution. A.D. 541.

THE second Law bears Date on the eighteenth of *March*, and imports, that the four general Councils shall have equal Force with a Law; that the Pope of *Rome* is the first of all the Bishops, and after him the Bishop of *Constantinople*. The Bishop of *Justiniana*, our Country, adds the Emperor, shall have Jurisdiction over those of *Dacia*, *Prævalis*, *Dardania*, *Myfia*, and *Pannonia*, as Vicar of the Holy See, according to the Decree of Pope *Vigilius*. All the other Churches shall preserve their Privileges. Their Revenues shall be exempt from mean and extraordinary Impositions, unless there be a Prescription of forty Years to the contrary. Inheritances and Legacies left to GOD, or to JESUS CHRIST, shall belong to the Church where the Deceased lived, and it is the Bishop's Right to see those pious Wills executed, and they are not subject to the fourth Part imposed by the *Falcidian* Law. Administrators of Hospitals are placed in the Rank of Tutors, and subject to the same Laws.

THIS Law confirms in particular the Privileges of the Church of *Carthage*; in Favour of which, and the whole Province of *Africk*, there is a Rescript of *Justinian*, of the same Year 541, the fifteenth of his Reign, directed to *Dacian*, Metropolitan of *Byzacena*, and to all his Council, who had deputed two Bishops to *Constantinople*; and in the Year following, 542, he likewise granted another, to confirm all the Canons of the Council of *Africk*, notwithstanding some Privileges might be surreptitiously obtained. These Rescripts are dated only with the Years of the Emperor's Reign, without making mention of the Consuls; and in short, from the Year 541, and the Consulate of *Basil*, we find no more Consulates observed. This way of reckoning Years among the *Romans*, established from the Beginning of their Republick, ceases at this Time; and they reckon for the future by the Years of the Emperor's Reign, and the Indictions.

THE third Law, of the Year 541, dated on the first Day of *May*, and addressed to *Peter*, Præfect of the *Prætorium*, is more large, and repeats what had been regulated by the Law of the twentieth of *February*, concerning the Ordinations of Bishops, with this Addition that follows; The Bishop is to be five and thirty Years of Age. A Layman cannot be elected, except he continues a Clerk for three Months, in order to be instructed before his Ordination; the Canons require a whole Year. If the Persons in whose Power it is to elect, do not make their Decree in six Months, the Election shall devolve to him that is to ordain. He that is ordained contrary to these Rules, shall be expelled the See, suspended for a Year, and his Goods confiscated for the Service of his Church. He that scandalously and falsely accuses the elected Bishop, shall be banished the Province where he lived.

SIMONY is forbid, upon a Penalty to the Giver, the Receiver, and the Agent employed, if they are Clerks, and the Confiscation of the Sum, for the Service of the Church: If they are Laymen, they shall pay double to the Church; and all Promises in such Cases are to be void, and the Promiser obliged

A.D. 541. obliged to pay as much to the Church. However, the following Presents are allowed for Consecration, as has been customary on the like Occasions.
c. 3. The Pope, and the four Patriarchs of *Constantinople, Alexandria, Antioch, and Jerusalem*, may give the Bishops and Clerks what is usual, provided it do not exceed twenty Pounds of Gold. The Metropolitans, and other Bishops, may make a Present of a hundred Sols of Gold for their Installation, and three hundred to the Notaries, and other Officers, for being publickly ordained; at least in Proportion to the Revenues of the Churches, and agreeably to the Tax expressed in the Law. Clerks are likewise allowed to make Presents as usual to the Ministers of Bishops who ordain them, provided this Present does not exceed a Year's Income. We see likewise by this the Original of First-fruits. The Office of Bishop does not only free Persons from Slavery, but exempt them from the Power of their Parents.
c. 16.
p. 4.

BISHOPS and Monks cannot be Guardians: Priests and other Clerks may, if they accept of the Guardianship voluntarily. But Clerks are forbid to take Leases of Farms, or engage in any Posts, or secular Affairs, unless it be for the Service of the Churches: Neither can they absent themselves from their Churches, but with Letters from their Metropolitan, or come to *Constantinople* without Leave from the Patriarch or the Emperor; and in such Case not to be absent above a Year, upon Pain of being deprived of their Revenues, and being deposed. Bishops and Clerks are likewise forbid to play, or be present at the Game of Tables, that is, Dice, or at any publick Show, upon Pain of three Year's Suspension: Nor is any Clerk suffered to leave his Ministry, and become Secular, upon Pain of being deprived of all Post and Dignity, and being subject to serve in the Cities.
c. 5.
c. 6.
c. 9.
c. 10.
c. 15.

VI. **BISHOPS** cannot be summoned to appear against their Wills before secular Judges, in any Case whatsoever. If Bishops of the same Province have any Difference, they are to be judged by the Metropolitan, attended with other Bishops of the Province, and they may appeal from thence to the Patriarch, but no further. The Case is the same, if a private Clerk or a Layman disagrees with his Bishop. The Metropolitan can only be prosecuted before the Patriarch. Clerks and Monks, in Civil Matters, are at first to be prosecuted before the Bishop. If the Parties acquiesce in the Judgment, the Judge of the Place shall see it executed. If either of the Parties except against it in ten Days, the Judge shall examine the Cause; and if he confirms the Bishop's Sentence, they can make no other Appeal; if he invalidates it, they are at liberty to appeal in the usual manner.
The Ecclesiastical Jurisdiction.
c. 22.
c. 21.

In criminal Matters, Clerks may be prosecuted before the Bishop, or before the secular Judge, as the Accuser thinks fit. If he begins with the Bishop, after that the Accused has been convicted and deposed, the secular Judge may take him, and judge him according to Law: If the Judge is first applied to, and the Person accused is convicted, the Judge shall acquaint the Bishop with the Prosecution; if he thinks him guilty, he shall depose him, that the Judge may punish him according to Law; if he does not find him guilty, he may put off the Degrading (the accused Person

Person continuing as before) and both the Bishop and Judge shall make A. D. 541. their Report to the Emperor: This Concurrence in two Jurisdictions, in case of a Criminal, is very remarkable. As to Ecclesiastical Affairs, the secular Judges are never to take any Notice of them.

STEWARDS of Churches, and Administrators of Hospitals, shall be ^{c. 23.} prosecuted before the Bishop, for what immediately relates to their Posts, and shall make up their Accompts before him; but they may likewise appeal from the Bishop to the Metropolitan, or from the Metropolitan to the Patriarch: We are to take Notice, that these Stewards and Administrators were Clerks. Deputed Bishops and *Apocrisarii* of Churches, cannot ^{c. 25, 26.} be prosecuted during the time of their Deputation, according to the general Privilege of those who are employed in publick Affairs: Nor can ^{c. 27.} Monks, and much less Nuns, be taken from their Monastery, to appear before Judges, but are at liberty to defend themselves by a Proctor; which Custom among the *Romans* was only allowed to those that were absent. Now it appears by this, that Monks were not looked upon as dead in Law. The Fees of Justice are lessened in regard of Clerks and Monks, and the ^{c. 28.} exact Tax is here set down. Laymen are forbid to make any Processions, ^{c. 37.} but in the Presence of Bishops and Clerks, and not without the Cross of some Church.

WHAT remains of this Law, related to Monks. The same that was ^{Nov. 5. Sup. xxxii. n. 48.} ordained by the Law of the nineteenth of *March*, 535, is again repeated, with this Addition that follows: The Condition of Marriage, or having Chil- ^{c. 37.} dren, inserted in a Legacy, or any other Donation, is thought sufficiently accomplished, by entering either into the Clerkship or a Monastery. ^{c. 40.} Entering into Religion dissolves Marriage without any other Divorce; because Divorces were at that time permitted by the Law. Parents are not ^{c. 41.} allowed to take their Children out of Monasteries, nor disinherit them for going into them. Ravishers of Nuns or Deaconesses shall be punished ^{c. 43.} with Death, and their Estate given to the Church or Monastery; which has been already ordained on the seventeenth of *November*, 533. In ^{L. 54. c. de Episc. c. 44.} short, all Seculars are forbid, and particularly Persons belonging to the Theatre, to use the Monastical Habit out of Contempt, upon Pain of Banishment, and Corporal Punishment.

THERE are some other Laws of this Year 541, which relate to Reli- ^{Nov. 169.} gion: One which excludes heretical Women from the Privilege of being preferred before the other Creditors of the Husband, for the Recovery of their Dower; another which reckons Heresy among the Causes of disinheriting; another which allows *Samaritans* the Liberty of making a Will, ^{Nov. 115. c. 3. 14.} of giving or receiving Donations, of being Heirs to Intestates; and this ^{Nov. 129.} Favour was granted at the Desire of *Sergius*, Bishop of *Cæsarea* in *Palestine*, and upon the Assurance which he had given of their being more submissive than formerly. At last there is a Law which forbids, upon the severest ^{Nov. 142.} Penalties, the making Eunuchs, and declares all those who had suffered that Injury, free; for their proceeding in this manner was only in order to make the Slaves sell at a dearer Rate.

WE may ascribe this Law to the Conversion of the *Abasgy*, a barbarous ^{VII. Conversion of the Barbarians.} People, who inhabited near *Caucasus*, and till that time had continued in Idolatry, ans.

A. D. 541. Idolatry, worshipping Woods and Trees. It was usual for their Kings, when they saw fine Children, to take them by force from their Parents, to make Eunuchs of them, in order to sell them to the Romans, and they afterwards put the Parents to Death, to prevent their revenging themselves. The Emperor *Justinian* forbid this Cruelty; and these People were so exceedingly over-joyed at the Decree, that it induced them to embrace *Christianity*. The Emperor built a Church in Honour of the holy Virgin among them, and sent Priests to them for their Instruction.

Theoph. an.
16. p. 118.

HE likewise sent to the *Auxumites*, who were *Indians*, or rather *Ethiopians*, upon this Occasion. As the *Roman* Merchants traded among these People, they went to *Hemiar*, or the Country of the *Homerites* in *Arabia*; some of which Merchants the King *Damian* put to Death, and seized their Goods, affirming, that they had ill used and slain the *Jews* belonging to his Kingdom, in this manner putting an End to their Commerce. *Adad*, King of the *Auxumites*, complained of this to *Damian*, which produced a War, when *Adad*, who was a *Jew*, as well as his whole Nation, made a Vow to become a *Christian* if he overcame the *Homerites*. He accordingly got a great Victory, took *Damian*, and conquered his Country. After he had given Thanks to God for the Success, he sent to the Emperor *Justinian* to desire a Bishop and Clerks for his own and his Peoples Instruction. The Emperor gave Orders, that whatever Bishop he should choose should be granted him; and the Ambassadors, after they had informed themselves, chose *John*, Mansionary of the Church of St. *John* of *Alexandria*, a devout Man, and one who had always lived a Life of Chastity, and was then threescore and two Years of Age; they accordingly carried him with them, believed in *JESUS CHRIST*, and were all baptized. This happened in the sixteenth Year of the Reign of *Justinian*, in the fifth Indiction, that is, 542; and in the same Year, on the second Day of *February*, they began to celebrate at *Constantinople* the Feast of Purification, called by the *Greeks* *Hypapante*, that is, the meeting of our LORD with *Simeon* and *Anne*.

Theoph. an.
16.
Vid. Bar. not.
ad Martyr. 2
Febr.

VIII.
Ravages of the
Persians in
the East.
Procop. 11.
Perf. c. 3.

c. 6.

c. 7.

c. 8, 9.

c. 10.

c. 11.

IN the mean time the *Persians* made great Ravages in the East. King *Cosroes* having broken the Peace, entered upon the *Roman* Territories in the Spring of the fourteenth Year of *Justinian*, that is, in 540. He took and demolished *Sura*, a City upon the *Euphrates*, of the Inhabitants of which, *Candidius*, Bishop of *Sergiopolis* in the Neighbourhood, ransomed twelve thousand Captives, laying himself under an Obligation of paying in one Year two hundred Pounds of Gold, and in case of Failure, to pay double the Sum, and lose his Bishoprick. *Megas*, Bishop of *Berrhaa* was deputed to *Cosroes*; but he was not able to prevail in any Point. *Hierapolis* was redeemed for Money, and *Berrhaa* surrendered: *Ephraim*, Patriarch of *Antioch*, retired into *Cilicia*, his City being taken by Assault, pillaged and burnt, excepting the Church, which was ransomed at a very dear Rate. The *Roman* Ambassadors at last made an ignominious Peace with *Cosroes*, which, however, did not hinder him, while the Ratification was on foot, from burning the Church of St. *Michael* at *Daphne*. He likewise extorted Money from *Apamea*, where he went under Pretence of viewing it, and where a Piece of the true Cross was kept, about the Length

Length of a Cubit, in a Shrine of Wood adorned with Gold and precious Stones, and three Priests had the Care of it. The Inhabitants looked upon it as their surest Defence, and it was every Year, on a particular Day, shewn in Publick. The People at that time fearing the Treachery of *Cosroes*, whom they saw at their Gates, desired their Bishop *Thomas* to produce the Cross, that they might once more adore it before they died. Upon which a great Miracle happened; for when the Bishop shewed the Cross, and carried it through the Church, a great Light was seen upon the Wainscot, which followed the Cross when it was carried along, and disappeared when it was locked up. The Historian *Evagrius* says, he saw this Miracle, being then young at School, and assisting, with his Relations, at this Procession. He adds, that the Bishop *Thomas* carrying the Cross, seemed to be followed by a great Fire, which gave a Light without burning; and that the Representation of this Miracle was painted upon the Wainscot of the Church. *Cosroes*, beside a great Sum of Money, took away all the Treasure of the Church of *Apamea*, which was very rich, and left nothing more than the Wood of the Cross, which was done at the Desire of the Bishop.

HE likewise exacted a Sum of Money from *Chalcis*, notwithstanding the Treaty of Peace; and having repassed the *Euphrates*, he went to besiege *Edeffa*, designing to make the *Christians* Liars, who affirmed, that it was Impregnable, by reason of a Letter of *JESUS CHRIST* to *Abgarus*, which they pretended was in their Custody; but *Cosroes* twice mistaking the Way, laid the Design of besieging it aside, and was satisfied with receiving two hundred Pounds of Gold, not to ravage the Country. *Justinian* having ratified the Peace, *Cosroes* withdrew towards his own Kingdom; but as in his Way he besieged *Dara*, *Justinian* looked upon the Peace as broken, and recalled *Belisarius* from *Italy* to oppose the *Persians*. He afterwards a second time rebuilt *Antioch*, which they had entirely ruined; but he reduced it to a much narrower Compass, and besides the other publick Edifices, built two great Churches, one of the Mother of God, another of St. *Michael*, and an Hospital for the Sick, for Men and Women separately, and for Strangers.

BELISARIUS having left *Italy*, the *Goths* recovered Ground, under the Conduct of their new King *Totila*; who going into *Campania*, had a Mind to see St. *Benedict*, hearing that he had the Spirit of Prophecy. He accordingly went towards his Monastery, and stopping at a sufficient Distance from it, sent to let him know that he was coming to see him; and with a Design too to try the Saint, he sent one of his Esquires named *Riggon*, whom he ordered to be cloathed in the Royal Habit, which was of Purple, and made three Lords attend him, who were usually near his Person, namely, *Vult*, *Ruderick*, and *Blidin*, with several Esquires, and a great Retinue. *Riggon* entering in this manner into the Monastery, the holy *Benedict*, who was sitting, saw him at a Distance, and when he was within hearing, cried out to him, My Son, lay aside the Habit which you wear, it does not belong to you. *Riggon* terrified for having designed to deceive so great a Saint, threw himself upon the Ground, as did all those who attended him, and without daring to approach St. *Benedict*, returned to

Evagr. Hist.
iv. c. 26.

c. 12.

c. 13.

c. 14.

Procop. de
Ædific. 11. c.
10.

IX.

Totila before
St. Benedict.
Proc. III.
Goth. c. 2, 3,
&c.
Greg. II. Di-
al. c. 14.

A. D. 542. the King, and with Trembling related to him how soon they had been discovered.

TOTILA afterwards went himself to the Saint, and as soon as he saw him, threw himself upon the Ground, not daring to approach him. St. *Benedict*, who was sitting, spoke to him three times to rise up, and as he had not Courage, he went to lift him up himself, and spoke to him in this manner; You do much Mischief, and have already committed a great deal, cease therefore to be guilty of Injustice. You will enter *Rome*; you will cross the Sea, and after having reigned nine Years, on the tenth you will die. All which afterwards came to pass. The King very much dismayed, recommended himself to his Prayers, and withdrew, and from that Time became less cruel. This happened in the Year 542. Some Time after the Bishop of *Canoſa*, whom St. *Benedict* esteemed for his Virtue, came to see him, and discoursing with him about the Ravages of *Totila*, speaking of *Rome*, said, This King will so entirely ruin it, as to make it for the future uninhabitable. To which St. *Benedict* made answer, *Rome* will not be destroyed by the *Barbarians*; but it will be shaken by Tempests, Thunder and Earthquakes, and will decay like a Tree, whose Root is withered.

X.
Miracles of
St. *Benedict*.

A PERSON of Distinction named *Theoprob*, whom St. *Benedict* had converted, and who had a great Share in his Confidence, coming one Day into his Cell, found him weeping bitterly. He staid for some Time, and finding that his Tears did not abate, and that they did not proceed as usual from Devotion in Prayer, but from Sorrow, he asked him the Reason of them. The Saint made Answer, All this Monastery which I have built, and all that I have prepared for the Brethren, has been delivered up to the *Gentiles* by the Judgment of GOD; scarce have I been able to save the Persons themselves: Which about forty Years after came to pass, when the *Lombards* ruined the Monastery of Mount *Cassinum*.

c. 32.

BESIDES the Predictions, a great Number of Miracles are related of St. *Benedict*, and among others this: One Day as he was gone out with his Brethren to work in the Fields, a Peasant grievously afflicted came to the Monastery, with the Body of his dead Child in his Arms, and asked for Father *Benedict*. When they told him that he was in the Fields with his Brethren, he threw the Body of his Child before the Door of the Monastery, and in the Transport of his Grief run in all haste to find the Saint. As soon as he saw him, he cried out to him, Restore my Son to me; restore my Son. St. *Benedict* stopt him, by asking him, Have I taken your Son away? To which the Peasant made answer, He is dead, come and raise him up. The Saint very much troubled at these Words, said, Go your ways, my Brethren withdraw. This does not belong to us, this is the Work of the Apostles. But the afflicted Father persisted, protesting with an Oath, that he would not withdraw till the holy Abbot had raised up his Son. St. *Benedict* asked him where he was; There is the Body, says he, at the Door of the Monastery. The Saint therefore going thither with his Brethren, fell upon his Knees, lay upon the Body of the Child, and raising himself up, lifted up his Hands towards Heaven, and said, O LORD, have no Regard to my Sins, but the Faith of this Man,

Man, and restore to this Body the Soul which you have taken away. A. D. 542. Scarce had he ended his Prayer, but the Body of the Child visibly moved before the People present; and St. *Benedict* took him by the Hand and restored him to his Father alive and in perfect Health.

ST. BENEDICT had a Sister named *Scholastica*, who in her Infancy ^{XI.} consecrated herself to GOD, and lived in a Monastery near his. She came ^{St. Scholastica.} once every Year to see him, and his Custom was to receive her pretty near the Door of the Monastery. He came thither one Day with his Disciples, and after they had spent the whole Day in the Praise of God, and conversing about divine Matters, in the Evening they eat together. As they were still at Table, and it grew late, *Scholastica* said, I desire you not to leave me this Night, but that we may talk together of heavenly Joy till to Morrow Morning. He replied, What do you say, my Sister? I can by no means stay out of the Monastery. The Weather was very clear: St. *Scholastica* laid her Head upon the Table between her Hands, joined in Prayer to GOD, shedding abundance of Tears; when she arose it thundered and lightened in such a manner, and there came so violent a Shower of Rain, that neither St. *Benedict*, nor the Brethren that were with him, were able to stir out of the House. He therefore stayed, contrary to his Inclinations, and spent the Night with his Sister in spiritual Conversation. The next Day they returned each to their respective Houses; and three Days after St. *Benedict* being in his Monastery, and looking up, saw the Soul of ^{c. 34.} his Sister enter into Heaven in the Form of a Dove. Being ravished with her Glory, he gave Thanks to GOD, declared her Death to the Brethren, and sent them to bring the Body to his Monastery, and put it in a Tomb which he had prepared for himself; to the end, says St. *Gregory*, that Death might not separate the Bodies, whose Minds had been always united in GOD.

ST. BENEDICT did not long survive his Sister, and he foretold his ^{XII.} Death the same Year to some of his Disciples, who lived with him, at the ^{The Death of} same time recommending to them the Secret, and to others, who lived ^{St. Benedict.} at a greater Distance, giving them Signs by which they might know it. ^{c. 37.} Six Days before his Death he caused his Sepulchre to be opened; whereupon he was immediately seized with a violent Fever, and as it increased every Day, on the sixth he caused himself to be carried into the Oratory, prepared himself for Death, by receiving the Body and Blood of our LORD, and lifting up his Eyes and Hands to Heaven, gave up the Ghost in Prayer, in the Arms of his Disciples who supported him. This Act of Devotion, in being carried into the Church to die there, is remarkable, and we see other Instances of it. St. *Benedict* died on Saturday the twenty- ^{V. Mabill.} first of *March*, 543. the Eve of *Passion-Sunday*. The same Day two ^{Præf. Act. n.} Monks, one of which was in the Monastery, the other at a great Di- ^{40.} stance, had the same Vision. They saw a Way or Path covered with a Carpet, and illuminated with a great Number of Torches, extending towards the East from the Monastery as far as Heaven. A venerable Person appeared in it, who asked them for whom that Way was prepared; they made answer, That they did not know. It is, says he to them, the Way by which St. *Benedict*, the beloved of the LORD, is to go to Heaven. He

A.D. 542. He was buried in the Oratory of St. John the Baptist, which he had built in the Place where the Altar of Apollo stood; and several Miracles were performed in the Cave of Sublacum, where he had lived.

XIII. IN the ninth Century it was looked upon as certain, that a Bishop of *Mans* had sent to desire some of St. Benedict's Disciples, in order to found a Monastery in his Diocess: That St. Benedict sent him St. Maurus, with *Fauslus* and three others, being five in all; that they were informed on the Road of the Death of St. Benedict; and that being arrived at *Orleans*, they heard likewise of the Death of the Bishop of *Mans*, who had sent for them, whose Successor was not willing to receive them. But a certain Nobleman called *Florus*, in great favour with the King, gave them a Piece of Ground called *Glanfeuil* on the *Loire*, in the Diocess of *Angers*, and there built a Monastery, which is still standing. In this Monastery there were four Churches, dedicated to St. Peter, St. Martin, St. Severinus and St. Michael, which *Eutropius*, Bishop of *Angers*, dedicated about the Year 550. *Florus* offered to God in this Monastery his Son *Bertulph*, then not above eight Years of Age, and professed himself a Monk of this Society, his Example being followed by many others. It is certain, that in the Time of King *Theodebert*, St. Maurus, a Deacon, came into the Diocess of *Angers*, and founded the Monastery of *Glanfeuil*, which having long governed, he was succeeded by *Bertulph*. St. Maurus is supposed to have died on the fifteenth of January, in the Year 584; on which Day he is honoured by the Church.

XIV. ST CESARIUS of *Arles* died the Year before, having governed this Church forty Years. He was above seventy-two Years old, and his Infirmities made him often look as if he was half dead. Finding himself near his Death, he asked how long it was to the Festival of St. Augustin, and said, I hope in the LORD my Death will happen much about the same Time as did that of this Saint, for you know how I have always loved his truly Catholick Doctrine. He caused himself to be carried in a Chair to the Monastery of Nuns, which he had founded thirty Years before, knowing that the fear of his Death had caused them to fast, and lose their Sleep, and that they sighed and wept, instead of singing Psalms: But whatever he said for their Consolation, only augmented their Affliction; for it was easy to perceive he was dying. They were above two hundred in Number, and their Superior was named *Cæsaria*, as well as the Sister of *Cæsarius*, whom she succeeded. The Saint exhorted them carefully to observe the Rule he had given them; and both by his Will, which we have, and by his Letters, he recommends them to the Bishops his Successors, the Clergy, Governors, and Citizens of the City, that they might live unmolested for the time to come.

AFTER he had given them his Blessing, and taken his last Leave of them, he returned to the Metropolitan Church, and died in the Arms of the Bishops, Priests and Deacons, on the third Day after the Festival of St. Genesius, the sixth of the Calends of September, on the Eve of the Feast of St. Augustin, being the Day after the Dedication of his Monastery, that is, the twenty-second of August, 542. The People attempted forcibly to seize upon his Cloaths, and the Priests and Deacons could hardly hinder them

St Maurus in
France.
T. 1. A. 8.
SS. Ben.

Præf. §. 4.
& Vita S.
Maur. p. 274.

Mart R. 15
Jan.

XIV
Death of St.
Cæsarius of
Arles
Vita Lib. 2.
n. 35.

n. 36.

Sup. Lib. xxxi.
n. 17.

ap Baron. an.
508. n. 33.

n. 37.

them from pulling them to Pieces, and his Relicks healed a great Number A.D. 542. of sick People. St. *Cæsarius* wrought many Miracles in his Life-time, and also many after his Death. He was lamented by every body, both by good and bad *Christians*, and by the *Jews*, and was interred in St. *Mary's* Church, where was likewise the Sepulcher of the Nuns of his Monastery. His Life was writ immediately after his Decease, in two Books. The first Acta SS. Ben. p. 638. of which was addressed to the Abbess *Cæsaria* the Younger, the principal Author of which was *Cyprian*, Bishop of *Toulon*; but two other Bishops, *Firminus* and *Viventius* were also concerned in the Work. The second Book was writ by *Messian*, a Priest, and *Stephen*, a Deacon; all these Authors were Disciples of St. *Cæsarius*, and Witnesses of what they report concerning his Virtues and Miracles.

It is said, that he every Year on certain Days blessed some Oil in the Baptistry; and that the young Children of both Sexes, sent by their Relations, earnestly endeavoured to present Vessels full of Water or Oil, that he might bless them; and it is believed that this Oil was for healing the Sick. The same Authors observe, that there was a Clerk who carried the Pastoral Staff of the Bishop, and that this Office belonged to the Notaries. We may elsewhere observe, that a holy Cross was carried before the Bishops, adorned with Gold and Silver, an Honour at present paid only to Archbishops. Vita S. Cæs. Lib. 2. n. 13. Pref. To. 1. Act. n. 101. Vita Lib. 2. n. 17. Vita S. Samf. Lib. 2. n. 10.

CYPRIAN, Bishop of *Toulon*, assisted at the fourth Council of *Orleans*, which was held three Years before, under the Consulship of *Basil*, in the fourth Indiction; that is, in the Year 541. Thirty-eight Canons were made therein; the first of which ordains, that *Easter* shall be celebrated according to the Table of *Victorius*; that the Bishop shall every Year declare to the People on the *Epiphany*, the Day on which it will fall; and if they shall find any Difficulty therein, the Metropolitans shall consult the Holy See. However, not longer after *Victor* of *Capua* made it appear, that *Victorius* was mistaken in his Calculation. All the Bishops shall observe *Lent* alike, beginning at the same time, and always fasting on *Saturday*. Very likely some imitated the *Greeks*, whose Custom was not to fast on *Saturday*, and to begin *Lent* the *Monday* after *Quinquagesima*. The Bishop shall be ordained in the Church he is to govern, or at least in the Province, and in the Presence of the Metropolitan. The Lords shall not appoint any Clerks to officiate in Chappels on their Estates, but such as are approved of by the Bishop, and shall not hinder them from doing their Duty in the Church. If any Person desires to have a Parish Church on his Estate, he ought first to appoint a sufficient Revenue for the Use, and Clerks for the Service thereof: We may here again observe the Original of Patronages. There are many Canons of this Council, which forbid Laymen to meddle with the Wealth given to the Church, and Ecclesiasticks to alienate it; which shews that Abuses of this kind were become very frequent. The Vassals of the Church, as well as of Bishops, ought not to pillage or take Captives, since their Masters have been accustomed to redeem them. Privileges of Sanctuaries are to be preserved; but they ought not to be made use of by Slaves, to contract illegitimate Marriages. Judges are forbidden to impose on the Clerks the Execution of XV. Fourth Council of Orleans. To. 1. p. 380. sup. Lib. xxviii. n. 51. Beda de Temp. Rat. c. 49. c. 2. c. 5. c. 7. c. 26. c. 33. c. 14, 19. c. 11, 18, 25. 24, 35, 36. c. 23. c. 21. c. 24. c. 13.

A. D. 542. of publick Offices; and particularly not to oblige the Bishops, Priests, or
 c. 20. Deacons, to act as Guardians. Secular Judges are not to take Cognizance
 of the Causes of Clerks, even against Laymen, nor to exercise any Act of
 Jurisdiction whatsoever over them, without the Permission of their Bishop
 or Superior; but the Clerks on their side, being cited by their Ecclesiastical
 c. 12. Superior, ought not to use any Shifts or Cavils. If the Bishops have dif-
 fered on account of any Temporal Concern, their Brethren shall advertise
 them by Letters, that either they may accommodate the Matter themselves,
 or choose Arbitrators; but if the Dispute shall last above a Year, he
 who shall refuse to be reconciled, shall be deprived of the Communion of
 his Brethren. The Discipline of these Canons is very like that of the *East*,
 c. 15, 16. which we see in the Laws of *Justinian*. All Remains of Idolatry are for-
 bidden; as the eating of Meats offered unto Idols, or swearing by the
 c. 28. Head of certain Beasts. The Murderer who has sheltered himself from
 publick Vengeance, ought nevertheless to perform Penance.

THESE Canons were subscribed by thirty-eight Bishops, who were
 present; and for those who were absent, by eleven Priests and one Abbot,
 namely, *Amphilobus* the Deputy of *Amelius*, Bishop of *Paris*. This
 Assembly of Bishops was composed of the three Kingdoms of *France*, and
 V. Coint. an. of all the Provinces of *Gaul*, except the *Provincia Narbonensis Prima*,
 541. n. 43. which was still in the Possession of the *Goths*. There were in this Council
 &c. Bishops from the five *Lugdunenses*, the two *Viennenses*, the three *Aquitains*,
 the *Grecian Alpes*, and the *Maritime Alpes* in the *Narbonensis Secunda*.
Leontius of *Bourdeaux* presided therein, assisted by three other Metropolitans,
viz. *Aspasius* of *Eause* or *Auch*, *Flavius* of *Rouen*, and *Injuriosus* of *Tours*.
 The most known among the rest are *St. Gal* of *Clermont*, *St. Dalmatius* of
Rhodes, much commended for his Charity to the Poor, his Abstinence and
 Assiduity in Prayer; *St. Eleutherius* of *Auxerre*, *St. Innocent* of *Mans*, *St.*
Agricola of *Cballon*, *St. Firminus* of *Uzez*. *St. Arcadius*, Archbishop of
Bourges, sent a Deputy, being then ill of the Distemper of which he died,
 on the first of *August*, in the same Year 541, whose Successor was *Desidera-*
tus, surnamed *Theodulus*. *Mark*, Bishop of *Orleans*, subscribed the last.

XVI.
 Bishoprick of
 Melun.

To. 3. conc.
 p. 377.

ST LEO, Archbishop of *Sens*, did not assist at this Council, having in-
 curred the Displeasure of *Childebert*, in supporting the Privileges of his
 Church. The City of *Sens* was under the Government of *Theodebert*, and
Melun under that of *Childebert*, who would have divided it from the Diocess
 of *Sens*, and erected a Bishoprick there. He writ on this Account to the
 Archbishop *Leo*, inviting him to come and ordain a Bishop at *Melun* at the
 desire of the People, or at least to give his Consent. *Leo* replied, I am
 surprized that you should require me to do this without an Order from
 King *Theodebert*, whose Subject I am; it being, moreover, an Innovation.
 It seems as if you designed to reproach me with neglecting this Part of my
 Diocess; wherefore I protest, that if any Bishop shall encroach contrary to
 the Canons, he shall answer it in a Council. You ought rather in your
 Reign to maintain Peace among the Bishops, and between the People and
 their Pastors; but if the People demand a Bishop, because it is a long time
 since they have been visited either by my self, or another, I answer, It is
 not my Fault, and that neither my Age nor Infirmities should have hin-
 dered

dered me, if you your self had not blocked up the way against me; but if you, without my Consent, will cause a Bishop to be ordained at *Melun*, I give you to understand, that whoever shall ordain him, and the Person ordained, shall be separated from our Communion, until such time as the Matter shall be decided by the Pope, or in a Council. *Leo* died soon after this, and is honoured by the Church on the twenty-second of *April*, and was succeeded by *Constitutus*. Martyr. R. 22 April.

THE Successor of *St. Caesarius*, in the See of *Arles*, was the Priest *Auxanius*, who after his Ordination sent the Priest *John*, and the Deacon *Teredius*, to *Rome*, to notify it to Pope *Vigilius*, and at the same time to demand the *Pallium*: But before the Pope would agree to his Request, he desired to have the Consent of the Emperor, as he testifies by his Answer of the eighteenth of *October*, in the Year 543. Eighteen Months after, having received the Orders of King *Childebert*, and obtained the Consent of the Emperor by the Means of *Belisarius*, he wrote to *Auxanius*, and constituted him his Vicar in *Gaul*, and gave him Power to examine and determine the Disputes of the Bishops, he being assisted therein by a sufficient Number of other Bishops; requiring, however, that he should refer to the Holy See the Questions relating to the Faith, and the more important Causes, after he has fully satisfied himself concerning them upon the Place. He exhorts him to pray for the Emperor *Justinian*, the Empress *Theodora*, and the Patrician *Belisarius*, and to maintain Peace between the Emperor and King *Childebert*. Lastly, He granted his Request as to the Use of the *Pallium*, as Pope *Symmachus* had done to his Predecessor. He writ at the same time to the Bishops of *Gaul*, who were under the Government of King *Childebert*, and to those who used to be ordained by the Bishop of *Arles*, exhorting them to acknowledge *Auxanius* as his Vicar, to obey him, and to take his Letters in Form, when they should undertake long Journeys. These two Letters are dated on the twenty-second of *May* in 545. *Auxanius* died soon after, and *Aurelian* being ordained Bishop of *Arles*, Pope *Vigilius* granted him the same Power on the same Conditions, on the Testimony of King *Childebert*, and the Consent of the Emperor; as may be seen by the Letters which the Pope writ to him, and to the Bishops of *Gaul* on this Subject, dated on the twenty-third of *August* in the following Year 546. XVII. Letters of Pope Vigilius to Auxanius. Vigil. Epist. 6. To. 5. p. 319. Epist. 7. Sup xxxi. n. 17.

IT was to Pope *Vigilius*, that *Arator* presented his Poem of the Acts of the Apostles, composed in Hexameter Verse, and divided into two Books. *Arator* had been Comes Domesticorum, or Captain of the Guards, and Comes Rerum Privatarum, that is, Intendant of the Emperor's Domains; but having forsaken the World, he was at that time Sub-deacon of the Roman Church. He presented this Poem to Pope *Vigilius* on the sixth of *April*, the third Year after the Consulship of *Basil*, in the seventh Indiction, that is, in the Year 544, in the Presbiterium, before the Confessional of *St. Peter*, that is, in the Chancel of the Church of the *Vatican*, in the Presence of the greatest Part of the Roman Clergy. The Pope having caused Part of it to be read in that Place, gave it to *Surgentius*, Chief of the Notaries, to be laid up among the Records of the Church; but all the Men of Learning at *Rome* besought the Pope to cause it to be recited in publick. He then ordered it XVIII. The Poem of Arator. Insc. in fac. To. 8. Bibl. PP. p. 700.

A. D. 545 should be done in the Church of *St. Peter ad Vincula*; upon which Occasion a great Assembly met together, both Ecclesiasticks and Laymen, Noblemen, and Common People. *Arator* was four Days in reciting his own Work; the Audience being so pleased with it, that they obliged him to repeat the same Passages several times, insomuch, that he could not read above half a Book at a time. It may be here observed, that Authors, especially Poets, continued at this time to recite their own Works in publick, as was the Custom at *Rome* under the Reigns of the first Emperors.

XIX. ABOUT this time *Totila* threatened to lay Siege to *Rome*, as in effect he did, which caused those who had the Command of the Troops there to drive all the *Arian* Clerks from thence, on Suspicion that they held Intelligence with the *Goths*, who were of their Religion; and the Emperor *Justinian* being informed of the Advance of *Totila*, was obliged to send *Belisarius* back into *Italy*, in the tenth Year of this War, that is, in the Year 545. It was Pope *Vigilius* who procured this Succour to *Rome*, as *Arator* informs us. *St. Cerbo*, Bishop of *Populonium*, a City on the *Tuscan* Coast (now in Ruins) being very much inclined to Hospitality, had lodged some *Roman* Soldiers, which so exasperated *Totila*, that causing him to be brought to his Army, encamped within eight Miles of the City, he resolved to have him devoured by wild Bears, as a Spectacle to the People. The Assembly was very numerous, and the King himself was present. They searched for a very furious Bear, which was forced out of his Den, and ran fiercely towards the Bishop; but on a sudden he stooped down his Head, and began to lick his Feet. The People being astonished, fell a shouting, and the King himself, moved with Veneration for the holy Bishop, released him. *St. Gregory* afterwards related this Wonder, on the Testimony of those who were Eye-witnesses of it.

THE Deacon *Pelagius* about the same time returned from *Constantinople*, having long resided there as *Apocrisarius* of the *Roman* Church; he was in great Favour with *Justinian*, and carried back great Riches to *Rome*. It is supposed that *Theodore* of *Casarea* took Advantage of his Absence, to be revenged for the Condemnation of *Origen*, by condemning the three Chapters; but before we speak further of this we ought to take Notice of what had happened in the *East* on this Account.

XX. JUSTINIAN'S Edict against *Origen* was carried to *Jerusalem*, and all the Bishops of *Palestine* and the Abbots of the Desert subscribed it, which so provoked *Nonnus* and his Party, that they separated from the Communion of the *Catholicks*, quitted the new *Laura* of *St. Sabas*, and settled in the Plain. *Theodore* of *Cappadocia*, who was at *Constantinople*, being informed thereof, sent for the *Apocrisarii* of *Jerusalem*, and said to them in great Rage, If the Patriarch *Peter* does not satisfy these Fathers, and restore them to their *Laura*, I will deprive him of his See. In the mean time *Nonnus* and his Adherents writ to the Patriarch, by the Advice of *Theodore*, in this manner, We beseech your Holiness to give us some small Satisfaction, for the Comfort of our Souls, by saying in general, Let all Anathemas which are not agreeable to the Law of GOD, become null, in the Name of the FATHER, SON, and the HOLY GHOST. The Patriarch

Patriarch at first refused to give such a Declaration, as seditious and illegal; but fearing the Artifices of *Theodore*, and being willing to gain Time, he sent for *Nonnus*, and those of his Party, to come to him, and receiving them privately, made the Declaration before them which they desired. They then returned to the new *Laura*, still retaining their Animosity against the Fathers of the great *Laura* of *St. Sabas*. A. D. 545.

BEING now become bolder, they preached their Errors publickly, and in every House, that is, the Doctrine of *Origen*, and invented divers ways to persecute the Fathers of the great *Laura*, and if they saw at *Jerusalem* an orthodox Monk, they called him a *Sabaite*, and caused him to be scourged by the Seculars, and driven out of the City. There were certain Monks near *Jordan*, originally of that Part of *Thrace* inhabited by the *Bessi*, who zealously ran to *Jerusalem* to assist the *Catholicks*; whereupon they proceeded to open Force, and came to Blows. The *Catholicks* fled for Refuge into a Part of the great *Laura*, set aside for the Entertainment of Strangers, whither their Enemies came in Rage to destroy them; but finding the House shut up, they broke the Windows, and threw Stones at those within. At length one of the *Bessi*, called *Theodulus*, having found a Shovel, went out to engage the Enemy, and he, single and alone, dispersed them, although they were near three hundred in Number; but he took great Care not to wound any of them; however, he received a Blow with a Stone, of which he died soon after. P. 368.

To put a Stop to these Disorders, the Fathers of the great *Laura* besought *Gelasius* their Abbot to go to *Constantinople*, and inform the Emperor of what had passed; who just before he departed, called them all together in the Church, and said to them, Fathers, I know not what may happen to me in this Journey, but I entreat you not to suffer any to remain among you who adhere to *Theodore* of *Mopsuestia*, for he is an *Heretick*; and I remember that our holy Father *Sabas* detested him as much as *Origen*. I am heartily concerned that ever I subscribed the Libel that was drawn up in the Desert by the Order of the Patriarch, and that I did not anathematize it; but *Gon*, who takes Care of his Church, hath hindered the Libel from being received, and it hath pleased him that *Theodore* should be condemned. P. 369.

THE Abbot *Gelasius* being come to *Constantinople*, *Theodore* of *Cæsarea* received Notice of it; and an Order was given, that no Monk who came from *Jerusalem* should be received either into the Hospital of the Orphans, the Patriarch's House, or the Palace. *Gelasius* finding himself shut out every where, and fearing the Subtilty of *Theodore*, departed from *Constantinople* in order to return into *Palestine* by Land; but being come to *Amorium*, a City in *Pbrygia*, he died there, in the Month of *October*, in the ninth Indiction, that is, in the Year 545. The Fathers of the great *Laura* understanding this, went to *Jerusalem*, to demand an Abbot of *Peter* the Patriarch; but in a Journey which he took to *Constantinople*, *Theodore* of *Cappadocia* had obliged him to take *Peter* of *Alexandria*, and *John* surnamed the *Round*, for his *Syncelli*, and they shamefully drove the Fathers of the great *Laura* from the Episcopal Palace at *Jerusalem*, and forced them to return without effecting any thing. Whereupon all the Monks P. 370.

A. D. 546. Monks embraced the Doctrine of *Origen*, some by Necessity or Flattery, and others through Ignorance or Fear. Those of the great *Laura* only resisted, and they used their utmost Endeavours to get them into their Power; but at length *George*, one who held the Opinions of *Origen*, was elected Abbot by them, and by Force of Arms put into Possession of the See of *St. Sabas*. Many of the Fathers dispersed themselves into different Places: *St. John the Silent* came out of his Cell, where he had confined himself, and retired to the Mount of *Olives*, with several others who followed him. The same Day they were thus banished, *Nonnus* died suddenly, who was the Author of all these Mischiefs.

n. 88.

XXI.
Justinian con-
demns the
three Chapters.
Lib. brev.
c. 24.

THEODORE of *Cappadocia* having now got the upper Hand, by his Interest at Court, especially after the Departure of the Legate *Pelagius*, resolved to revenge the Condemnation of *Origen*, and at the same time to lessen the Authority of the Council of *Chalcedon*. He therefore endeavoured to cause *Theodore* of *Mopsuestia* to be condemned, who had writ several Books against *Origen*, and who, moreover, seemed to have been approved by this Council. In so doing, *Theodore* of *Cappadocia* provided for his own particular Interest in every respect, being both an *Acephalus* and Follower of *Origen*, and followed the Example which had been already given of condemning the Dead by the Condemnation of *Origen*. Having therefore understood that the Emperor *Justinian* was writing against the *Acephali*, in Defence of the Council of *Chalcedon*, he, with all his Party, who under the Name of *Catholicks*, maintained the *Schism*, and who were supported by the Empress *Theodora*, waited on the Emperor, and said to him, Why do you trouble your self to write, since you may much easier bring back all the *Acephali*? What gives them Offence in the Council of *Chalcedon* is, that this Council suffered *Theodore* of *Mopsuestia* to be commended, and have declared the Letter of *Ibas* to be orthodox, which is full of the Errors of *Nestorius*. If *Theodore* and his Writings, and the Letter of *Ibas*, are condemned, the Council will appear to them corrected and justified, and they will be entirely reconciled to it; your Piety will unite them to the Church without further Trouble, and you by so doing will acquire immortal Glory.

THE Emperor not perceiving the Subtilty of the *Acephali*, willingly heard them, and promised to do as they desired: They then besought him to publish a Writing to condemn the three Chapters, that is, the Writings of *Theodore* of *Mopsuestia*, the Letter of *Ibas*, and the Treatise of *Theodore* against the twelve Anathemas of *St. Cyril*. They were desirous to engage the Emperor in this manner; for they judged rightly, that if he should publish a Writing, which would be known by every body, he would be ashamed not to maintain what he had said therein, and then the Matter would be past Remedy; and they also feared the Danger they were liable to, if he should apprehend the Cheat they had put upon him. Whereupon the Emperor *Justinian* left unfinished the Work he had begun against the *Acephali*, and composed another to condemn the three Chapters, or rather *Theodore* of *Cappadocia* was the Author of it, under the Name of the Emperor. It is drawn up in Form of an Edict, or Letter, and is directed to the universal Church, being entitled a Confession of Faith.

To. 5. conc.
p. 683.

THE

THE Emperor first explains his Belief therein concerning the *Trinity*, A. D. 546. and afterwards on the *Incarnation*, on which he seems more fully to enlarge, and explains this Expression of St. Cyril, *One Nature Incarnate*. He declares afterwards, that he acknowledges the four general Councils; and adds thirteen Anathemas, the first ten only concern the *Catholic* Doctrine on the Incarnation; but the three last expressly condemn the three Chapters in these Terms: Whoever defends *Theodore* of *Mopsuestia*, and does not anathematize him, his Writings and his Followers, let him be anathematized. Whoever defends the Writings of *Theodoret* in behalf of *Nestorius*, against St. Cyril and his twelve Articles; whoever commends and does not anathematize them, let him be anathematized. Whoever defends the impious Letter supposed to have been written by *Ibas* to *Maris*, a *Persian Heretick*; whoever defends either the whole or part of it, and does not anathematize it, let him be anathematized. In each of these Articles are set down the principal Errors ascribed to *Theodore*, *Theodoret*, and *Ibas*.

AFTERWARDS the Emperor replies to some Objections, as that the Council of *Chalcedon* approved the Letter of *Ibas*; that the Errors of *Theodore* of *Mopsuestia* might be condemned, without condemning his Person. Lastly, that the Dead ought not to be condemned; which he considers at large, and concludes, that whoever does not submit to this Doctrine shall be accountable before GOD: Therefore it is rather an Instruction than a Law. This Edict is not dated, but it is agreed that it was published in the Year 546.

ALL the Bishops were obliged to subscribe to it, and the Emperor wrote very pressing Letters to incline them thereto, especially to *Mennas*, Patriarch of *Constantinople*, who at first seemed unwilling to consent, saying, it was contrary to the Acts of the Council of *Chalcedon*: However, he did subscribe it. The Deacon *Stephen*, who was Legate for the Roman Church at *Constantinople*, and who succeeded *Pelagius*, reproached *Mennas* for his Inconstancy, he having promised never to act contrary to the Opinions of the Holy See. *Mennas* replied, that he would not have consented, unless they had sworn to return him his Subscription, on Condition that the Bishop of *Rome* did not approve it. However, the Deacon *Stephen* withdrew from the Communion of *Mennas*, and would not receive such as had communicated with him, till they had made full Satisfaction. *Dacius* of *Milan*, and several other Bishops who were at *Constantinople*, separated from the Communion of *Mennas*, as did likewise many other Catholics. *Zoilus*, Patriarch of *Alexandria*, subscribed the Condemnation of the three Chapters. *Ephrem* of *Antioch* likewise received an Order to the same purpose, which at first he refused to obey; but being threatned to be deprived of his See, he submitted. *Peter* of *Jerusalem* declared with an Oath before a great Multitude of Monks who were assembled about him, that if any one gave his Consent to this new Decree, he acted contrary to the Acts of the Council of *Chalcedon*; but, however, he subscribed with the rest. Several Bishops protested against the subscribing, to which *Mennas* obliged them, as contrary to the Acts of the Council, and delivered Libels to this purpose to the Deacon *Stephen*, to be sent to the Pope. The Bishops

p. 690. C.
p. 702. D.
p. 703.

p. 706.

p. 707.

p. 714. D.

XXII.
Subscriptions
of the Bishops.
Facund. iv. c.
4. Viâ. Tan.
an. 549.

Facund. iv.
c. 3.

Id. conc. Mor.
p. 575. iv. c.
4. p. 571.

Viâ. Tan.
an. 549.

A. D. 546. Bishops who approved the Condemnation of the three Chapters, were liberally rewarded; but such as did not consent thereto, were either deprived of their Sees, or banished, and several fled and concealed themselves. At length the Scandal became so great, that *Theodore* of *Cappadocia* said himself afterwards, that he and *Pelagius* deserved to be burnt alive for having been the Occasion of it. The two Patriarchs of *Antioch* and *Jerusalem* died soon after, and were succeeded, *Ephrem* by *Domnus*, and *Peter* by *Macarius*, each of them the second of that Name who had sat in those Chairs. *Ephrem* composed several Works in Defence of the Council of *Chalcedon*, of *St. Cyril*, and *St. Leo*, of which *Photinus* hath preserved Extracts, wherein were found the Acts of a Council of *Antioch*, in which *Syncreticus*, Bishop of *Tarsus*, was accused on Suspicion of Heresy, on account of his receiving Libels from some Persons which were not orthodox. The Monk *Stephen*, who was *Synellus* to *Syncreticus*, was also accused, and they were both convicted of holding the Errors of *Eutyches*; but at length *Syncreticus* was obliged to confess the *Catholic* Faith.

Phot. Cod.
228. p. 774.
Cod. 229.
p. 786.
p. 782.

XXIII.
Mistake concerning Easter.
Theoph. an.
19. p. 190.

Goth. not. in
Theoph. p.
594.

IN this same Year, 546, there were different Opinions at *Constantinople*, concerning the Time for the Celebration of *Easter*: The People believed that the first of *April* was *Easter-Day*, and that therefore the fourth of *February*, which was *Sunday*, was the last Day they ought to eat Flesh; but the Emperor being better informed, ordered that Meat should be sold till the *Sunday* following, which was the eleventh of *February*, *Easter-Day* falling on the eighth of *April*. The Butchers accordingly killed their Meat, and exposed it to Sale; but no body would either buy or eat of it: *Easter* was nevertheless celebrated according to the Time the Emperor had commanded, and they found the People had fasted a Week longer than usual. The *Greeks* begin to fast after the *Sunday* called by us *Sexagesima*, and by them *Tes Apocreas*, that is, the *Sunday* of Flesh; on the *Monday* after, and all the rest of the Week, their Diet was only Milk-meats and Eggs, from whence the next *Sunday*, viz. *Quinquagesima*, is called by them, *Tes Tyrophagou*, that is, the *Sunday* of Cheese. On the *Monday* after their *Lent* begins, which they observe with strict Abstinence, not only refraining from Milk-meats and Eggs, but also from Fish and Oil. The Reason why they begin sooner than we, is, because they do not fast on *Saturdays* any more than on *Sundays*, except on *Easter-Eve*.

XXIV.
Torila takes Rome.
Procop. iii.
Goth c. 16.
Facund. iv.
c. 3.
Conc. Moc.
p. 675.

Procop. iii.
Goth c. 15.
c. 16.

IN the mean time the Pope being sent for to *Constantinople* by the Emperor, continued a considerable time in *Sicily*, where he saw *Dacius*, Bishop of *Milan*, who repaired to *Constantinople*, after his City was taken and ruined by the *Goths*, in the Year 539, and returned thither with the Pope, by whom he understood what had passed at *Constantinople*, and the Scandal caused by the Condemnation of the three Chapters. *Zoilus*, Patriarch of *Alexandria*, understanding that the Pope was coming, sent to meet him in *Sicily*, to complain that he had been constrained to subscribe the Condemnation. In the mean time the Pope during his Stay there, sent a great Number of Vessels from *Sicily* laden with Corn, to supply *Rome*, which was besieged by the *Goths*; but they were all taken by the Enemy at *Porto*, and *Rome* continued sorely afflicted by Famine. This was at the latter End of the Year 546, that is, the eleventh Year of this War. At

this

this time *Pelagius* the Deacon encreased the Reputation he already had, by A.D. 546. expending great Part of the Money he had brought with him from *Constantinople*, for the Maintenance and Support of the People; but the *Romans*, very much oppressed by the Famine, desired Leave to go to *Totila* to demand a Truce for some Days, promising to give up their City, if during that time they did not receive Relief from *Constantinople*; but this they could not obtain. *Totila* at length took *Rome*, by Intelligence of those within, on the sixteenth of the Calends of *January*, the sixth Year after the Consulship of *Basil*, in the tenth Indiction, that is, the seventeenth of *December* in the Year 546. c. 20. Marcell. chr.

TOTILA went immediately to *St. Peter's Church* to pray, whither many of the principal *Romans* had fled for Refuge. The Deacon *Pelagius* met him, carrying the Gospel in his Hand, and said to him, My Lord, spare your People. *Totila* answered, in an insulting manner, And do you then make Supplication to me? I do, replied *Pelagius*, because God hath submitted me to you; but, my Lord, spare your Subjects. *Totila* yielded to his Intreaties, and forbade the *Goths* to slay any Person, or to insult the Women; but permitted them to plunder the City. Thus were the Senators, and rich Citizens, reduced to beg Alms; among the rest, *Rusticiana*, the Widow of *Boetius*, and Daughter of *Symmachus*, who was always remarkable for her Charity to the Poor. The Walls of *Rome* were entirely demolished, and some Houses razed, and the City quite forsaken, inso-much, that only Beasts remained there for forty Days. *Totila* left the City, having pillaged it in this manner; and *Belisarius*, who was arrived in *Italy*, came afterwards to *Rome*, and began to rebuild the Walls. Procop. c. 24.

PELAGIUS, and another Deacon of the *Roman Church*, called *Anatolius*, being informed of the Condemnation of the three Chapters, and taking Care of the Church, as was their Duty, in the Absence of the Pope, writ to *Ferrand*, Deacon of *Carthage*, seriously to deliberate on this Affair, together with his own and the other Bishops, whom he knew to be the most zealous and most able, and to require their joint Opinions concerning it. They did not in this Letter conceal their Apprehensions that this Condemnation was procured by the *Acephali*, in Opposition to the Council of *Chalcedon*, and the Letter of *St. Leo*. *Ferrand* did not return an Answer in some Time, though he did before the Churches of *Africa* had declared themselves as to this Matter; and in his Answer, which we have, he says, that the Letter of *Ibas*, approved by the Council of *Chalcedon*, ought not to be again examined; that if this was permitted, all the Decrees of the Council would be called in question. He concludes with laying down three Rules, which he desires may not be violated, viz. Not to admit any Review of what has been decided by the Council of *Chalcedon*; Not to accuse the Dead; And that no Person pretend to oblige another to subscribe what he has written. XXV. The Africans support the three Chapters. Facund. iv. c. 3. In oper. Ferr. Ed. 1649. p. 250.

THE Emperor *Justinian* having sent his Edict, for the Condemnation of the three Chapters, into *Africa*, a Bishop, called *Pontian*, writ to him, praising his Zeal, and approving his Confession of Faith: Afterwards he adds, We see at the End of your Letter, that which very much afflicts us, viz. that we must condemn *Theodore*, the Writings of *Theodoret*, and the Letter To. 5. conc. p. 324.

A.D. 547. Letter of *Ibas*. Their Writings are not yet come to us ; but if they do, and we read therein any thing contrary to the Faith, we will take notice thereof ; but cannot condemn the Authors who are dead. If they were still alive, and being reprov'd, they did not condemn their Errors, it would be very just to condemn them ; but now to whom shall we pronounce our Sentence ? I fear, my Lord, that under Pretence of condemning them, the Heresy of *Eutyches* may be revived. We beseech you to maintain Peace during your Reign, lest by condemning the Dead, you shall cause many to die who are alive, as being disobedient ; and lest you your self render an Account of it to him, who shall come to judge the Quick and the Dead.

XXVI. POPE *Vigilius* continuing his Journey, received a Letter from the Emperor, wherein he exhorts him to remain in Peace with *Mennas* and the other Bishops. This gave him an Opportunity to write to *Mennas*, that he was willing to maintain Peace, provided it was solid, and useful to the Church ; but that he was well informed concerning what had passed at *Constantinople*, exhorting him to repair his Fault. At length the Pope arrived at *Constantinople*, on the eighth of the Calends of *February*, in the tenth Indiction, in the sixth Year after the Consulship of *Basil*, that is, on the twenty-fifth of *January* in 547. The Emperor *Justinian* received him with much Honour : However, the Pope suspended the Patriarch *Mennas* from his Communion four Months, by reason he had subscribed the Condemnation of the three Chapters. He also published a Sentence of Condemnation against the Empress *Theodora*, and the *Acephali* ; but was afterwards appeased, and at the desire of the Empress, received *Mennas* again to his Communion, on the twenty-ninth of *June*, being the Festival of the holy Apostles *St. Peter* and *St. Paul* ; nay, they went further, and the Pope himself was pressed to condemn the three Chapters, with so much Eagerness, that he cried out publicly in an Assembly, I declare, that although you do hold me Prisoner, you cannot hold *St. Peter*. In the mean time he held a Council with the Bishops, who were united to him, about seventy in Number ; but after several Sessions, he dissolved the Council, and desired the Bishops who assisted thereat, to give each of them their Opinion in Writing. Having received these Writings, he sent them to the Palace some Days after, where they were kept, together with the Subscriptions of those who had condemned the three Chapters. The Pope satisfied the Bishops why he acted in this manner, by saying, Wherefore should we keep these Answers, which oppose the Decrees of the Council of *Chalcedon*, that being found hereafter among the Archives of the *Roman Church*, it may be thought we have approved them ? Let us carry them to the Palace, and let them do what they will with them. *Facundus*, an *African* Bishop, gave for his Answer an Extract of the Work he composed in behalf of the three Chapters, which he afterwards published. Lastly, the Pope himself gave his Opinion on *Easter-Eve*, the eleventh of *April*, in the Year 548, which he called Judgment, or *Judicatum*, and he therein condemns the three Chapters, without Prejudice to the Council of *Chalcedon* ; and strictly charges, that no body hereafter shall mention this Question, either by Word of Mouth or in Writing. The Pope thought he might use this

Com-

Compliance in a Question of Fact, where the Faith was not concerned. A. D. 547. He gave his *Judicatum* to *Mennas*, to whom it was directed, and sent a Copy of it to *Rome* to the Deacon *Pelagius*. Epist. ad Theod. p. 335. A.

HOWEVER, no body was pleased with this Writing of the Pope's. The Enemies of the three Chapters were offended at his Caution, viz. without Prejudice to the Authority of the Council of *Chalcedon*; and they who defended the three Chapters, resented his being prevailed upon to condemn them. These last were a great Number, being all the Bishops of *Africa*, *Illyricum* and *Dalmatia*; who upon this Account withdrew from the Pope's Communion. He was even forsaken by two of his Deacons and greatest Confidants, *Rusticus* and *Sebastian*, who about the Beginning of the Year 549, declared against the *Judicatum*, and sent Letters into the Provinces, importing, that the Pope had forsaken the Council of *Chalcedon*. Among others they wrote to *Aurelian*, Bishop of *Arles*, who, to be satisfied of the Truth, sent one called *Anastasius* to *Constantinople*, with Letters to the Pope. Epist. ad Aurel. p. 558. E.

TWO Years before, St. *Aurelian* founded a Monastery of Monks in the City of *Arles*, by the Liberality of King *Childebert*. This Foundation he got to be confirmed by Pope *Vigilius*, which was performed on the fifteenth of the Calends of *December*, in the eleventh Indiction, in the fifth, or rather the sixth Year after the Consulship of *Basil*, that is, in the Year 547. They placed in the Church, Relicks of the true Cross, the holy Virgin, St. *John Baptist*, and several other Saints. St. *Aurelian* gave these Monks a Rule, whereby they are very strictly confined. It forbids their going out of their Monastery as long as they live. receiving any Laymen into their House or Church, but only in the Parlour. The Sight of Women is absolutely forbidden, or speaking to one another in private. When it was necessary to use Discipline, they were not to give above thirty-nine Stripes, according to the Law of *Moses*. It orders them all to learn to read, and that they should read from *Prime* to *Tierce*; that they should apply their Minds wholly to good Thoughts while they work, and that they should work during the Lessons at *Nocturns*, lest they should fall asleep. They are forbid to eat Flesh, and Fowl is permitted only to those who are infirm; and Fish is allowed to the Community on certain Days. We may here observe the Distinction between Fowl and Butcher's Meat. At the Conclusion of his Rule, St. *Aurelian* sets down at length the Order of reading the Psalms, very different from that of St. *Benedict*. He also gave a Rule for Nuns, which is copied from that of the Monks, almost Word for Word. XXVII. Rule of St. Aurelian. Greg. VII. Epist. 116 in fine. reg. Cod. reg. To. 2. p. 100. c. 2. c. 14. c. 15. c. 34. Deut. xiv. 3. c. 41. c. 32. c. 28. c. 29. c. 31. Cod. reg. To. 3. p. 67.

HE assisted at the fifth Council of *Orleans*, which was held on the fifth of the Calends of *November*, in the thirty-eighth Year of King *Childebert*, in the thirteenth Indiction; that is, on the twenty-eighth of *October*, in the Year 549. Fifty Bishops assembled there, and one and twenty sent their Deputies. There were nine Metropolitans; St. *Sacerdos* of *Lyons*, who presided at this Council, St. *Aurelian* of *Arles*, *Hesychius* of *Vienne*, St. *Nicetas* of *Treves*, *Desideratus* of *Bourges*, *Aspasius* of *Eause*, *Constitutus* of *Sens*, *Urbicus* of *Besançon*, and *Avulus* of *Aix*. Among the other Bishops the most memorable are, St. *Agricola* of *Challon*, who held this See forty-eight XXVIII. Fifth Council of Orleans. To. 5. p. 390.

A. D. 548. eight Years, and lived fourscore and three. His Ancestors were Senators, and he was wise, well-bred and eloquent: He raised considerable Buildings in his City, among the rest, a Church adorned with Marble, *Mosaick* Work, and Columns. This holy Bishop eat but once a Day, and then very sparingly; he died in the Year 580. There was likewise St. *Gai* of *Clermont*, St. *Eleutherius* of *Auxerre*, *Tetricus* of *Langres*, St. *Lo* of *Constances*, St. *Lubin* of *Chartres*, St. *Aubin* of *Angers*, St. *Firminus* of *Uez*. *Mark*, Bishop of *Orleans*, did not assist thereat, he being accused and banished; and it was to try his Cause that King *Childebert* had convened this numerous Council, not only of his own, but likewise of the two other Kingdoms. However, the Accusation against him proved groundless, and *Mark* was restored to his City and See.

Greg. Tur.
Vit. PP. c. 6.

THIS Council ordained twenty four Canons, the first of which equally condemns the Errors of *Eutyches* and *Nestorius*, as already condemned by the Holy See. This was ordained, without doubt, on account of the Dispute concerning the three Chapters, the Accusers and Defenders of which mutually reproached each other with these Heresies. Concerning Discipline: During the Vacancy of an Episcopal See, no Bishop shall ordain Clerks, consecrate Altars, nor meddle with the Wealth belonging to the vacant Church, on Penalty of being interdicted for one whole Year.

c. 8. The Episcopal Office is not to be purchased with Money; but the Bishop ought to be consecrated by the Metropolitan and the Bishops of his Province, after he has been elected by the Clergy and People, with the King's Approbation. A Bishop shall not be imposed on a People who refuse him; and neither the People nor Clergy shall be obliged to submit thereto, by the Constraint of Persons in Power. In case this has been done, the Bishop thus ordained by Simony or Violence, shall be deposed. These Canons shew us, that the Liberty of Elections was restrained under the Government of the *Barbarians*.

c. 10.

c. 11.

c. 14.

c. 17.

c. 2.

c. 6.

c. 7.

c. 20.

THE Division of the Kingdoms likewise was a Hinderance to Discipline; for which reason all Persons, either Bishops, Clerks or Laymen, are forbidden to touch the Wealth of another Church, either in the same Kingdom or in another. Causes of the Bishops ought to be determined in this manner: He who has any Dispute with a Bishop, ought first to go to him, and discourse familiarly, that it may be made up in an amicable manner: If this will not do, he shall apply to the Metropolitan, who shall write to the Bishop to put an End to the Matter in dispute, by submitting it to Arbitration. If he does not submit after the first Admonition, he shall summon him, and he shall be suspended from his Communion till he appears. If the Metropolitan does not satisfy his Com-provincial after two Admonitions, he the Bishop shall appeal to the first Council. Bishops shall not excommunicate upon trivial Occasions, but only for such Causes as are mentioned in the Canons. A Slave, who is ordained Clerk against his Master's Consent, shall continue in Servitude, but must not be obliged to any Service base or fardid: Otherwise the Bishop who hath ordained him shall redeem him, by giving for him two Slaves.

THE Churches shall maintain the Liberty of such as shall have been set free in the Church. They who are in Prison for Crimes, shall be visited every

every *Sunday* by the Arch-deacon, or the Provost of the Church, who shall see what they want, and furnish them with Nourishment, and all Things necessary, at the Expence of the Church. The Bishops shall take particular Care of the poor Lepers. The Council confirmed the Foundation of an Hospital founded at *Lyons* by King *Childebert* and Queen *Ultrogotha* his Wife: All the Bishops subscribed thereto, and the Bishop of *Lyons* and his Successors were forbidden to challenge either for their own Use, or that of the Church, any of the Wealth belonging to this Hospital; but he was enjoined to take Care that it was always governed by diligent Administrators: That the Number of sick People which was ordered, should be received therein, and that Strangers should be entertained there.

SHORTLY after this Council, ten of the Bishops who assisted thereat, assembled at *Clermont* in *Auvergne*, and there ordained sixteen Canons, extracted from the Council of *Orleans*. This was in the Kingdom of the young *Theobald*, who succeeded his Father *Theodebert*, who died in the Year 548, the fourteenth of his Reign, and the thirty-seventh after the Death of *Clovis* his Grandfather.

ST. GAL of *Clermont* died soon after, and the Clergy immediately complimented the Priest *Cautin*, as the Person who was to succeed him, who took Possession of the Wealth of the Church, as if he had been really Bishop. The Bishops who came to solemnize the Funeral of St. Gal, after they had interred him, said to *Cato*, We see that the greatest Part of the People have chosen you; come, that we may consecrate you Bishop. King *Theobald* is young, and if any Complaint is made against you, we will justify you at Court; and indeed they should not have ordained him without the King's Consent. *Cato*, who did not believe he could be disappointed of the Bishoprick, replied, You know how I have lived from my Youth; I have applied my self to Fasting, Alms and Watching, and have often spent the Night in chanting the Psalms. I have passed through all the Degrees of the Clergy, according to the Canons; I have been ten Years a Reader, five Years a Sub-deacon, fifteen a Deacon, and have been twenty Years a Priest: There is now nothing remains but the Episcopal Dignity, which I have merited by my Services. Return Home; I will be canonically Ordained. They returned accordingly, very much ashamed of his Vanity.

THINKING himself secure, he begun to abuse *Cautin* the Arch-deacon, and threatned to depose him. *Cautin* only desired to live well with him, and offered to go to Court to obtain the King's Consent to his Ordination; but *Cato* believing that he ridiculed him, disdained his Offer. Whereupon *Cautin* seeing himself thus contemned, pretended Sickness, and went from *Clermont* in the Night to King *Theobald* at *Mets*, and acquainted him with the Death of St. Gal. The King, and those who were with him, assembled several Bishops, and caused *Cautin* to be ordained Bishop of *Clermont*; so that the Deputies of *Cato*, who came afterwards, found it was too late. The King sent *Cautin* to *Clermont* with the Clerks who came from thence, and the Wealth of the Church, which they had brought, causing him to be accompanied by the Bishops and some of his Chamberlains. The Clergy and Citizens willingly received him; but

To. s. p. 451.
& App. p.
1850.
Greg. III.
Hist. c. ult.

XXIX.
Cautin, Bi-
shop of *Cler-*
mont.
Greg. IV.
Hist. c. 6.

c. 7.

A.D. 549. *Cato* could never resolve to obey him, which caused a *Schism* in this Church; for he had likewise his Partisans. *Cartin* seeing him inflexible, took from him and his Friends all the Revenues they were possessed of which belonged to the Church; but he restored it again to those that returned to his Obedience.

XXX.
The Pope's
Letters to Au-
relian and
Valentinian.
Conc. V.
Coll. 7. P.
558. E.

Procop. III.
Goth. c. 36.

P. 557.

POPE *Vigilius* received at *Constantinople* the Letter of *Aurelian* of *Arles*, on the fourteenth of *July*, in 549, and answered him, That he had not in any respect acted contrary to the Decrees of the Popes his Predecessors, nor to the four Councils. You therefore, proceeds he, who are Vicar of the Holy See, ought to admonish all the Bishops not to be troubled, either by forged Letters, or by any false Rumours, and to be assured, that we inviolably observe the Faith of our Fathers. When the Emperor hath dismissed us, we will send a Messenger to inform you exactly in every Particular, which we have not been able to do hitherto, as well by reason of the Severity of the Winter, as of the present State of *Italy*, whereof you are not ignorant: He means the *Gotbick* War. He adds, As we know that King *Childebert* doth bear a great Veneration towards the Holy See, earnestly beseech him to take Care of the Church in this urgent Necessity. And as it is reported that the *Goths* have entered with their King into the City of *Rome*, let King *Childebert* write to him, not to act any thing to the Prejudice of our Church, on Pretence that he is of another Religion; for it becomes a *Catholick* King, like your Prince, to defend to the utmost of his Power the Faith and the Church, into which he hath been baptized. *Totila* had indeed retaken *Rome*, in the fifteenth Year of the *Gotbick* War, that is, in the Year 549, and was resolved to keep it. The Letter is dated on the third of the Calends of *May*, in the twenty-fourth Year of the Reign of *Justinian*, that is, on the twenty-ninth of *April*, 550. On the eighteenth of *March*, in the same Year, the Pope writ to *Valentinian*, Bishop of *Tomi* in *Scythia*, upon the same Subject, to justify himself from the Calumnies of *Rusticus* and *Sebastian*, and he desires that he would not receive their Letters, he having already separated them from his Communion; and he threatens to pass a Canonical Censure upon them, unless they immediately repent.

XXXI.
Sentence a-
gainst *Rusti-*
cus and *Se-*
bastian.
Conc. V.
Coll. 7. P.
550. E.

HE was as good as his Word, and condemned *Rusticus* and *Sebastian*, by a Sentence drawn up in Form of a Letter, directed to themselves. He speaks first to *Rusticus*, and says, Among other things, you your self desired the three Chapters should be condemned, and with so much Zeal as to cry out in the Presence of the Deacons *Sapatus* and *Paul*, and of *Surgentius*, Chief of the Notaries, that we ought not only to condemn the Name and Writings of *Theodore* of *Mopsuestia*, but that you should be glad to see his Bones dug up and burnt. Our *Judicatum* having been pronounced with your Consent, as well as with that of the rest of the Clergy, you pressed us in the Palace to deliver it forthwith to our Brother *Mennas*, to whom it was directed. And *Surgentius* desiring you to give him the Original, to lay it up, according to Custom, you refused for several Days together to give it him, even till you had sent Copies of it into *Africa*.

ON *Easter-Eve*, the Day on which we published our *Judicatum*, you A. D. 550. went to Church and performed your Duty; and when you returned from ^{Sup. n. 24.} Church, you told the Bishop *Julian*, that this was the best Thing you could have done. The next Day, which was *Easter-Sunday*, you did the same, and continued a great while in the same Opinion, exhorting others voluntarily to join in our Sentence. The *Apocrisarii* of the Church of ^{P. 552.} *Antioch* having desired us to give them Copies of it, we told them that they ought rather to desire them of *Mennas*, to whom they were directed; but you loudly called upon me to give them the Copies, saying, that this had been the Practice of *St. Leo*, and that if every body did not receive Copies from ourselves, you feared that hereafter it might not be known. Finding an Opportunity to send it by one who was going into *Sicily*, you was very eager to send a Copy to the Deacon *Pelagius*; but he had received one from us before.

AFTER all this we learned by common Report, that you had changed your Mind, and that you treated secretly with the Enemies of the Church, who oppose our *Judicatum*. The Deacon *Paul*, who was preparing to go into *Italy*, being informed of this Scandal, which you had caused here and in *Africa*, pressed us to oblige you to give some publick Satisfaction, or that we would receive the Petition which he designed to present to us against you, and which he had in his Hands. Whereupon you swore to us, laying your Hand upon the Gospel, never to leave our Service; and we have what you said in our Archives, which was taken down in Writing by a Notary. But since *Sebastian* has come to *Constantinople*, you have secretly plotted together, and the Scandal has broke out.

THE Pope afterwards addresses himself to *Sebastian*, and after some other Reproaches, he says, You have earnestly desired us to send you to the Patrimony of *Dalmatia*; but being arrived at *Salona*, you assisted at unlawful Ordinations, made by the Bishop *Honorius*. Being returned to *Constantinople*, you publicly commended our *Judicatum*, in the Presence of all the Clergy; saying, that it came from Heaven, and that you had seen the Writings of *Theodore* of *Mopsuestia* at *Rome*, filled with Blasphemies.

AT *Christmas* we sent for you, and told you what we understood of your Behaviour in *Dalmatia*; and that if God should be so gracious as to ^{P. 554.} restore us to our See, we should be obliged to punish this Fault according to the Canons; and from that time the Reproaches of your Conscience have made you seek for an Opportunity to separate your self. However, you still continue to officiate as Deacon, as well as *Rusticus*, and you have both eaten at our Table. You said to the Bishops *John* and *Julian*, I conform to the Sentence of the Pope, provided he chastises those who oppose it; and the Monks *Lampridius* and *Felix*, who refused to receive our *Judicatum*, coming to see you, you sent them this Message, We cannot see you because you are not of our Party. However, you afterwards communicated with them and others, who had written against the *Judicatum*, and consequently were excommunicated by Virtue of the Act itself: Whence it follows, that you your selves are excommunicated according to the Canons. Moreover, you have usurped an Authority to preach, which

A. D. 550. which none of your Order ever did, without the Permission of the Bishop. You have opposed the first Council of *Ephesus* and *St. Cyril*, and supported Blasphemies uttered against *JESUS CHRIST*. You have written falsely to every Province, that we have opposed the Council of *Chalcedon*; so that they who are not acquainted with your Malice, and received your Writings as those of the *Roman* Deacons, have ignorantly given Credit to them; whence it happened, that in some Places, Blood has been shed upon this account, even in the Churches. You have likewise had the Presumption not long since to assert, in a Writing given to the Emperor, that our Predecessor *St. Leo* hath authorized the Errors of *Theodore of Mopsuestia*.

P. 555.

P. 556.

WE have long with Patience waited, hoping that you would recollect your self; we have caused you to be twice admonished by the Bishops *John* and *Julian*, the Deacon *Sapatus*, the Patrician *Cetbegus*, and others; but you would not give Ear to us: We must therefore proceed to inflict Canonical Punishment upon you; therefore we declare to you with Groans and Tears, by the Authority of *St. Peter*, that by reason of these several Enormities, you are deprived of the Honour and Ministry of Deacons; however, if you shall repent in our Life-time, we will pardon you; but after our Death it cannot be in the Power of any to restore you. We also depose *John*, *Gerontius*, *Severinus*, *Importunus*, and another *John* and *Deusdedit*, and deprive them of the Functions of Sub-deacons, Notaries and Defenders. The *African* Monk *Felix*, who is said to have governed the Monastery of *Gillit*, and all your Adherents and Accomplices, either Clerks, Monks or Laymen, shall be included in the same Condemnation. This was the Sentence passed by Pope *Vigilius* against *Rusticus* and *Sebastian*, which was sent them by three Bishops and five Clerks.

XXXII.
Councils in
Behalf of the
three Chap-
ters.

Victor. Tun.
chr. an. 550,
551.

HOWEVER, they who stood up in Defence of the three Chapters, still persisted. In the same Year, 550, being the ninth from the Consulship of *Basil*, they held a Council in *Illyricum*, which condemned *Benenatus*, Bishop of *Justiniana Prima*, who opposed the three Chapters, and wrote a Letter to the Emperor. In the following Year, 551, being the tenth from the Consulship of *Basil*, the Bishops of *Africa* assembled in Council, excommunicated Pope *Vigilius*, as having condemned the three Chapters, and maintained they were Orthodox, in a Letter which they sent to the Emperor by *Olympius* the *Magistran*.

XXXIII.
Treatise of
Facundus.
Lib. 11. c. 6.

Lib. 1. c. 2.

EVEN before the Pope had published his *Judicatum*, *Facundus*, an *African* Bishop, who was then at *Constantinople*, composed his Work in Defence of the three Chapters, directed to the Emperor *Justinian*; which deserves that we should dwell some time upon it, as being the best Piece that has been written on that side the Question. It is divided into twelve Books; and first *Facundus* approves the Confession of Faith made by the Emperor in the Beginning of his Edict against the three Chapters. He observes, that the Emperor was in the right in acknowledging, that one of the *Trinity* was crucified; that the holy Virgin is truly and properly the Mother of *GOD*, and that there are two Natures in *JESUS CHRIST*; but he affirms that the condemning the three Chapters, only proceeded from the Resentment of the *Origenists*, because the Emperor had

had condemned *Origen*. He saith, that *Domitian* of *Ancyra* confesseth this A. D. 550. himself, in a Letter to Pope *Vigilius*. They affirmed, as you well know, saith he, speaking to the Emperor, that all who opposed the Council of *Chalcedon* would communicate with the Church, if the Letter of *Ibas* was condemned, as full of the Errors of *Nestorius*; and if it were at the same time denied that it had been approved by the Council. Thereby they intended to surprize the Ignorant, to the end that afterwards when it should be proved, as it easily may, that the Council hath received this Letter, we might have nothing to reply to the *Eutychians*, who accused the Council of embracing the Errors of *Nestorius*. Thus under a false Pretence of Reconciliation, they have been allowed not only to anathematize the Letter of *Ibas*, but likewise those that approved it. Being desirous to oppose this unwarrantable Proceeding, and knowing the Custom of the *Eutychians*, of accusing all those of following the Errors of *Nestorius*, who defend the Truth against them, I will first set down my Faith concerning the Incarnation of our Lord JESUS CHRIST. *Facundus* concludes the first Book with this Exposition of Faith; wherein he affirms, that we must c. 5. acknowledge two Natures in JESUS CHRIST, and not one compound Nature. He explains the Passages of St. *Cyril*, and sheweth, that the Comparison of the Soul and Body united in one Man is imperfect; since these c. 6. two Parts compose but one humane Nature, they being made for each other.

IN the second Book, *Facundus* declares, that although the Condemna- c. 1. tion of the three Chapters bears the Name of the Emperor, he cannot own that it proceeds from any one but the Enemies of the Council of *Chalcedon*; and entering further into the Subject, he maintains, that although the c. 2. Council should not have expressly approved the Letter of *Ibas*, it could not be condemned, unless the Council were at the same time condemned; because it approved those who praised *Theodore* of *Mopsuestia*. He adds, c. 3. that the *Eutychians* condemn this Letter, only because it acknowledges the two Natures. They say, that they condemn it, because it asperses St. c. 4. *Cyril*; but he hath met with more severe Treatment from *Gennadius* of *Constantinople*, and St. *Isidore* of *Pelusium*, of whom they make no Complaint. They say, continues he, that they will wait for the Decision of Cap. 6. Pope *Vigilius*; but he will not oppose the Decision of St. *Leo*, and his other Predecessors, who have approved the Council of *Chalcedon*. It is not to oppose the Sentiments of his Fathers, but to maintain and defend them, that he has received the chief and greatest Power.

THE Author afterwards proceeds to the Justification of *Theodore* Lib. iii. c. 1. of *Mopsuestia*; and first maintains, that this Form had never been used against any Heretick, viz. that whoever does not anathematize *Theodore* and his Doctrine, let him be anathematized, because many of the Faithful may be ignorant of the Doctrine, and even of the Names of several Hereticks. *Theodore* was accused of being the Master of *Nestorius*; but ha- Cap. 2. ving defended the Faith against *Paul* of *Samosata*, he hath likewise defended it against *Nestorius*, even before his Heresy broke out. Some would have it, that *Theodore* was the Author of the Creed preferred by the Priest *Curisus*, and condemned at the Council of *Ephefus*; but neither the

A.D. 550. the Council nor St. Cyril did affirm it to be so. *Facundus* answers particularly to the chief Objections taken from the Writings of *Theodore*: Then he proceeds to the Authority of St. Cyril. Should it be true, saith he, that he had blamed *Theodore* of *Mopsuestia*, there would be no greater Obligation to approve of it, than of what hath been said by him against St. *John Chrysostome*, and against *Diodorus* of *Tarsus*, who hath been commended by the Fathers and *Catholick* Princes, and hath been only condemned by the *Apollinarians*, and by *Julian* the *Apostate*.

HE then comes to the Letter of *Ibas*; First, it cannot be denied but that the Council of *Chalcedon* hath received and declared it orthodox, and after the Decision of the Council, it is not lawful to debate the same Matter again. St. *Leo* hath not only approved the Definition of Faith of this Council; but all the Acts and Decrees of it, except the unwarrantable

Attempt of *Anatolius* of *Constantinople*. In the whole, the Council judged very rightly, by declaring the Letter of *Ibas* orthodox; and followed the Example of the Scripture, which judgeth of the whole by the major Part. The Council declared the Letter *Catholick*, because it confessed two Natures in JESUS CHRIST: They could not condemn it without condemning St. *Cyril*, who acknowledged likewise the two Natures; although in his Writings against *Nestorius*, who separated them but too much, he insisted less upon their Distinction. It is true, that *Ibas* had a bad Opinion of St. *Cyril*, not knowing thoroughly the Belief which he did indeed approve; but this Mistake ought not to have hindered the Council from declaring his Letter orthodox, since such a Suspicion did not hinder St. *Cyril* himself from subscribing the Confession of Faith of the *Easterns*.

When *Ibas* said there was but one Virtue in JESUS CHRIST, he did not intend to deny there were two Natures, but to maintain that there was but one Person. When he said that *Nestorius* had been condemned without Examination, he did not disapprove his Condemnation, but only that they had not waited for the *Easterns*. For the rest, *Ibas* might be deceived as to the Judgment of *Nestorius*, as *Anatolius* was with relation to *Dioscorus*, and as St. *Athanasius* with relation to *Timothy*, the Disciple of *Apollinarius*; and as the Council of *Palestine* and Pope *Zosimus*, with regard to *Pelagius* and *Celestius*.

XXXIV. THE Letter of *Ibas* ought not to have been condemned, because of the Praises therein bestowed on *Theodore* of *Mopsuestia*, since he had been also commended by St. *John Chrysostome* and St. *Gregory Nazianzen*. *John* of *Antioch*, and the *Eastern* Bishops testify, that in many of the antient Fathers are found Propositions like those censured in *Theodore*. It is not true that *Proclus* did find fault with him; he doth not name him: The Council of *Antioch* wrote to *Theodosius* the Younger, and St. *Cyril*, that *Theodore* ought not to be condemned. What St. *Cyril* hath since wrote against *Theodore*, ought not to be of any Prejudice to him, since he cannot be condemned, unless *Diodorus* of *Tarsus* be also condemned; and we ought rather to rely upon the Authority of the Fathers, who were Contemporary with *Theodore*, than upon that of St. *Cyril* alone; for if he had been suspected of Heresy, they would not have forbore speaking of it. On the contrary it appears from his Writings, that he was a *Catholick*; and the

Expo.

Exposition of the forty-fourth Psalm, is alone sufficient to refute all Objections brought against his Doctrine. He hath acknowledged JESUS CHRIST not only to be true Man, but to be true GOD by Nature, and in his two Natures he hath acknowledged one Person. When he made use of the Comparison of Man, who is composed of Soul and Body, it was only to prove the Unity of Person in JESUS CHRIST, and not to confound the Nature; and by such Passages as are plain and easy to be understood, we must explain those that are obscure, as hath been the Custom with regard to the other Fathers.

WE ought not therefore to be offended that the Council of Chalcedon did not condemn Theodore, although there may be some Passages in his Writings that may deserve Censure, since the Council might be ignorant of them, or believe that they had been inserted by his Enemies, or that they might be taken in a good Sense; and the rather, because he hath himself corrected some Passages in his Writings which were found fault with; which sheweth, that if he was some times mistaken, he was not obstinate, and consequently was no Heretick. Nay, if Theodore had been accused in the Council of Chalcedon, the Council ought not to have condemned a Man who died in the Communion of the Church. Further, had his Errors been plainly proved, how could any one be certain that he had not recanted them, and repented at least at the Point of Death? Now the LORD hath not given any Power to his Church over the Dead, since he hath only permitted them to bind and unbind upon Earth; so that the Council could not have judged Theodore, had they thought him guilty. It belongeth only to the Judge of the Quick and the Dead to judge those who have died with Honour.

No body condemned St. Athanasius, because he excused St. Dionysius of Alexandria, who could not be so easily defended as Theodore; nor St. Basil, for having excused St. Gregory Thaumaturgus; nor St. Hilarinus, for having defended some difficult and disputable Passages of the Council of Sirmium. Many of the Antients have said Things like those which are condemned in Theodore; namely, St. Eustatbius of Antioch, St. Athanasius, St. Amphilocheus, St. Gregory of Nissa, St. John Chrysostome, and St. Cyril himself, in ten several Places. Now when we find Errors in the Fathers, we excuse them on account of their good Intention, that we may not believe them Hereticks; and indeed a Man is not a Heretick only because he hath been deceived; it is not Ignorance that makes a Man a Heretick, neither is it Error only, but an obstinate persisting in Error.

AFTER all these Arguments, he returns to the Authority of the Council of Chalcedon; and he maintains, that they ought not, in Opposition thereto, to review, or examine again what it hath decided; which he proves by several Passages from St. Leo, and the Authority of the Emperor Marcian. Whence he takes Occasion to prove to Justinian, that Princes in Matters of Faith, far from taking upon them the Authority of Bishops, should only yield Obedience to their Decisions; and this was the Practice of the Emperor Leo. Zeno, on the contrary, attempting to determine a Dispute relating to the Faith by his Henoticon, only introduced a long Schism into the Church. The Author insists on this Example, and under

A.D. 551. the Name of *Zeno*, prudently advises *Justinian*, shewing the Weakness of a Prince, who being seduced by his Flatterers, imagines himself wiser than his Predecessors, and leaves his Affairs of State, and the Administration of Justice, with which he is charged, to apply himself to Ecclesiastical Matters, which are not committed to his Care. Thus did *Justinian*, as is observed by *Procopius* a contemporary Writer in these Words :

III. Goth. c. 35. POPE *Vigilius*, and the *Italians*, who were in great Numbers at *Constantinople*, did incessantly press the Emperor to make use of all his Force for the Conquest of *Italy*. The Emperor readily assured them he would take Care of it ; but he spent the greatest Part of his Time in examining into the Tenets of *Christians*, using all his Endeavours to put an End to their Disputes : And in another Place, instead of applying himself to War, he amused himself with vain Speculations, and curious Questions concerning the Divine Nature. The same *Procopius* puts these Words into the Mouth of a certain Person called *Arfaces*, who had conspired against the Emperor ; He is always without his Guards, sitting in his Study, and conversing late in the Night with the oldest Bishops ; and through an insatiable Curiosity, turning over Christian Books.

XXXV. POPE *Vigilius* saw the Scandal occasioned by his *Judicatum*, and the Resolution of the Bishops of the *West* to defend the three Chapters ; and on the other side *Theodore* of *Cæsarea*, and the *Easterns*, earnestly pressed him absolutely to condemn them without mentioning the Council of *Chalcedon* : And they not suffering him to enjoy any Rest from their Importunities, he said to the Emperor, Let our Brethren the Bishops repair hither, five or six of them from each Province, and we will regulate this Affair peaceably, and with common Consent ; for I can never resolve to do singly, and without the general Consent, what may call the Council of *Chalcedon* in question, and give Offence to my Brethren. Thus he drew a Promise from the Emperor, that without Regard to any thing that had been said or written, by any one whatsoever, concerning the three Chapters, a Council composed of the Bishops of *Africa*, *Illyricum*, and other Countries, should examine what was requisite to be done ; and that such should be particularly convened, as had been scandalized by the past Transactions ; and above all, that no body should undertake any thing in relation to the three Chapters, till after the Decision of this Council. Thus was it agreed between the Pope and the Emperor, in the Presence of *Mennas* of *Constantinople*, *Dacius* of *Milan*, and *Theodore* of *Cæsarea*, and some other Greek and Latin Bishops ; the Judges, great Men, and the whole Senate being also present.

IN execution of this Design, the Emperor sent to the Bishops of *Africa* and *Illyricum*, but all the *Illyrian* Bishops refused to come : However, some came from *Africa*, and when it was known that they drew near to *Constantinople*, Pope *Vigilius* said to the Emperor, If you are not satisfied with my Decision, meaning the *Judicatum*, restore it to me, and we will re-examine the Matter with those Bishops who are on their Way hither. By this Means the Pope received his *Judicatum* again in a publick Assembly ; he likewise received the Subscriptions of the Greek Bishops, and declared, that if any of them acted any thing in relation to the three Chapters, till the

the holding of the general Council, he should be separated from the Communion of the Holy See. A. D. 551.

IN the mean time, as a Preparation for a general Council, the Emperor, that is, the *Easterns* in his Name, convened a Council at *Mopsuestia*, that it might be proved that *Theodore's* Name was not in the Registers of that Church, nor had been there in the Memory of Man. The Emperor wrote to this Purpose to *John*, Bishop of *Justinianopolis*, Metropolitan of the *Second Cilicia*, and to *Cosmus*, Bishop of *Mopsuestia*. Pursuant to his Order, the Council assembled in the ninth Year after the Consulship of *Basil*, in the thirteenth Indiction, that is, in the Year 550, on the seventeenth of *June*. *John* presided thereat, assisted by eight Bishops of the same Province. *Matthanius*, Count of the Domesticks, was present, being commissioned from the Emperor; all the Clergy of *Mopsuestia*, two Counts, two Tribunes, and some other Officers, and several Inhabitants of the City. The Holy Gospel was placed in the midst of the Assembly, and the Emperor's Letters were read: Afterwards they caused those to come forward, who had been produced as Witnesses in the Matter in question, and who gave in their Names and Qualities. There appeared to be eleven Priests, six Deacons, and seventeen Lay-men, two of them being of the Rank of Counts. *Paul*, the Defender of the City, certified, that these were the oldest Men, and of the greatest Integrity of any he could meet with. XXXVI The Council of Mopsuestia. Co. 5. conc. p. 491. D. p. 493. D. p. 494. D.

THE Bishops ordered the Treasurer of the Church to produce the Registers, which were laid up with the sacred Vessels, which was accordingly performed; and they read them publickly as follows. For the deceased Bishops, *Protogenes*, *Zosimus*, *Olympius*, *Cyril*, *Thomas*, *Bassian*, *John*, *Auxentius*, *Palatinus*, *James*, *Zosimus*, *Theodore*, and *Simeon*. In another it was the same; and in another only as far as *James*. The Bishops ordered the Registers to be brought to them, that they might examine them themselves, and caused the Treasurer to swear upon the Gospel, that he had no other.

AFTERWARDS they obliged the Witnesses to promise, upon the same Oath, to declare the Truth; and the first, who was a Priest called *Martyrius*, spoke thus; I am fourscore Years old, or thereabouts, and have spent above sixty Years among the Clergy, and I never saw nor heard that *Theodore*, formerly Bishop of this City, was named in the sacred Registers; but I have heard that the Name of the holy Bishop *Cyril* of *Alexandria*, was placed there in the room of that of *Theodore*; for I do not know that there ever was a Bishop of our City named *Cyril*. As to that *Theodore* who is set down in the Registers, he died but three Years ago, and he was a *Galatian*. The other Priests, the Youngest of whom was above fifty-two Years of Age, deposed to the same Purpose. After him the Arch-deacon *Paregorius*, aged sixty-six, and the rest of the Deacons. Afterwards the two Counts *Eumolpius* and *Theodore*, and the rest of the Laymen. Whereupon the Bishops pronounced, That by the Testimony of these Witnesses, and by the Inspection of the Registers, it appeared, that the Name of the antient *Theodore* had been erased; and they wrote upon this Subject a Synodical Letter to the Emperor, and to Pope *Vigilius*. This is all that was transacted A a 2 p. 497. E. p. 501.

A.D. 551. transacted in this Council of *Mosneftia*; wherein it clearly appears what the Ecclesiastical *Dyptica* or Registers were.

XXXVII. NOTWITHSTANDING the Cessation agreed upon till the Decision of the general Council, they begun again at *Constantinople* to press the Pope to condemn the three Chapters, with the *Greeks*; if the Bishops of *Africa*, *Illyricum* and *Dalmatia*, would not do any thing in it. And he refusing it, *Theodore* of *Cæsarea* so contrived it, that the Edict concerning the Condemnation of the three Chapters was again read in the Palace, in his Presence, and that of some *Grecian* Bishops, his Adherents. The Pope complained hereof, and they appeased him by feigned Submissions; but afterwards *Theodore* sent for Writers to his own House, to transcribe Copies of the Edict, which he caused to be published and fixed up in the Church of *Constantinople*, and divers other Places. Being come to the House of *Placidia*, where the Pope lodged, and where also were several *Greek* and *Roman* Bishops, with the Priests and Deacons of *Constantinople*, the Pope, and *Dacius* of *Milan*, said to them aloud, Entreat the Emperor to command the Edicts to be taken down, which have been fixed up by his Order, and to stay, as was agreed, till the Bishops that speak the *Latin* Tongue, who have been scandalized, come to the Council; or at least, till they declare their Opinions in Writing, no Violence being offered to them; and if he doth not give Ear to our Entreaties, do not consent to what may in any manner promote Division in the Church, and act nothing contrary to the Agreement: Otherwise know, that from henceforth you are suspended, as Prevaricators, from the Communion of *St. Peter's* See, by the Ministry of my Voice. *Dacius*, Bishop of *Milan*, added, I protest, as well in behalf of my self, as of all the Bishops, among whom my Church is situated, that is, of those of *Gaul*, *Burgundy*, *Spain*, *Liguria*, *Æmia* and *Venetia*, that whoever consenteth to these Edicts, cannot communicate with the Bishops of these Provinces; for I am persuaded that these Edicts do overthrow the Council of *Chalcedon*, and the *Catholic* Faith. This passed about the middle of *July*.

NOTWITHSTANDING these Protestations, *Theodore* and the Bishops of his Party went to the Church where the Edicts were fixed up, celebrated Mass there, and struck the Name of *Zoilus*, Patriarch of *Alexandria*, out of the sacred Registers, inserting that of *Apollinarius* in its room, who had intruded into that See: Whereupon the Pope refused any longer to communicate with the *Easterns*, or even to see them; and the Emperor was so incensed against him and *Dacius* of *Milan*, that they were obliged, for the Safety of their Lives, to take Sanctuary in certain Churches. The Pope retreated to *St. Peter's* in the Palace of *Hormisdas*; whence they would have taken him by Force, and for this Purpose sent the Prætor appointed to search after Robbers and Murderers. This Officer entered with a great Number of Soldiers, having their Swords drawn, and their Bows strung; whereupon the Pope ran under the Altar, and embraced the Pillars that supported it. The Prætor in a great Rage ordered the Deacons and Clerks to be dragged from the Altar by the Hair; he afterwards ordered them to lay hold of the Pope's Feet, his Beard, and his Hair, in order to pull him from thence; however, they could not oblige the Pope to

Violence upon
the Person of
the Pope.

Sent. in The
ed. p. 335. D.

Epist. Leg.
p. 408. D.

Vigil. Epist.
15 p. 529 B.

Sent. p. 336.
B.

Epist. Legat.
p. 409. B.

to quit his Hold ; but being large and strong, he broke the Pillars which supported the Altar, so that had it not been held up by the Clerks, the holy Table would have fallen upon him : Whereupon the People, who had ran together at the Noise, and even the Soldiers, being moved with Compassion, began to cry out, and the Prætor was obliged to retire.

It was probably after this Violence, that the Pope drew up a Sentence against *Theodore*, wherein he first reproaches him, that since he hath been Bishop of *Cæsarea*, he hath not resided a whole Year at his See, and that he hath continually made use of his Interest to raise Disturbances ; and after having related all these unwarrantable Proceedings, and shewn that he had waited thirty Days, since he had separated him from the Communion of the Holy See ; he doth deprive him of the Office of Bishop, and the *Catholic* Communion ; ordering him to spend his whole Time in Acts of Repentance. As to *Mennas* of *Constantinople*, and the other Bishops, the Accomplices of *Theodore*, he suspends them only from his Communion till they give Satisfaction. This Sentence was written on the nineteenth of the Calends of *September*, in the twenty-fifth Year of *Justinian*, and the eleventh from the Consulship of *Basil*, that is, on the fourteenth of *August*, 551. The Pope therein speaks as well in his own Name, as in that of the thirteen Bishops who accompanied him, the Chief of whom are *Dacius* of *Milan*, and *Primafius* of *Adrumetum* ; the rest are *Italians*. But the Pope would not yet publish this Sentence, that the Emperor might have Time to revoke what he had done, and the condemned Bishops repent. He only deposited this Sentence in the Hands of a Person he could trust, to the end that if any Violence was offered to him, or he should happen to die, he might immediately publish it in the most frequented Places, and that it might be universally known.

THE Pope was afterwards told, that if he would not rely on the Assurances and Oaths they offered to give him, that they would forcibly take him from the Church of *St. Peter*, which obliged him to give them a Memorial of the Assurances he required from them. They would not comply with him in every Particular ; but at length the Officers sent by the Emperor, put the Form of the Oath on the Altar, &c. the *Balustrade* encompassing the Relicks of *St. Peter*, and swore upon the true Cross, and the Keys of *St. Peter*. After the Pope had received this Oath, he returned to the Palace of *Placidia*. *Dacius* of *Milan*, and all the rest who had retired to the holy Places, were likewise promised that no Violence should be offered to them ; but these Oaths were not so well observed, and the Pope, as well as the rest, received very ill Usage. He complained hereof to the Officers frequently sent by the Emperor, and called upon them not only by Word of Mouth, but in Writing, three several times, to observe the Oath they had given him ; but he was every Day more severely treated. At length, on the twenty-third of *December*, he perceived that all the Avenues of the Palace where he lodged were guarded, so that he could hear the Noise made by his Guards in his Chamber. In this Extremity, he made his Escape in the Night-time, with much Difficulty and Hazard, over a low Wall that was then building ; he went out of *Constantinople*, and took Sanctuary in the Church of *St. Euphemia* at *Chalcedon*.

BEING

A.D. 552. BEING there seized with a violent Fit of Sickneſs, the Emperor ſent to him the Patrician *Belifarius*, *Cethegus*, and *Peter*, *Juſtin*, *Curopolates*, and *Marcellinus* the Quaſtor, on the twenty-eighth of *January*, in 552, the ſame who had been frequently ſent to him before, to deſire him to receive their Oath, and to leave *St. Euphemia*, and come to *Conſtantinople*. The Pope replied, I did not take Sanctuary here upon any private Account, but becauſe of the Scandal which has been occaſioned in the Church; wherefore if the Emperor deſireth to reſtore Peace, as he did in the Reign of his Uncle, I have no Occaſion for Oaths, and will leave this Place immediately; and if the Matter relating to the Church be not determined, neither then have I any Occaſion for Oaths; for if ſo, I am reſolved not to leave the Church of *St. Euphemia*: Whereupon he recapitulated what had paſſed, ſince the Emperor had fixed up his Edicts againſt the three Chapters; and in Concluſion; conjured theſe Magiſtrates by the Judgment of GOD, to tell the Emperor from him, You will commit a great Sin, if you communicate with thoſe whom I have excommunicated, eſpecially with *Theodore of Caſarea*.

Epist. 15.

Procop. IV.
Goth. c. 24.

XXXVIII.
Letters to the
Frank Am-
bassadors.

To. 5. conc
P. 407.

P. 409. D.

At length, on *Sunday* the fourth of *February*, the Referendary *Peter* being ſent from the Emperor, ſaid, When would you have the Judges come and ſwear to you, to the end that you may leave this Church, and return in Safety to *Conſtantinople*? The Pope ordered them to tell the Emperor, It is ſeven Years ſince I left *Rome*, to repair to your Piety; but not upon my own Account. I only deſire you not to ſuffer the Peace of the Church to be diſturbed by *Theodore*; he has been excommunicated and depoſed ſix Months ago; but I delayed to publiſh the Sentence, out of Reſpect to you, and Hopes of his Conversion. The Pope offered, moreover, if Security might be given, to ſend *Dacius* of *Milan* and ſome others, to treat about the Affairs of the Church; proteſting, that if the Matter was deferred, he ſhould be obliged to paſs a definitive Sentence; for, ſaith he, there is no Kindred, or Wealth, that we will prefer to the ſaving of our Soul, and the Reputation of our Prince. Theſe ſeveral Particulars he expreſſed in a Writing publiſhed by him, dated the next Day, being the fifth of *February*, 552, directed to all the People of GOD, wherein he relates all the Grievances which he had ſuffered, and inserts his Confession of Faith for his Juſtification.

THE Emperor *Juſtinian* had ſent an Ambaſſador called *Leontius*, to *Theobald*, King of the *Franks*, to invite him to join his Arms with thoſe of the *Romans* againſt the *Goths*. *Theobald* ſent back with *Leontius*, *Leudard*, a *Frank* by Nation, and three other Ambaſſadors, to whom the Clergy of *Italy* wrote an ample Information of all that the Pope and *Catholic* Biſhops had ſuffered at *Conſtantinople*. They reckon that the Pope had been ſix Years at *Conſtantinople*, which ſheweth that the Letter was written in 552. After having recounted all that had paſſed againſt the Pope, and the *Westerns*, till he left *St. Peter's* Church, they add, People have been ſent into the Provinces of *Italy*, to endeavour to render the Pope and the Biſhop *Dacius* odious, and cauſe other Biſhops to be ordained in their room, who would conſent to theſe Innovations. Nay, they have proceeded ſo far, as that the *Grecian* Biſhops have forged Letters

ters in the Pope's Name, and have sent them into *Italy* by a certain Person called *Stephen*, to incense the Minds of Men against the Pope. Wherefore we conjure you speedily to inform your Provinces of these several Particulars, lest any one should be imposed upon by those Emissaries, or by one called *Anastafius*, who was sent to the Pope two Years since by the holy Bishop of *Arles*; for not being able otherwise to obtain Liberty to depart from *Constantinople*, and being also bribed, he promised with an Oath to persuade all the Bishops of *Gaul* to condemn the three Chapters; and the Pope hath not been suffered to write to the Bishops of *Gaul* an Account of what had passed. Admonish therefore the Bishops of your Parts, to write to the Pope, and the Bishop *Dacius*, to comfort them, and encourage them not to admit of any Novelty, and even at *Constantinople* give them what Assistance you are able, and especially to *Dacius*; and desire that he may have Liberty to return to his Church, he having been absent fifteen or sixteen Years. For since all the Bishops, whom the Bishops of *Milan* have been accustomed to ordain, are dead, as you well know, an infinite Number of People die without Baptism.

Sup. n. 24.

ST. AURELIAN of *Arles* died soon after, and *Sapaudus* his Successor presided at the second Council of *Paris*, holden about the Year 551. Twenty-seven Bishops assisted thereat, six of whom were Metropolitans, namely, *Sapaudus* of *Arles*, *Hesychius* of *Vienne*, *Nicetas* of *Treves*, *Probian* of *Bourges*, who succeeded *St. Desideratus*, *Constitutus* of *Sens*, and *Leontius* of *Bordeaux*. This Council assembled in the Chapter-House, upon the Invitation of King *Childebert*, to examine into the Case of *Saffarac*, Bishop of *Paris*, who had been convicted of a heinous Crime. The Council caused the Acts to be laid before them, by which it appeared that he had confessed his Crime before. *Medouæus*, Bishop of *Meaux*, and *St. Lubin*, Bishop of *Chartres*, the Abbot *Leubacarius*, *Hiculfus*, Priest, *Æternus*, Arch-deacon, and *Castricius*, Deacon, who were present at the Council, deposed to the same Purpose; as did also *Ardaric* or *Aridius*, Bishop of *Nevers*. The Council judged the Evidence to be full, and that these three Bishops had done well in placing *Saffarac* in a Monastery. The Metropolitan, who was *Constitutus* of *Sens*, was thereupon ordered to depose him pursuant to the Canons. This was accordingly done, and *Ensebins* was ordained Bishop of *Paris* in his room; the same who had ordained *St. Cloud* Priest, as is related above.

XXXIX.

Second Council of Paris.

V. Coint an.

551. n. 5.

To. 5. conc.

P. 811.

Sup. xxxii. n.

44.

PREPARATIONS being made in the *East* for the holding a general Council, the Monks of *Palestine* sent Deputies to *Constantinople* against the *Origenists*, who since the Death of *Nonnus* were divided into two Sects. One Party were called *Protoctists*, or *Tetradites*, the other *Isocbrists*. *Theodore* of *Cappadocia*, who was so powerful at Court, was of this last Sect, and brought over many Bishops and Abbots in *Palestine*. *Isidore* was Head of the *Protoctists*, who seeing that he could not resist *Theodore*, took Part with *Conon*, who was Abbot of the great *Laura* of *St. Sabas*, and a *Catholic*; and after having promised him in the Church of *Sion*, that he would not defend the Doctrine of Pre-existence, and that he would join with him in opposing, with all his Might, the Errors of *Origen*, he accompanied him to *Constantinople*, whither *Conon* was deputed.

XL.

Deputies from Palestine against the O-

rigenists to

Constantino-

ple.

Sup. n. 19.

Vita S. Sab.

n. 89. p. 373.

BEING

A. D. 552. BEING arrived at *Constantinople*, they underwent very hard Usage from *Theodore* of *Cappadocia*; but they overcame all Difficulties by their Patience; for soon after *Peter*, Patriarch of *Jerusalem*, dying, the Monks of the new *Laura*, who were *Origenists*, of the Sect of the *Isocbrists*, did by their Cabals procure *Macarius* to be elected, which occasioned a Sedition. This very much incensed the Emperor against *Theodore* and the *Origenists*, and he caused *Macarius* to be expelled from the See of *Jerusalem*. The Abbot *Conon* taking hold of this Opportunity, laid before the Emperor all the Crimes practised by the *Origenists*, in a Petition which he presented to him. Having by this Means got into Credit with the Emperor, he proposed *Eustochius*, Steward of the Church of *Alexandria*, then at *Constantinople*, as one fit to be made Patriarch of *Jerusalem*; which Choice was approved by the Emperor. *Conon*, when he took Leave of him at his Departure, desired him to send *Eulogius*, Abbot of the Monastery of *St. Theodosius*, to assist at the general Council which was shortly to be held. This the Patriarch *Eustochius* failed not to do; for he sent to assist in his room at the Council three Bishops and three Abbots, whereof *Eulogius* was one.

n. 90.

Evagr. IV.
Hist. c. 37.

p. 374.

Conc. Coll.
i. init.

Evagr. IV.
c. 33.

c. 35.

c. 34.

Ap. Sur. i
Jul.

Const. Vig.
p. 337.

Sup. Lib.
xxviii. n. 30,
31.

XLI.
Miracle per-
formed on the
Son of a Jew. Aug. 25.
Sup. xxxii. n.
52.
Martyr. R.
25 Aug.

ABOUT this Time lived near *Gaza* in *Palestine* *St. Barsanupbus*, an Egyptian; he shut himself up in a Cell, where it was thought he was yet living, although it was fifty Years since any body had seen him. *Thomas* of *Apamea* was also remarkable for his Sanctity; but the most extraordinary was *St. Simeon Salus*, who lived not far from *Emessa*; who out of a Spirit of Humility, feigned himself an Idiot; he, nevertheless, converted a great Number of Sinners, and powerfully opposed the *Acephali*. His Life was written by *Leontius*, Bishop of *Neapolis* in *Cyprus*, who lived about fifty Years after.

THEODORE of *Cappadocia*, and his Partizans, at length satisfied Pope *Vigilius*, who still continued in Sanctuary at *St. Euphemia* in *Chalcedon*. They addressed a Confession of Faith to him, wherein they declare, that in order to preserve Unity in the Church, they received the four Councils of *Nice*, *Constantinople*, *Ephesus* and *Chalcedon*; and promise to observe inviolably all that hath been determined therein, with the Consent of the Legates and Vicars of the Holy See, by whom the Popes have presided therein in their respective Times; so that the *Easterns* did not doubt at that time that the Popes had presided by their Deputies, in all the general Councils. They make express mention of the Consent of the Legates, because of the Canon of the Council of *Chalcedon* relating to *Constantinople*, against which the Legates had protested. This Confession of Faith was given in the same Form by *Mennas* of *Constantinople*, *Theodore* of *Casarea*, *Andrew* of *Ephesus*, by *Theodore* of *Antioch* in *Pisidia*, *Peter* of *Tarsus*, and several other Bishops.

MENNAS of *Constantinople* died soon after, having held the See sixteen Years; and is commemorated by the Church on the twenty-fifth of *August*. The following Miracle is reported to have happened in his Time at *Constantinople*. It was an ancient Custom in this Church, that when there was a great many of the Particles of the Body of **JESUS CHRIST** remaining, to send for little innocent Children from the Schools, and to give

give it them to eat. It happened that among the rest they brought the Son of a Jew, who was a Glass-maker. His Parents asking why he came Home so late, he told them what had happened, and what he had eaten with the rest. The Father enraged at it, bound his Son, and threw him into his Furnace: The Mother, in great Affliction, sought him in every Part of the City; at length after three Days she came to the Door of the Glass-house, calling the Child by his Name, who answered her out of the Furnace, and the Mother having broken the Door open, found him standing up in the midst of the Fire, without having suffered the least Harm. He was asked how he had been secured from the Fire; he told them that a Woman cloathed in Purple came frequently with Water to extinguish the Fire about him, and brought him Victuals when he was hungry. The Emperor being informed of this Miracle, caused the Mother and the Child to be baptized, and placed them among the Clergy, that is, the Child was made a Reader, and the Mother a Deaconess; but the Father would not turn Christian, and the Emperor caused him to be impaled alive, as the Murtherer of his Son. The Historian *Nicephorus Callistus*, who lived in the fourteenth Century, testifies, that this Custom of giving the Remainder of the *Eucharist* to Children, was still in use at *Constantinople*, and that he himself had often received it in this manner.

A. D. 552.
Evagr. IV.
c. 36.

Niceph xvii.
Hist. c. 25.

JUSTINIAN likewise took Cognizance of the Differences between the Jews, on account of their Religion, as appears by a Law dated on the eighth of February, 552, whereby he permits them to read the holy Scriptures in their Synagogues, in Greek or Latin, or any Language they should think fit, provided it were read in Greek, according to the Version of the *Septuagint*, or of *Aquila*; but he prohibits what was called by them the *Second Edition*, that is, the *Misna*, which only contains humane Traditions. We see by this, that there were Jews who were against reading any Version of the holy Scripture publicly, and this Party hath prevailed; for they read it always in *Hebrew* in their Synagogues.

XLII.

ST. MENNAS was succeeded by St. *Eutychius* in the See of *Constantinople*; he was born in *Phrygia* about the Year 512. His Father *Alexander* was a Soldier, and in great Favour with *Belisarius*; his Mother, called *Synefia*, was Daughter of a Bishop, who was famous for his Miracles, who baptized the young *Eutychius*, his Grand-child, while an Infant, and educated him in his own House at *Augustopolis*. At the Age of twelve Years he was sent to study at *Constantinople*, where he took a Resolution to embrace a Monastick Life; from which he was diverted by the Bishop of *Amasia*, who designed he should be a Bishop: For this purpose he ordained him Reader, afterwards Deacon, and lastly Priest, being then thirty Years old, observing the Intervals prescribed by the Canons. But the Bishop of *Amasia* having changed his Mind, *Eutychius* pursued his first Intention, and retired to a large Monastery at *Amasia*. Soon after he was made General of the Monastick Order in the Province of *Helenopontus*, whereof *Amasia* was the Metropolitan.

St. Eutychius, Patriarch of Constantinople.
Vita ap Boll.
6 Apr. To.
9. p. 550.

TEN Years after he had entered into the Monastery, that is, in 552, the Bishop of *Amasia* being sick, sent him to *Constantinople*, to assist as his Deputy at the general Council. He lodged with the Patriarch *Mennas*,

A.D. 551. who kept him with him, and said to his Clergy, This Monk will succeed me. In a Conference held before the Emperor, the Question, Whether the Dead might be condemned, which made so much Noise at that Time, was debated. *Eutychius* affirmed, that they might, alledging the Example of King *Josias*, who caused the Bones of Idolaters to be dug up and burnt. This Answer much pleased all who were present, especially the Emperor; and the Patriarch *Mennas* dying some Days after, the Emperor ordered the Referendary *Peter* to seek out for *Eutychius*, and detain him, but with great Respect; and he brought it to pass, that the Clergy and Senate agreed to choose him Bishop, and he was ordained Patriarch of *Constantinople* at the Age of forty Years.

To. 4. conc.
p. 338.

IMMEDIATELY after his Ordination, he gave his Confession of Faith to Pope *Vigilius*, which was the same as that of *Mennas*. He therein declares, as *Mennas* had done before, that for the sake of Peace and Unity, he receives the four general Councils, and the Letters of the Popes, especially those of *St. Leo*; and adds, Since we agree to every Particular above-mentioned, we desire that your Holiness, presiding in our Assembly, and the three Chapters, may be examined in Presence of the Holy Gospel, and the Question determined, in order to confirm the Peace of the Churches.

A. D. 553.

Conc. V.
Coll. 1. p.
428.

p. 340.

the Epiphany, being the sixth of *January*, 553, by the new Patriarch of *Constantinople* *Eutychius*, *Apollinarius* of *Alexandria*, *Domnius* of *Antioch*, and *Elias* of *Thessalonica*, and the rest who had not given the former Confession of Faith. They either subscribed this, or presented it separately; so that *Apollinarius* was acknowledged lawful Patriarch of *Alexandria* by the Pope, who left the Church of *St. Euphemia*, and came to *Constantinople*, as soon as they had given him Satisfaction by the first Confession of Faith. He returned an Answer to this Confession the next Day, being the seventh of *January*, approving it, and agreeing to meet to decide the Question relating to the three Chapters; but afterwards he desired the Emperor, that the Council might be held in *Italy*, or at least in *Sicily*, and that the *African* Bishops, and those of the other Provinces who speak the *Latin* Tongue, might be summoned: But he could not obtain it, and it was agreed, that the Pope should give in to the Emperor the List of the Names of the Bishops of the *Roman* Provinces, who should deliberate with him. Some Days before *Easter*, which, in this Year 553, fell on the twentieth of *April*, it was agreed, that an equal Number of the Bishops, as well *Greeks* as *Latins*, who were at *Constantinople*, should confer on the three Chapters.

XLIII.
Second Council of Constantinople.
Fifth general Council.
First Conference.

To. 4. conc.
p. 416.

NOTWITHSTANDING all these Agreements, the *Easterns* began to hold the Council in the twenty-seventh Year of *Justinian*, the twelfth from the Consulship of *Basil*, in the first Indiction, on the fourth of the Nones of *May*, that is, on the fourth of *May* in 553, in the private Hall of the Cathedral of *Constantinople*. The Sessions of this Council were called Conferences, at the first of which three of the Patriarchs assisted, *Eutychius* of *Constantinople*, *Apollinarius* of *Alexandria*, and *Domnius* of *Antioch*, three Bishops who were deputed from *Eustochius*, Patriarch of *Jerusalem*, *Benignus*, Bishop of *Heraclea* in *Pelagonia*, for *Elias* of *Thessalonica*; *Theodore Ascidas*, Bishop of *Cæsarea* in *Cappadocia*, the chief

Author

Author of all these Troubles; *Andrew*, Bishop of *Ephesus*, *Sextilian*, Bishop of *Tunis*, for *Primasus* of *Carthage*. After these are *Megethius* of *Heraclea* in *Thrace*, *Anastasius* of *Tabia*, for *Dorotheus* of *Ancyra*; several Metropolitans, and in all to the Number of one hundred and fifty-one Bishops, among whom were five of *Africa*.

IN the preceding Year 552, *Reparatus*, Archbishop of *Carthage*, *Fir-* Viſt. Tun.
chr. an. 552,
553.
mus, Primate of *Numidia*, *Primasus* and *Verecundus*, Bishops of the Province of *Byzacena*, came to *Constantinople*, in Compliance with the Emperor's Order. They urged them, both by Menaces and Flatteries, to consent to the Condemnation of the three Chapters; and not being able to prevail upon them to do it, the Archbishop *Reparatus* was accused of having caused *Areobindus*, Master of the Militia, to be put to Death by the Tyrant *Gontarit*; and upon this false Accusation he was deposed, and stripped of all he had brought with him for his Subsistence, and sent into Banishment to *Euchaita* in *Pontus*. The Deacon *Primasus*, his *Apocrisarius*, having condemned the three Chapters, was ordained Bishop of *Carthage*, against the Consent of the Clergy and People, and accordingly installed, which occasioned the shedding of much Blood. The Governor of *Africa* sent to *Constantinople* the most interested, and most ignorant Bishops he could meet with, to support the Party favoured by the Court; one of whom had been convicted six Years before at *Constantinople* of Adultery. These were the Bishops of *Africa*, who were the only Western Bishops that assisted at the Council of *Constantinople*. Epist. Legat.
To. 5 conc.
P. 408. B.

THE Bishops being seated, *Theodore* the *Silentiarius* was ordered to come in, who brought an Edict from the Emperor, which was immediately read. P. 419.
He therein cites the Examples of the Emperors his Predecessors, who assembled the four general Councils; the Proceeding of the Emperor *Leo*, who consulted the Bishops concerning the Authority of the Council of *Chalcedon*; the *Schism* which ensued, and the Re-union of the Churches, the Merit whereof he wholly ascribes to himself, making no mention of *Justin*. The *Nestorians*, adds he, not daring any more to speak of *Nestorius*, have introduced his Master, *Theodore* of *Mopsuestia*, who hath advanced still more abominable Blasphemies; the impious Writings of *Theodore* against *St. Cyril*, and the detestable Letter of *Ibas*, saying, that it hath been approved by the Council of *Chalcedon*, which they affirm, not in Defence of the Council, but that by its Name they may give a Sanction to their Impieties. In order to oppose their Designs, we consulted you first, while you were yet in your Churches, and you have declared your 4 May.
Opinion by condemning the Impiety: But because there are some who still persist in maintaining these three impious Chapters, we summoned you to this City, exhorting you jointly to declare your Thoughts concerning this Matter. *Vigilius*, Pope of old *Rome*, being come hither, we have explained to him the whole Matter; and he hath several times condemned the three Chapters in Writing. He hath even condemned the Deacons, *Ruficus* and *Sebastian*, who attempted to defend them after they had received his Decision. He hath wrote concerning this Matter to *Valentinian* of *Scythia*, and to *Aurelian* of *Arles*, which is the first Church of *Gaul*. In a Word, he hath always continued in the same Mind. Since

A. D. 553. you arrived in this City, Writings have reciprocally passed between him and you, in order to pass the same Sentence upon this Matter: We have sent to him to meet you; but he answered us, that he would give his Advice separately: We therefore exhort you to examine on your Side the three Chapters. He concludes in this Manner, When he who is questioned concerning his Faith, delayeth a considerable Time to return his Answer, in so doing he renounces the Confession of Truth: For in this Matter there is neither first nor second, but the most ready to answer, is the most agreeable to GOD. This relates to Pope *Vigilius*.

p. 424. C.

p. 429.

May 8.

AFTER this had been read, *Theodore* the *Silentiarius* was ordered to withdraw, and the Confession of Faith, given by *Eutychius* to *Vigilius* on the Sixth of *January*, together with the Pope's Answer, was read. Afterwards the Council said, Although the Magistrates, and some amongst us, have frequently exhorted Pope *Vigilius* to assemble with us, in order to agree concerning the question of the three Chapters, we believe it reasonable to invite him again to it at this time. Whereupon, at the Desire of the Council, the three Patriarchs, *Eutychius* of *Constantinople*, *Apollinarius* of *Alexandria*, and *Domnus* of *Antioch*, several Metropolitans and other Bishops, eighteen in Number, went to the Pope, and being returned, said, The Pope reply'd, that he could not answer us at present, by reason of an Indisposition then upon him, and promised to acquaint us to morrow with his Resolution. Thus ended the first Conference.

XLIV.
Second Con-
ference.
p. 430.

THE second was held four Days after, namely on the eighth of *May*, wherein the Acts of the first were read, afterwards the Patriarchs and the others who had been deputed to the Pope, said; Pursuant to the Promise made to us by Pope *Vigilius*, we went to him two Days ago, that is, on the Sixth of this Month: He said, he could not come to our Assembly, because there are here many *Eastern* Bishops, and but few of his; but that he would deliver his Opinion in Writing to the Emperor. We said to him, You know that in the Writings that have passed between us, you have promised to come to the Assembly of Bishops which are of our Communion; we are of yours, and it is unreasonable to delay on account of the *Westerns*. In the four Councils, they never assisted in any great Number, but only two or three Bishops, and some Clerks. Now you are present and several other Bishops of *Italy*: There are also Bishops of *Africa* and *Illyricum*, and nothing hinders our assembling and determining this Affair with Charity: But if you refuse to come, we will nevertheless meet together; for it is not reasonable that the Emperor and the Faithful should be scandalized by this Delay. We added, that we would make a Report of this to the Emperor, as we accordingly did; and the Emperor promised us to send Bishops and Magistrates to the Pope, to exhort him once more to come.

May 8.

p. 431. D.

The Magistrates were present, namely *Liberius*, *Peter*, *Patricius*, and *Constantine*. The last, who was Questor, said in the Name of them all, On the first Day of this Month we repaired, by the Emperor's Order, to Pope *Vigilius*, being accompanied by the Patricians *Belisarius*, *Cetbegus*, and *Rusticus*, we also went to him on the seventh of this Month, with *Theodore* of *Cæsarea*, *Benignus* of *Heraclea*, and other Bishops whom he names, twelve in number.

number. We told him each Time from the Emperor, that he had Liberty A. D. 553.
to assist at the Council; and that they who desired to defend the three
Chapters, might do it with all Boldness. After a long Discourse, he desired
he might have Time granted him, in order to give his Answer alone. We
said to him, You have condemned the three Chapters alone, several times,
both in Writing and by Word of Mouth; but the Emperor now desires p. 432.
that you would treat of this Affair jointly with others: As to the Time
you desire to be granted you, the Emperor hath already sent you Word, that
if you agree to meet with the Council, he will grant you as much Time as
you shall desire, and even more; but if you resolve to give your Opinion
separately, the Bishops likewise, who have been summoned for this Pur-
pose, and have waited so long, must give their Synodical Determination:
For we cannot suffer the Churches any longer to remain in Confusion; es-
pecially since the Hereticks calumniate the Bishops, calling them *Nestorians*.
The Bishops who were deputed to the Pope, made their Report
to the Council, which agreed with that of the Magistrates, who then with-
drew, having exhorted the Bishops to bring this Affair to a speedy Deter-
mination, agreeably to the Doctrine of the four Councils

Afterwards, the Council deputed three Bishops, and three Priests, to in-
vite *Primasus*, Bishop of *Adrumetum*, in the Province of *Byzacena*, and
three Bishops of *Illyricum*, *Sabinian*, *Proiectus*, and *Paul*, to be present May 9.
at the Council. *Primasus* reply'd, I will not go unless the Pope be pre-
sent. The three Bishops of *Illyricum* declared, that they were responsible
only to their Archbishop *Benenatus*, and that they would follow him.
Whereupon the Council said, As to *Primasus*, we shall determine concern-
ing him according to the Canons, at a proper Opportunity: As to the
three Bishops of *Illyricum*, they shall follow *Benenatus* as they desired, who
agreeth with us, as appears by the Presence of *Phocas*, his Vicar and Suf-
fragan. Now that we may not any longer delay our Answer to the Em-
peror, we will do what is proper to morrow.

Accordingly the next Day, being the ninth of *May*, they had a third XLV.
Conference, wherein they only declared, that they held the Faith of the Third and
four general Councils, and condemned all that might in any Degree oppose fourth Confe-
or prejudice them, and that they moreover followed all the Orthodox Fa- p. 434.
thers, namely *St. Athanasius*, *St. Hilarius*, *St. Basil*, *St. Gregory Nazian-* p. 435.
zen, *St. Gregory of Nyssa*, *St. Ambrose*, *St. Augustin*, *Theophilus*, *St. John*
Chrysostome, *St. Cyril*, *St. Leo*, and *Proclus*: As to the three Chapters, they
deferred the Examination of them till another Day.

It was on the twelfth of *May*, in the fourth Conference, that they begun May 12.
to examine the Doctrine of *Theodore of Mopsuestia*: Divers Extracts of his p. 436.
Writings were read, digested into seventy one Articles, shewing the Work n. 2.
out of which each was extracted. He there says, that it is not GOD the
Word, consubstantial to the FATHER, who was born of the Virgin, but
his Temple: Nay, and he questions whether he inhabited it as soon as it
was formed; but he believes, that the divine Word did by degrees make n. 9.
it perfect, and that it is adored by Reason of its Union with the divine Na-
ture. That when *St. Thomas* cried out, my LORD and my GOD, these John xx. 28.
Words were not addressed to JESUS CHRIST, but to GOD, whom he n. 16.
praised:

A.D. 553. praised for having raised him from the Dead. That Baptism is administered
 Acts ii. 38. in the Name of JESUS CHRIST, as St. Paul sayeth, that the *Israelites*
 1 Cor. x. 2. were baptized into *Moses*; and that the *Christians* have assumed his Name,
 May 12. in the same Manner as the *Platonists*, the *Epicureans*, the *Marcionites*, and
 the *Manichees*, have taken their Names from the Authors of their Sects.

That JESUS CHRIST is the Image of GOD, and that Honour is paid
 n 18. n 46. to him, in like manner as it is paid to the Image of the Emperor. That
 n 48. JESUS CHRIST is an adopted SON, as well as the rest, and represents
 n 19. him who is the true SON, that is, the Word. That the Word is not the
 same as the Man, whom he assumed; and he attempted to prove the Differ-
 ence. He maintained, that the Sense of the Prophets was wrested, by ap-
 plying to JESUS CHRIST what had been spoken of *David*, or of the
 n 20, 21. People; and he explained even the twenty-first and sixty-eighth *Psalms* in
 n 22, 23, 24. this Sense. He said, that the Angels served JESUS CHRIST as the Friend
 n 26. of GOD. That JESUS CHRIST had struggled more with the Passions of
 n 27. the Soul than with the Sufferings of the Body; and that he overcame them
 by the Operation of the Divinity dwelling within him. When this Pas-
 sage was read, the Council cried out, we have already condemned this:
 P. 445. Let *Theodore* of *Mopsuestia* be anathematized, let *Theodore* and his Writings
 be anathematized. This is contrary to the Church, contrary to the Fathers,
 full of Impiety; a *Theodore*, a *Judas*.

THEY continued to read the Passages concerning the Incarnation, in
 n 28. May 12. n 29. which he said, It is not more wonderful that the Sun was darkened, be-
 cause the Temple of the Word was crucified, than that it stood still for
Joshua and *Ezechiass*. And further, when we distinguish the Natures, we
 say that there is a perfect Nature, and a perfect Person in the Word: For
 it cannot be said that there is a perfect Substance without Person. We
 admit also a perfect Nature in Man, and a Person; but when we consider
 the Union, we say that there is but one Person. And further, it cannot be
 said that the Habitation of the Word is by Substance, or Operation, it is
 only by Free-will. And again, JESUS CHRIST hath been anointed with
 the HOLY GHOST, as a just Reward for his Merit and Purity. He hath
 been justified and purified by the Virtue of the HOLY GHOST, and tran-
 slated to Immortality and Incorruptibility.

HE moreover said, If it be asked, whether *Mary* is Mother of a GOD
 or a Man, it must be answered, that she is both. Mother of Man by Na-
 n 49, 53. ture, Mother of GOD by Relation; because GOD was in Man who was
 n 47. born of her. And further, the Man born of *Mary*, is Son of GOD by
 n 44. Grace, the Word is Son of GOD by Nature. The SON of *Mary* is not
 n 45. the Word, and the Word hath not two Births, one eternal and one tempo-
 n 54. ral. And again, the Word, knowing by his Prescience the Virtue of our
 LORD, was desirous to dwell in him, in the Beginning of his Formation;
 and uniting him in himself by his Will, he hath given him a greater Mea-
 sure of Grace, it being to be shed upon all Mankind.

SOME other Passages were also produced to prove, that *Theodore* made
 n 57. 61. GOD the Author of Evil as well as Good, maintaining, that Sin was by
 him permitted, as being more expedient for us. Afterwards they read Pas-
 p 444. Sup. sages, where he mentions the Book of *Job* and the *Canticles* with Con-
 lib. xxv. n. 6. tempt.

tempt. Lastly, the Creed of *Theodore* was read, which had been condemned A. D. 553. at the Council of *Ephesus*; whereupon the Council of *Constantinople* cried out, This Creed was composed by Satan: Let the Author be anathematized. The Council of *Ephesus* condemn'd it and its Author. We acknowledge no other Creed but that of *Nice*. Let *Theodore* of *Mopsuestia* be anathematized; let all who do not anathematize him, incur the same Sentence. They who defend him are *Jews* and *Pagans*: Long Life to the Emperor; you have purged the Church. We anathematize *Theodore* and his Writings. They deferred till another Day the Examination of what was to be found in the Fathers, the Laws, and the Historians against him.

In the mean Time, Pope *Vigilius* resolved to perform what he had promised, of giving his Opinion separately concerning the three Chapters: He drew up a long Decree, call'd *Constitutum*, to distinguish it from the first, which he called *Judicatum*: Although these Terms are sometimes confounded, as indeed in the main they signify the same Thing. The *Constitutum* is addressed to the Emperor, and begins with the two Confessions of Faith, which were given to the Pope by *Mennas*, and *Eutychius* his Successor. Afterwards he saith, that as they had not kept their Word with him, to convene an equal Number both of the *Eastern* and *Western* Bishops, and that on the contrary, they had pressed him to give his Answer concerning the three Chapters, he had desired he might be allowed to defer it for twenty Days, by Reason of his Indisposition; desiring the Bishops to wait till this Term was elapsed, in order to observe the antient Rule, of pronouncing nothing before the Holy See had declared its Judgment.

WE have therefore, saith he, examined the Acts of the Councils, the Decrees of the Popes our Predecessors, and other Books and Papers which were necessary. We have likewise seen a Volume in Paper, which hath been presented to you by *Benignus*, Bishop of *Heraclea*, full of execrable Blasphemies and Doctrines, contrary to the Catholick Faith, which we have condemned as follows: He then mentions sixty Articles extracted from *Theodore* of *Mopsuestia*, but without citing the Works from which they were taken, and they are much the same as the sixty-one first produced in the Council. The Pope explains the pernicious Sense couched under each of these Articles, and anathematizes them.

HAVING thus rejected the Errors ascribed to *Theodore*, he forbids, on pain of incurring the Censure of Anathema, to take occasion from thence to cast Reflections upon the Fathers and Doctors of the Church. And because these Articles go under the Name of *Theodore* of *Mopsuestia*, adds he, we have examined what the Fathers have said concerning him; and we have found, that St. *Cyril*, writing to John of *Antioch*, says, that the Council of *Ephesus*, when it condemned the Creed ascribed to *Theodore*, hath not mentioned him out of Discretion, which we have found to be true by the Council itself: Whereupon St. *Cyril* adds, that we ought not to insult the Memory of the Dead. *Proclus* of *Constantinople* hath likewise spoken in the same Manner, with relation to *Theodore*, and hath condemned the Errors ascribed to him without naming him: Neither do we find any thing in the Council of *Chalcedon*, reflecting upon the Memory of *Theodore* of *Mopsuestia*, although this Council maketh mention of the Letter of John of

XLVI.

Constitutum
of Pope Vigilius.

p. 337. To. 5.

Conc. Sup.

n. 48, 50.

p. 340.

Sup. lib. xxxi.

n. 37.

A. D. 553. of *Antioch* to the Emperor *Theodosius*, wherein he saith, that *Theodore* ought not to be condemned after his Death.

AFTERWARDS we examined whether our Predecessors decreed any thing against the Dead, who were not condemned in their Life-time, and we have found the Authorities of *Leo* and *Gelasius* contrary to such a Practice. The same Rule hath likewise been observed, in reference to *John* and *Flavian* of *Constantinople*, who, although they were deprived and banished in their Life-time, were not counted condemned. *Eusebius* relates in his History, that *Dionysius* of *Alexandria* refused to condemn *Nepos*, although a *Millenarian*, because he was dead. The whole being considered, we dare not condemn *Theodore* of *Mopsuestia*, nor do we suffer any to condemn him.

As to the pretended Writings of *Theodore*, we wonder that any Bishop can be reproached, who having presented himself above a hundred Years ago to be judged by the Council of *Chalcedon*, subscribed to the Acts thereof without any Hesitation, and to the Letters of St. *Leo*: Although *Dioscorus* and the *Egyptians* then said, that he was an Heretick, our Fathers having carefully examined him, did not require any thing else of him, but to anathematize *Nestorius* and his Doctrine; as he did aloud, and in Presence of the whole Council. After which any *Nestorian* Tenets under his Name cannot be condemned as his, without accusing the Fathers of the Council of *Chalcedon* of Falshood, or Dissimulation: And we must not imagine that they were ignorant of the Injustice he had been guilty of towards St. *Cyril*, by attacking his twelve Chapters; but they followed the Example of St. *Cyril* himself, who for the sake of Peace, took no Notice of what the *Easterns* had writ against him; seeing especially that *Theodore*, having discovered the true Sentiments of St. *Cyril*, by his Letters read in the Council of *Chalcedon*, commended the Doctrine of him whom he had unjustly suspected of being mistaken. Wherefore we forbid all Persons of what Condition soever, to advance any thing prejudicial to the Memory of *Theodore*: But still preserving the Respect due to his Person, we condemn all the Writings which bear his Name, or that of any body else, which agree with the Errors of *Nestorius*, or any other Heretick. Afterwards Pope *Vigilius* sets down five Anathema's against the Errors chiefly condemned in the Writings of *Theodore*, and continues.

As to the Letter of *Ibas*, we see by the Acts of the Council of *Chalcedon*, that on the reading of the Writings, and especially of this Letter, *Ibas* was declared innocent and orthodox; because it containeth the Doctrine, upon the Profession of which St. *Cyril* was reconciled to *John* of *Antioch* and the *Easterns*. But however, the Fathers did not approve what was said in this Letter against St. *Cyril*: *Ibas* himself retracted it, having better understood the Meaning of the Chapters of St. *Cyril*; and it was upon this Retraction that he was judged Orthodox: For he plainly declared, that he received the Decision of the Council of *Ephesus*. He had rejected the twelve Chapters of St. *Cyril*, because not understanding them right, he believed that thereby the Distinction of the two Natures was taken away; but as soon as they were explained to him, he received them. *Dioscorus* and *Eutyches* commended St. *Cyril*, because by understanding him wrong,

wrong, they thought they found their Heresy in his Writings; on the contrary, *Ibas* blamed him upon the same Supposition, and in this Point he was Catholick; upon which Account he was deposed at the false Council of *Ephesus*, by *Dioscorus*, and restored at the Council of *Chalcedon*. Wherefore we decree, That the Decision of this holy Council shall stand good, as well in regard to the Letter of *Ibas*, as to all the rest. A. D. 553.

LASTLY, to shew in general how inviolably the Authority of the Council of *Chalcedon* ought to be observed, Pope *Vigilius* cites several Extracts from the Letters of *St. Leo* and *Simplicius*, even out of his own *Judicatum*, which he had got into his Hands again, and he revokes such Parts of it as regard the three Chapters: He concludes with prohibiting any one of whatever Rank in the Church, to determine any thing to the contrary. This is the *Constitutum* of *Vigilius*, which was subscribed by sixteen Bishops and three Deacons of the Roman Church, among whom was *Pelagius*, his Successor. The Act is dated on the fourteenth of *May*, in this Year 553; but it was not sent to the Emperor till eleven Days after, that is, on the twenty-fifth of *May*, but it did not produce any Effect, how prudent soever the Mean observed by the Pope was, of condemning the Errors, and sparing the Persons. p. 373. E. p. 375. A. May 17.

THE Council of *Constantinople* still continued to sit, and in the fifth Conference, which was held on the seventeenth of *May*, several Extracts from the Books of *St. Cyril*, against *Theodore*, were first read, wherein he set down his Words, and afterwards refuted them, proving that he made void the Mystery of the Incarnation, and consequently the Redemption. The Petition presented to *Proclus*, Bishop of *Constantinople*, against *Theodore*, by the Clerks and Monks of *Armenia*, was afterwards read, with part of *Proclus*'s Answer. Then the four Letters of *St. Cyril* were read, and the Letter sent to him from *Rabula* of *Edessa*: After this a Passage was read out of the Ecclesiastical History of *Hesychius*, a Priest of *Jerusalem*, which is not now extant, wherein he saith, That *Theodore* of *Mopsuestia* wrote upon the Psalms, according to the Principles of the Jews, and that he rejected all the Prophecies relating to JESUS CHRIST; that having been reproved for it, he unwillingly retracted what he had said, and promised to burn his Book, but laid it up in some secret Place; that he was long unknown, by reason of the smallness of his See, infecting some few Persons with his Errors; that at length in his extream old Age he composed Books against the Incarnation: Two Laws were afterwards read, published by *Theodosius* the younger, against *Diodorus* of *Tarsus*, *Theodore* of *Mopsuestia*, and *Nestorius*; and afterwards a Letter of *Theophilus* of *Alexandria* to *Porphyrius* of *Antioch*, and another from *St. Gregory Nazianzen* to *Theophilus*, concerning those who renewed the Errors of *Paul* of *Samosata*; and afterwards several Passages out of *Theodore*, wherein he acknowledged that *Theodore* was accused, and attempted to defend him. XLVII. Fifth Conference. p. 456. V. not. Baluz. p. 463. Sup. lib. xxvi. n. 37. p. 470. May 17.

AFTERWARDS other Papers were read, to overthrow what had been said in Defence of *Theodore*. Letters of *St. Gregory Nazianzen* were produced to a Bishop named *Theodore*, by which it appeared they were intimate Friends. Whereupon *Euphrantas*, Bishop of *Tyana*, rose up and said, Whoever believes that *Gregory* of happy Memory hath writ these Letters to

A. D. 553. *Theodore of Mopsuestia*, is mistaken: I, who am Bishop of *Tyana*, and a Native of the Province, will acquaint you with the Truth of this Matter: There was in my City a Bishop called *Theodore*, in *St. Gregory's* Time, whose Name may be seen in the sacred Registers. At that Time *Dobara* and *Nazianzum* depended on *Tyana*; it is our pious Emperor who submitted them to the City, formerly called *Mucissa*, at present *Justinianopolis*, when he made it a Metropolis; whence it comes that *St. Gregory* speaks to *Theodore of Tyana*, of *Bosphorus* Bishop of *Dobara*, who was accused, and desires him to ordain a Bishop in his room at *Nazianzum*: As to the second *Cilicia*, wherein *Mopsuestia* is situated, it has nothing to do with the second *Cappadocia*, since the first *Cilicia* lies between them; and *St. Gregory* could not write concerning the Government of the Churches of the second *Cappadocia*, and the Ordination of a Bishop, to a Bishop of a small City, depending on another Metropolitan. *Theodosius*, Bishop of *Mucissa*, or *Justinianopolis*, also rose up and confirmed what had been said by *Euphrantas*.

P. 479.

THEY then proceeded to examine the famous Question, Whether it is permitted to condemn the Dead? First, Two Passages of *St. Cyril* were read to prove the Affirmative. After which *Sextilian*, an *African* Bishop, rose up, and said, I am obliged to declare to the Council, that in our Province, several Bishops assembled there, have ordained, that Bishops who should leave their Wealth to Hereticks, should be anathematized after their Death: And we have Letters of *St. Augustin* of holy Memory, which import, that such as have entertained erroneous Opinions, ought to be anathematized after their Death, when their Errors are discovered. Several Passages of *St. Augustin* were read, where he says to the Donatists, If you can prove to us that *Cecilian*, or the rest whom you accuse as being Traitors, were really culpable, we would anathematize them although they are dead. *Benignus* of *Heraclea* added, Thus the Church anathematizes *Valentinus*, *Marcion*, and *Basilides*, after their Deaths, although they have not been condemned by any Council. *Eunomius* and *Apollinarius* have been treated in the same manner; nay, the *Roman* Church a few Years ago, anathematized *Dioscorus* after his Death, who had been Pope of that Church. He speaks of *Dioscorus* the Anti-Pope under *Boniface* the Second, in the Year 529.

May 17.

P. 481.

Sup. lib.
xxxii. n. 21.

THE Letters of *St. Cyril* to *John* of *Antioch*, and *Proclus* of *Constantinople*, were alledged in Behalf of *Theodore of Mopsuestia*; wherein he said, that although *Theodore of Mopsuestia* had taught great Errors, yet he ought not to be condemned by Name, out of Discretion, lest the *Easterns* should be provoked, and the Fire kindled again, which was now extinguished by his Reconciliation with *John* of *Antioch*. To this *Theodore of Caesarea* replied in the Name of the Council, *St. Cyril* himself hath since written against the Errors of *Theodore*, seeing how they spread; *Proclus* hath condemned them, and consequently the Author. In short, the Defenders of *Theodore* have abused this Discretion of our Fathers; we are no longer to have regard to them. He alledged in Justification of this Conduct, the Example of *St. Paul*, concerning the legal Observances tolerated only for a Time: The Example of *St. Basil*, and *St. Athanasius*, who, after they had

Sup. lib. xxvi.
n. 37.

p. 489.

Gal. v. 2.

May 17.

Coloss. ii. 19.

had been in Communion with *Apollinarius*, had condemned him, and *A. D. 553.*
of *St. Leo*, the Pope, who had at first approved the Conduct of *Eutyches.* ^{Sup. xvii. n. 34.}

To shew that the Dead might be condemned, he alledged the Example ^{Basil.}
of *Origen*, who was condemned by *Theophilus* of *Alexandria*, and adds, ^{Epist. 82.}
You too, and Pope *Vigilius* have lately done it. It is not meant that the ^{Sup. xxvii.}
Council of *Constantinople* had then pronounced the Condemnation against ^{n. 23.}
Origen; it is more likely they did not do it till after the Condemnation of ^{Sup. xxi.}
the three Chapters; but the greatest part of the Bishops, and the Pope ^{n. 1.}
himself, each of them had done it, by subscribing to the Emperor's Edict.
The Defenders of *Theodore* insisted upon his dying in the Communion of
the Church. This obliged them to read the Acts of the Council of *Mop-* ^{Sup. n. 4.}
suestia, assembled three Years before by the Emperor's Orders, and very
probably at the Instigation of *Theodore* of *Casarea*. By these Acts it ap- ^{p. 491.}
peared, that the Name of *Theodore* of *Mopsuestia* was not in the sacred Re- ^{Sup. n. 36.}
gisters of his Church, nor had been there in the Memory of Man.

THEY afterwards proceeded to the second of the three Chapters con- ^{p. 503. E.}
cerning *Theodore*, and several Extracts of his Works were read, to shew
that he had opposed *St. Cyril*, and defended *Theodore* and *Nestorius*. First, ^{Sup. xxv.}
The Passages of his Book against the twelve Anathemas of *St. Cyril* were ^{n. 29.}
read, where he said; We call the holy Virgin Mother of GOD, be-
cause she is Mother of a Man united to GOD, that we do not acknowledge
in JESUS CHRIST the Unity of Substance; that JESUS CHRIST
considered as in the Form of a Servant, was ignorant of some Things. ^{May 19.}
They likewise read a Letter to the Monasteries, wherein he accused *St. Cy-*
ril of confounding the two Natures in JESUS CHRIST, according to
the Error of *Apollinarius*; some Fragments of Sermons against him, Let-
ters to *Andrew* of *Samosata*, *Nestorius*, and *John* of *Antioch*; wherein he
always maintained, even after the Re-union, that the twelve Chapters of
St. Cyril were full of Errors. They read the last Letter to *John* of *An-* ^{p. 507. D.}
tioch, upon the Death of *St. Cyril*; but it either is not *Theodore*'s, or it
relates to the Death of some other Bishop, depending on the See of *An-*
tioch. After these several Papers had been read, the Council said, The ^{V. Marcæ}
Impieties in the Writings of *Theodore* give us Reason to admire the Ex- ^{Diff. c. 22.}
actness of the Council of *Chalcedon*; for being acquainted with his Blas- ^{To. 5. conc.}
phemies, they first broke out into several Exclamations against him, and ^{p. 613.}
afterwards they did not receive him before he had anathematized *Nestorius*
and his Blasphemies; in Defence of which he had before written. The Ex-
amination of the third Chapter, viz. the Letter of *Ibas*, was deferred to
another Time.

THIS Letter was examined in the sixth Conference, held on the four- ^{XLVIII.}
teenth of the Calends of *June*, that is, on the nineteenth of *May*. The ^{The sixth}
Letter of *Ibas* was first read, that is, the *Greek* Translation from the ori- ^{Conference.}
ginal *Syriack*, this Translation having been before read at the Council of ^{Sup. lib xxvii.}
Chalcedon. A Letter was afterwards read from *Proclus* of *Constantinople*, ^{n. 22.}
to *John* of *Antioch*, whereby he informed him of the Complaints against ^{p. 511. D.}
Ibas, accusing him of maintaining the Doctrine of *Nestorius*, and added, I
beg you to oblige him to subscribe my Letter to the *Armenians*, and to
condemn the Articles which they have sent to me. Now the Letter of *Ibas*
was contrary to this Information.

A. D. 553. *Theodore* of *Cappadocia* afterwards gave an Account of what had passed in relation to *Ibas*, how he had been accused by Clerks of his Church of *Edessa*, before *Proclus*, and afterwards before *Flavian* of *Constantinople*, of the Transactions of the Council of *Tyre*; and how afterwards *Ibas* had been deposed, and *Nonnus* ordained in his room; but did not say that this was done at the false Council of *Ephesus*. How his Cause had been considered at the Council of *Chalcedon*, where his Letter had been read, and where, to justify his Faith, he had caused the Testimonies of the Clerks of his Church to be read: After this Relation *Theodore* adds, It may be wondered therefore, that any should attempt to defend the Letter of *Ibas*, in the Name of the Council of *Chalcedon*, taking Advantage of the Discourse of one or two Bishops, who seem to approve this Letter: For it is certain, that in the Councils, what hath been said by one or two Persons, ought not to be regarded, but what hath been decided by the whole Assembly, or the major Part: Further, if it be thoroughly considered, what these particular Persons seem to have said in behalf of the Letter, manifestly tendeth to the rejecting of it: For they had themselves approved the Judgment of *Photius* and *Eustachius*, who have obliged *Ibas* to receive the Council of *Ephesus*, which he had in his Letters rejected, and to anathematize *Nestorius*, whom he had in his Letter defended. All the Bishops agreed to this Sentence, and *Ibas* was only received as a Penitent, and out of compassion to his old Age.

p. 517.

Theodore having spoken in this manner, the Council, to make the Case the clearer, ordered that that part of the Acts of the Council of *Ephesus* should be read, wherein the Letters of *St. Cyril* had been approved; and also that of the Council of *Chalcedon*, which approved the Letter of *St. Leo*, which was accordingly done. In the Council of *Ephesus* were read the two first Letters of *St. Cyril* to *Nestorius*, the Letter of *Pope Celestin*, the third Letter of *St. Cyril*, wherein the twelve Anathemas are inserted, and the Opinion of the Council concerning these Letters. In the Acts of the Council of *Chalcedon*, were read the Letter of *St. Leo* to *Flavian*, and the Opinion of the Council thereupon. After which the Council of *Constantinople* spoke on this manner; It plainly appears by what hath been read, in what Manner the Councils were wont to approve what was proposed to them; for notwithstanding the Reputation of the great Men who wrote these Letters, they have not approved them, upon the bare sight, without Examination; but after having found that they did in every respect agree with the Doctrine of the Fathers, with which they compared them. Whence it came to pass, that all those who assisted at the Council, were unanimous in their Opinions. Therefore, according to this Rule, we order the Definition of Faith of the Council of *Chalcedon* to be read; which was done accordingly: The Council of *Constantinople* further added, We now think it necessary to compare the pretended Letter of *Ibas* with this Definition, and with the Writings of the Fathers; and likewise to consider what the Hereticks, *Theodore* and *Nestorius*, have said agreeably to this Letter.

Sup. xxviii

n. 21.

Conc. p. 541.

E.

THE Papers which had all been got ready for this Purpose, were then read; where, among other Things, this Proposition in the Letter of *Ibas*

was

was particularly taken notice of: They, who say, that the Word was incarnate and made Man, are Hereticks and *Apollinarians*. The Word is not the Temple born of *Mary*. The Letter moreover blameth the Council of *Ephesus*, and defendeth *Nestorius*: On the contrary, *St. Cyril* is therein termed an Heretick, and his twelve Chapters impious: It commends *Theodore* of *Mopsuestia*, whose Creed was condemned at the Council of *Ephesus*: It says, that we must acknowledge the Temple, and him inhabiting therein; May 19. whereby he admitteth of two Persons. After these Papers had been read, the Council said; That Comparison we have just now made, clearly evidenceth, that the pretended Letter of *Ibas* is contrary to the Definition of the Council of *Chalcedon*: For which reason he was obliged to anathematize *Nestorius*, and subscribe to the Definition of the Council. All the Bishops cried out, We all say the same, the Letter is heretical. We all condemn it; whoever refuses to anathematize it, is an Heretick. Let *Theodore* and *Nestorius* be anathematized. All who receive this Letter reject *Cyril*, they reject the Fathers of *Chalcedon*. Thus concluded the Examination of the three Chapters by the Council. p. 548. C.

THE seventh Conference was held on the seventh of the Calends of XLIX. *June*, that is, on the twenty-sixth of *May*. The Questor *Constantine*, sent Seventh Conference. p. 549. by the Emperor, came in and said; You know what Care the Emperor has taken to put an end to the Dispute concerning the three Chapters, and to free the Church from the Calumnies it suffers upon this Account. He hath exhorted the most pious *Vigilius* to come to your Assembly, and *Vigilius* has several Times declared his Intention, by condemning the three Chapters, by Writing and by Word of Mouth, before the Emperor, the Magistrates, and many of yourselves being present: But being invited to May 26. condemn them with the Council, he hath not yet come hither. Yesterday he sent *Servusdei*, Subdeacon of the *Roman Church*, to desire the Patriarchs, *Belisarius* and *Cetbegus*, the Consulares, *Justin* and *Constantian*, Nova Coll. Baluz. p. 1539. to come to him, and also the Bishops *Theodore*, *Benignus*, and *Phocas*. Being come, he said to them, that he had composed a Writing, addressed to the Emperor concerning the three Chapters, which he desired them to read, and carry to him. They reply'd, that they could not receive it without an Order from the Emperor: You may send it by your Deacons. The Bishops added, If you will come to our Council, as you have promised under your Hand, we look upon you as our Chief, and our Father. The Pope therefore sent the same *Servusdei* to the Emperor, who, the Magistrates having first made their Report to him, returned this Answer to the Pope; We have invited you to assist at the Assembly of the Bishops, which you refused, and said that you had written your Opinion separately concerning the three Chapters. If you intend to condemn them, we do not want any other Writing besides those you have already given us; but if the Tenor of it be different from the former, how can we receive a Writing wherein you condemn yourself? The Pope having received this Answer from the Emperor, did not send his Writing.

AFTER this Relation, *Constantine* proceeded thus; The Emperor therefore thought it proper, before you came to any Resolution upon the three Chapters, to shew you some Writings we have in our Hands; one addressed to the

A.D. 553. the Emperor by *Vigilius*, another to the Empress *Theodora* of happy Memory, by another Hand, but subscribed by *Vigilius*; and moreover, the Sentence passed against *Rusticus*, his Relation, and *Sebastian*, Subdeacon of the Roman Church; Letters to *Valentinian* of *Scythia*, and *Aurelian* of *Arles*. You know likewise that he hath composed a *Judicatum*, directed to the Archbishop *Mennas*, wherein he condemns the three Chapters: He has since got it into his Hands again; but solemnly protested, that he would condemn them purely and simply. The Emperor therefore sends you this Protestation, but on Condition that you shall restore it after it hath been read. It hath been acknowledged by the *Western Bishops*, the Clerks of the Roman Church, and *Vincent* Bishop of *Claudiopolis*, who being Subdeacons of Rome, had assisted in the drawing it up.

And because *Vigilius* and his Clergy have frequently told the Emperor, that he ought to maintain the Church in the same Lustre as it was under his Father of happy Memory: To prove that, he follows the Intentions and Conduct of the Emperor his Father; he sends you the Letter that *Justin* writ to *Hypatius*, then Master of the Militia in the East, on the Notice he had received, that some Clerks of the Church of *Cyrus* had honoured the Image of *Theodore*, and the Memory of *Theodore*, *Diodorus*, and of *Nestorius*, as a Martyr.

May 26. All these Papers were read; namely the Declarations that Pope *Vigilius* had given to the Emperor and Empress, wherein he anathematized the three Chapters, which he specified in particular: Afterwards, the Sentence against *Rusticus* and *Sebastian*, and the Letters to *Valentinian* and *Aurelian*. Afterwards was read the Protestation made by the Pope, in the Presence of *Theodore* of *Cæsarea*, and the Patrician *Cethegus*, by the Nails of our LORD and the four Evangelists, wherein he promised the Emperor to concur with him, to the utmost of his Power, in causing the three Chapters to be anathematized, and to do nothing for the Support of them, either in his own Person, or by the Means of others; but to treat of this Affair in common. It is certain, that this Protestation ought to have been kept secret, according to the Promise of the Emperor: It was dated on the fifteenth of *August*, in the thirteenth Indiction, in the Year 1550. These several Writings tended to prove to the Bishops of the Council, that the Absence of the Pope ought not to hinder them from condemning the three Chapters, since he had already condemned them.

Sup. n. 28, 29. p. 560. Sup. lib. xxxi. n. 45. Lastly, was read the Letter of the Emperor *Justin* to *Hypatius*, dated on the seventh of *August*, in the Consulship of *Rusticus*, in 520. Wherein, upon the reading of the Acts, of what had passed at *Cyrus*, the Emperor ordered *Hypatius* to examine into this Matter.

May 26. Afterwards, the Questor *Constantine* caused an Order from the Emperor to be read, to strike the Name of Pope *Vigilius* out of the Dyptica, or sacred Register, as refusing to assist at the Council, and defending the three Chapters: But, adds the Emperor, we continue in Unity, with the holy Apostolical See, and we are assured you will continue in it also. This Distinction between the holy See and the Popes's Person is remarkable. The Council received and approved the Order of the Emperor, and referred the pronouncing on the three Chapters to another Day. In some Copies

Copies, all those Particulars in the seventh Conference, which are most disadvantageous to Pope *Vigilius*, are omitted, which was probably done after he had approved of that Council. A. D. 553.

THE eighth Conference was held on the second of *June*, and without gathering the Votes of the several Bishops in particular, they read the Sentence which was ready drawn up, and which, in Substance, was as follows; ^{L. Eighth Conference.} Seeing that the Followers of *Nestorius* endeavoured to attribute their Impiety to the Church, by *Theodore* of *Mopsuestia*, and his Writings, by the impious Writings of *Theodoret*, and the detestable Letter which is said to have been written by *Ibas* to *Maris* the *Persian*; we are here met together by the Will of GOD, and the Emperor's Command, in order to reform this Abuse. ^{Sentence against the three Chapters. p. 562. B. Evagr. IV. c. 37.} The most pious *Vigilius* happening to be in this City, has assisted at all the Debates relating to the three Chapters, and has condemned them several times, both by Word of Mouth, and in Writing. He afterwards agreed, by an Instrument in Writing, to come to the Council, and to examine them there with us, to the end that we might come to a common Determination upon that Head. The Emperor, pursuant to our Agreement, having exhorted us to assemble together, we have been obliged to entreat *Vigilius* to fulfil his Promise; setting before him the Examples of the Apostles, who, although each of them in particular was filled with the HOLY GHOST, so that they had no Occasion for Advice, would nevertheless not decide the Question, Whether it was proper to circumcise the Gentiles, till after they were met together, and had given a Sanction to their Opinion by Passages from the Holy Scriptures? The Fathers who held the four Councils in their Time, followed the antient Examples, and determined all Questions relating to *Hereticks* in common, which is the sole Method to find out Truth, in all Questions relating to Faith. ^{Every 2 June. Prov. xviii. 19. Eccl. iv. 19. Mat. xviii. 20.} Every Man has need of the Assistance of his Brother, according to the Scriptures; and when two or three are met together in the Name of JESUS CHRIST, he is in the midst of them. After therefore we had frequently invited Pope *Vigilius*, and the Emperor had sent Magistrates to him, he promised to give his particular Judgment on the three Chapters. Having heard his Answer, we have considered what the Apostle says, *viz. That every one of us shall give an Account to GOD.* ^{Rom. xiv. 12. Mat. xviii. 7.} Moreover, we feared the Judgment wherewith they are threatned who offend their Brother. This Discourse of the Council is remarkable, as it shews how much on one side they were perswaded of the Pope's Authority; and on the other, of the Necessity of a common Consent in all Decisions relating to the Church.

THIS Council relates afterwards their Examination of the three Chapters, and refutes briefly all that was alledged to support them; after which they conclude in the following Words, We receive the four Councils of *Nice*, of *Constantinople*, of *Ephesus*, and of *Chalcedon*; we teach whatever they have determined with respect to Faith, in which they are all four agreed; and we judge all those who do not receive them to be separated from the *Catholic* Church: But we condemn *Theodore* of *Mopsuestia*, and his impious Writings, and the Impieties writ by *Theodoret* against the true Faith, against the twelve Chapters of *St. Cyril*, against the Council of *Ephesus*, and in Favour of *Theodore* and *Nestorius*. We also pronounce

A. D. 753. nounce Anathema to the impious Letter which *Ibas* is said to have written to *Maris* the *Persian*, which denies that the **WORD** was Incarnate, and made Man of the Virgin *Mary*; which accuses St. *Cyril* of being a *Heretic* and an *Apollinarist*; which censures the Council of *Ephesus* for having deposed *Nestorius* without first examining him, and defends *Theodore* and *Nestorius*, and their impious Writings. We therefore anathematize the said three Chapters, and those who defend them, or pretend to maintain them, either by the Authority of the Fathers, or the Council of *Chalcedon*. To this Sentence the Council adds fourteen Anathemas, which comprehend succinctly and theologically the whole Doctrine of the Incarnation, with respect to the Errors of *Theodore* of *Mopsuestia* and *Nestorius*. After this follow the Subscriptions of the Bishops, to the Number of one hundred and sixty-five. The first is that of *Eutychius* of *Constantinople*, which contains an Abstract of the Sentence. Thus ended the fifth general Council, which is the second of *Constantinople*.

It may be said, that this Council gave Judgment by Default; for the Defenders of the three Chapters were neither willing, nor dared to assist in it: We do not find that so much as one Person appeared to oppose *Theodore* of *Cappadocia*, or that the Opinion of each particular Person was demanded, as was the Custom of other Councils: But whatever the Procedure of this Council might be, its Judgment is holy, and *Catholic* in the main; and there appears nothing in it whereof the Defenders of the three Chapters were apprehensive, viz. that their Condemnation was a Pretence to strike at the Council of *Chalcedon*, and to establish the Heresy of *Eutyches*. If some particular Persons had any such Intention, God would not suffer it to prevail: This Council solemnly confirmed the Council of *Chalcedon*, putting it in the same Rank with the three foregoing, and condemned expressly in some of its Anathemas, the Heresy of *Eutyches*, and the Confusion of the Natures in **CHRIST JESUS**. The Acts of this Council, which were written originally in *Greek*, are lost, and only an antient *Latin* Version of them has been transmitted to us, which probably was the same that was made on the Spot, for the use of Pope *Vigilius*; for he himself says, that he did not understand *Greek*.

Conf. p.
359. B.

LI.
Condemnation of Origen.
V. Baluz.
Præfat. in
3. conc.

Procop. iii.
Goth. c. 30.

Sup. n. 48.
Vita S. Sab.
n. 90. p. 374.
To. 3. conc.
p. 679.
ex Cedr.

WE do not meet with any thing in these Acts relating to the Condemnation of *Origen*, notwithstanding which, it is certain that he was condemned in the fifth Council; but the Difference that is found between the antient Copies of these Acts, shews, that they had not inserted the whole in each of them. *Theodore* of *Cappadocia* did all that lay in his Power to prevent the Condemnation of *Origen*, but he was much sunk in his Credit since the Death of the Empress *Theodora*, which happened about 548. The Emperor therefore being very urgently pressed by *Conon* and *Eulogius* the Abbots, and the rest of the Deputies of the Patriarch of *Jerusalem*, sent Letters to the Council, the Substance whereof is as follows; We have been informed that there are Monks at *Jerusalem*, who follow the Errors of *Pythagoras*, of *Plato*, and of *Origen*. He afterwards recapitulates their Doctrine in brief, and concludes as follows; we exhort you to assemble together, and to read with Care the Exposition which is annexed to this Letter, and to condemn each individual Article thereof, together

together with the impious *Origen*, and all those who do, or shall hold the same Tenets. This Exposition is the Petition of the Abbots *Eulogius*, *Conon*, *Cyriacus*, and *Pancras*, which the Emperor sent to the Council, as also the long Edict which he had published against *Origen* about fifteen Years before; and which probably was the very same Copy which Pope *Vigilius* had subscribed, in order that that Subscription might make him as it were present in that very Council.

A. D. 553.
Sup. n. 4.
Marca. Dissert. c. 25.
Evagr. IV. c. 17.
Niceph. xvii. c. 27.
Vita S. Sab. n. 90. p. 374.

THE Council having received the Emperor's Letter, together with the above-mentioned Pieces, condemned with one Voice, *Origen*, also *Didymus* and *Evagrius* his Followers, after having exclaimed several times against them with loud Shouts; and sent a Relation to the Emperor of the whole. To this they added, the Articles which *Origen's* Followers taught, shewing where they agreed, in what they differed, and the Variety of their Sects. Among the rest, were the following Words of *Theodore of Cappadocia*; If the Apostles now work Miracles, and are had in so great Honour, what Advantage will they receive in the Resurrection, if they are not equal to JESUS CHRIST? This is the Reason why that Sect was called by the Name of *Isocristis*. We have also fifteen Canons in Greek, which condemn the chief Errors of *Origen*, and which bear the Title of the hundred and sixty Fathers of the fifth Council held at Constantinople.

Sup. n. 48.

AT last Pope *Vigilius* acquiesced with the Council, and six Months after wrote a Letter to the Patriarch *Eutychius*, wherein he owns, that he had been guilty of a Breach of Charity, in withdrawing from his Brethren. He adds, that no Man ought to be ashamed to retract, when he finds himself in the wrong, and cites the Example of St. *Augustin*. He says, that having examined the Affair of the three Chapters with greater Diligence and Attention than before, he finds that they merited Condemnation. He mentions the principal Errors of *Theodore of Mopsuestia*, of *Theodoret* and of *Ibas*; and concludes with saying, Be it known to the whole Catholick Church, that we condemn and anathematize in the same manner as all other Hereticks, *Theodore of Mopsuestia*, and his impious Writings; the Writings of *Theodoret* against St. *Cyril*, and against the Council of *Ephesus*, and those in favour of *Theodore* and *Nestorius*, together with the Letter to *Maris* the Persian, which is ascribed to *Ibas*. We likewise include in the same Anathema, all those who shall believe that the said three Chapters ought to be defended or maintained, or shall attempt to do it. We acknowledge all such for our Brethren and Colleagues as have condemned them, and we annul by this Instrument all that has been done either by our selves, or others, in Defence of the three Chapters. This Letter of Pope *Vigilius* is dated the eighth of December of the above-mentioned Year 553, and is now to be met with only in Greek.

LII.
The Pope consents to the Council.
To. 5. conc. p. 595.
Nov. Collect. Baluz. p. 1548.

BUT there is still extant in Latin a Constitution which is much more copious, in which he condemns the three Chapters, made at Constantinople about three Months after, viz. on the seventh of the Calends of March, the twenty-seventh Year of *Justinian's* Reign, and the thirteenth after the Consulate of *Basil*, i. e. the twenty-third of February, 554. To this Constitution is prefixed the Declaration of Faith of the Council of Chalcedon,

Nov. Coll. Baluz. p. 1551.

A. D. 554. and St. Leo's Letter to *Flavian*. Afterwards Pope *Vigilius* examines at large the Affair relating to *Ibas*, and endeavours to prove, that he had never owned the Letter to *Maris*, which goes under his Name; that in Fact, he was not the Author of it, but that it had been contrived by the *Nestorians*, meerly for the sake of slandering him; that the Letter to *Maris* has been condemned by the Council of *Chalcedon*, and that what was declared *Catholic* therein, and upon which *Ibas* was absolved and restored, is the Letter which the Clergy of *Edeffa* wrote in his Favour.

n. 25. He concludes with pronouncing Anathema against the Letter to *Maris* the *Perfian*, which had falsely been ascribed to *Ibas*, and against those who say, that it was declared Orthodox in the Council of *Chalcedon*. He

n. 26. afterwards mentions *Theodore* of *Mopsuestia*, when having carefully recapitulated all his Errors, he pronounces Anathema to his Person and his Writings. He likewise condemns all that *Theodoret* wrote against St. *Cyril*,

n. 27. and against the Council of *Ephesus*, as being condemned by *Theodoret* himself. Finally, he condemns all the three Chapters, and their Defenders,

n. 28. acknowledging as his Brethren and Colleagues in the Priesthood, all those who have condemned them, abrogating whatever either he or others may have done, in Defence of the three Chapters. In this Constitution Pope *Vigilius* acknowledges in the same manner as the fifth Council, that St. *Leo's* Letter was not approved in the Council of *Chalcedon*, till after it had been examined and found agreeable to the Faith of the three preceding Councils: Which Confession, as it comes from a Pope's Mouth, is the more worthy of Notice. His express Consent to the Determinations of the Council of *Constantinople*, took away all further Pretence to oppose it, and to doubt whether this Council was general or not. And, indeed, it was acknowledged such by all the succeeding Popes, who considered all those as

Pragm. ap. Schismatics, who were still for maintaining the three Chapters. When
Ptol. p. 673. *Vigilius* had thus satisfied the Emperor *Justinian*, he obtained from him an ample Constitution in Favour of *Italy*, containing, among other Particulars, a Confirmation of all the Donations which had been made to the Romans by *Atbalaric*, *Amalasontus* or *Theodatus*, and the Revocation of that of *Totila*. It also annuls all Marriages contracted with Virgins consecrated to God. This Constitution bears Date the twenty-eighth of *Justinian's* Reign, and the thirteenth after the Consulate of *Basil*, viz. Anno 554, and is directed to *Narses* and *Antiochus* the Præfect of the Prætorium in *Italy*.

c. 16. Afterwards Pope *Vigilius* set out from *Constantinople* to return to *Rome*, but he stopt by the Way, and died of the Stone at *Syracuse* in *Sicily*, on the tenth of *January* of the following Year 555, after having sat eighteen Years and a half in the Pontifical Chair, and ordained in two Ordinations, in the Months of *December*, forty-six Priests, sixteen Deacons, and at different times fourscore and one Bishops. His Body was carried back to *Rome*, and interred in the Church of St. *Marcellus*, and the Chair continued vacant three Months.

Lib. Pontif.

LIII.
The fifth
Council re-
ceived in the
East.

THE Emperor *Justinian* having sent the Acts of the fifth Council to *Jerusalem*, all the Bishops of *Palestine* in full Council approved and confirmed them by Word of Mouth, and in Writing, *Alexander* Bishop of *Abyla* excepted, who was therefore deposed from the Episcopal Office, and perished.

perished some Years after at *Constantinople* in an Earthquake, probably the A. D. 554. same which happened in 557. But now the Monks of the new *Laura* of *St. Sabas*, greatly offended at the Condemnation of *Origen*, separated themselves from the Communion of the *Catholic Church*. *Eustochius* the Patriarch made several Attempts for eight Months together, to bring Men back by his Instructions and Exhortations; but at last he made use of the Emperor's Orders, by the Ministry of Duke *Athanasius*, and caused them to be driven away, not only out of the new *Laura*, but from the whole Province. He settled an hundred and twenty *Catholic Monks* in their room, who took Possession of the new *Laura*, the twenty-third Year after the Death of *St. Sabas*, i. e. Anno 554. One of these was *Cyril* of *Scythopolis*, who has written this Account at the End of *St. Sabas's* Life. He was sent to this Monastery by the Advice of *St. John*, surnamed the Silent, who was living three Years after this, at the Time that the above-mentioned *Cyril* was writing his Life, i. e. Anno 557, and was an hundred and four Years of Age. The Church solemnizes his Memory on the thirteenth of May.

Vita S. Sabas.
n. 90. p. 375.
Conc. Nic. 11.
Act. 1. To. 7
p. 83. C.

Ap. Boll. 13
Maii.
To. 14. p. 232.

IN the *West* several Churches rejected the fifth Council, thinking that the Condemnation of the three Chapters struck at the Council of *Chalcedon*. As the *Latins* did not understand the *Greek Tongue*, the Errors of *Theodore* of *Mopsuestia* were not known to them; and the great Distance of Places prevented them from seeing the Scandal which his Writings, and those of *Theodore* occasioned in the *East*, and the Advantages which the *Nestorians* took from thence, particularly in the upper *Syria*: For they were so very powerful there, that though it be so many Ages since, there are still great Numbers of them remaining in that Country. Those of the *West* were afraid of giving some Handle to the *Eutychians* against the Council of *Chalcedon*, and the Unsteadiness of Pope *Vigilius* weakened his Authority very much. At last this Diversity of Opinions, with respect to the fifth Council, gave Rise to a *Schism* that continued for near an hundred Years.

LIV.
Schism in the
West.
Pelag. II. E-
pist. ad Episc.
Istr. c. 7.
p. 621. D.

RUSTICUS the Deacon, against whom Pope *Vigilius* had pronounced Sentence three Years before the Council, still continued to maintain obstinately the three Chapters, and even wrote against the Council, for which reason he was banished to *Thebais*, and it is probably in his Retirement in that Place that he wrote the Dialogue against the *Acephali*, which is still extant, and wherein he takes Notice of the Conferences he had had at *Constantinople*, *Alexandria*, and at *Antinoe* of *Thebais*. We have not his Work compleat, and it is thought that all which related to the three Chapters, was suppressed. Others were also sent to *Thebais* along with *Rusticus*, and among the rest *Felix*, Abbot of *Guille* in *Africa*; for there were a great Number of *Schismatics* in that Province. However, *Firmus*, Primate of *Numidia*, consented to the Condemnation of the three Chapters, but he died at Sea in his return to *Africa*. *Primasus* of *Adrumetum* was at first banished to a Monastery; but having abandoned the Cause of the three Chapters, he succeeded *Boetius*, Primate of *Byzacena*, which was his Province, and was afterwards deposed by the *Schismatics* of the same Province. *Verecundus*, another *African Bishop*, continued obstinate in

Sup. n. 31.
Bibl. PP. To.
4. p. 987.
Prælat.

A. D. 554. his Defence of the three Chapters, and died at *Chalcedon*, in the Sanctuary of *St. Euphemia*, to which he had fled for Refuge.

Calliod. de
Div. Lect. c. 9.
Ibid. illust.
c. 22.

Sup. Lib. xxiv.

n. 62.

Vict. Tun.

ann. 555.

Id. an. 556.

Id. 557.

Id. an. 556.

Ibid. illust.

c. 25.

Vict. ibid.

Vict. ibid.

To 3. Spicil

A. D. 555.

Greg. 11.

Epist. 36.

Vict. an. 555.

Id. an. 563.

LV.

Pelagius Pope.

Lib. Pontif.

SOME Writings of *Primasus* of *Adrumetum* are still extant, viz. a Commentary on the *Revelations*, and the Epistles of *St. Paul*; but we have lost the three Books of Heresies inscribed to *Fortunatus*, in which *Primasus* explained what *St. Augustin* had not compleated in his Treatise of Heresies. The two Bishops, *Rufinus* and *Vinus*, managed Things so well, that all the Bishops of the Proconsular-Province, a very few excepted, embraced the Communion of *Primasus*, Bishop of *Carthage*, who had succeeded *Reparatus*. The Bishops of the Province of *Numidia* followed the Example of those of the Proconsular, and came to *Carthage* in the fifteenth Year after the Consulate of *Basil*, i. e. in 556, where being assembled, they embraced the Communion of *Primasus*. Those who refused to do it, were either beaten with Clubs, imprisoned, or exiled.

AMONG these was *Victor*, Bishop of *Tunonium*, who after having been beaten and cast into Prison, was banished, first to the Monastery of *Mandra*, afterwards to *Ega*, an inland Town of *Mauritania*, and lastly to *Alexandria*, with *Theodore*, Bishop of *Cabarsusi*. These were first thrown into the Prætorian Prison, and afterwards into that of the Castle of *Dioclesian*. They were taken from thence, and after several Conferences, which were held in the *Prætorium* for a Fortnight together, were sent and imprisoned in the Monastery of the Order of *Tabenne*, which was at *Canopus*, twelve Miles distant from *Alexandria*. This is the same *Victor* of *Tunonium*, who has left us a Chronicle in Epitome, that ends at the first Year of the Reign of *Justin the Younger*. *Reparatus*, Bishop of *Carthage*, being deposed, died in his Exile at *Encaita* in 564. *Facundus* of *Hermiana* was also one of those *African* Bishops who persisted with so much Obstinacy in the Defence of the three Chapters, as to separate themselves from the Communion of those who had condemn'd them. He was sent into Banishment, and there wrote the Treatise against *Mocian*, or *Mutian*, who urged him by the Passages of *St. Augustin* against the *Donatists*, to shew that we are not ever to separate from the universal Church. There is still extant a Letter of his on the same Subject.

THERE were also some *Schismaticks* in *Illyricum*, as likewise in *Gaul*, and even in *Hibernia*; for by the great Distance of those Countries, they were not so well acquainted with the Transactions of the fifth Council. In *Illyricum*, *Frontinus* Bishop of *Salona*, having been summoned to *Constantinople*, refused to condemn the three Chapters; and accordingly he was sent into Banishment into *Antinoe* in *Thebais*, and *Peter* ordained Bishop of *Salona* in his room. Eight Years after *Frontinus* was carried from *Antinoe* to *Ancyra* in *Galatia*.

THE Holy See having continued vacant for three Months after the Death of *Vigilius*, *Pelagius*, a Roman by Birth, and Son of *John*, who had been Vicar to the Præfect of the *Prætorium*, was elected in his room. *Pelagius* was Arch-deacon of the Church of *Rome*, and had accompanied *Vigilius* in his Voyage to *Constantinople*; and in his return from thence: But he was suspected to have a Hand in the cruel Treatment which that Pope had met with, and to have been an Accomplice with those who had

had occasioned his Death. Wherefore there were no Bishops found who would ordain him, except *John* of *Perugia* and *Bonus* of *Ferentino*, with *Andrew*, Priest of *Ostia*. They ordained him Bishop, on the sixteenth of *April*, of the same Year 555; but several Persons of the greatest Probity, Wisdom and Birth, had withdrawn themselves from his Communion, because of the Suspicion he lay under of having contrived the Death of *Vigilius*. *Pelagius*, in order to clear himself, advised with *Narses* the Patrician, who commanded in the Emperor's Name in *Italy*, and having enjoined a Procession, he came from *St. Pancras* to *St. Peter's*, where holding the Gospel and the Cross of our Saviour on his Head, he went up into the Pulpit, and publicly took an Oath, that he had never done any Injury to Pope *Vigilius*, which satisfied the People. He afterwards befought all those present to assist him in purging Ordinations from all *Simoniacal* Practices. He gave the Direction of the Church Wealth to *Valentine* his Secretary, a Man fearing God, who caused all the Vessels of Gold and Silver, and the Veils which had been taken away from the Churches, to be restored to them.

POPE *Pelagius* applied himself with Vigour to restrain the *Schismatics* of *Italy*, by the Authority of *Narses*; and as this Patrician was a pious Man, and afraid of offending against Religion, *Pelagius*, in one of the Letters which he wrote to him, delivers himself as follows: Do not heed the vain Discourses of those who say that the Church raises a Persecution, when it only restrains Vice, and seeks the Salvation of Souls. It is not a Persecution, but when Men are constrained to do ill; otherwise, all Laws Divine and Humane, which ordain the Punishment of Crimes, must be abolished. Now that *Schism* is an Evil, and ought to be reprov'd, even by the secular Arm, is taught both by the Scripture and the Canons: And whosoever is separated from the Apostolical Sees, is undoubtedly in a State of *Schism*. Put therefore in execution what we have often required of you, and send all those who make such Attempts, under a strong Guard to the Emperor: For you ought to call to mind what God did for you, at the Time when the Tyrant *Totila* was Master of *Istria* and *Venetia*, and all Places were laid Waste by the *Franks*. Notwithstanding these Hostilities, you would not suffer the Bishop of *Milan* to be ordained, till after you had wrote to the Emperor upon that Subject, and received his Orders how to act; and in the midst of the Enemies, you caused both the Bishop elect, and him who was to ordain him, to be carried to *Ravenna*. What shall I say of the Bishops of *Liguria*, of *Venetia*, and of *Istria*, whom it is in your Power to restrain, and whom you suffer to glory in their Rusticity, in Contempt of the Apostolical See. If they had any Scruple, with respect to the Judgment of the general Council which was held at *Constantinople*, they might, as is the Custom, pitch upon some Persons of sufficient Abilities to set forth their Reasons, and to hear ours, and to send them to the Apostolical See, and not shut their Eyes, in order to tear to Pieces the Church, which is the Body of JESUS CHRIST. Be not therefore afraid upon any Account; there are a thousand Examples, and a thousand Constitutions, which shew that those in Authority ought to punish *Schismatics*, not only by Banishment, but by Confiscation of Goods, and strict Imprisonments.

LVI.

Prosecutions
against the
Schismatics.
Epist. 3.

A. D. 555. sonments. A great Part of this Letter is repeated in one to *Valerian* the Patrician, and was consequently written about the same time.

Fragm. 3.

P. 807.

Epist. 4.

Epist. 2.

Epist. 5.

Fragm. 1.

p. 805.

Epist. 5.

Fragm. 3.

Fragm. 2.

Epist. 6.

THE *Schismaticks* having excommunicated *Narses*, the Pope congratulated him, in that Providence had permitted it, since it was a Means of preserving him from their *Schism*; but he excited him at the same time to punish this Attempt, and to send those who were guilty of it to the Emperor, and particularly *Paulinus*, Bishop of *Aquileia*, whom he considers as an Usurper, and affirms, that his continuing in the *Schism* disqualifies him to enjoy the Episcopal Character. He speaks in the same Letter of another *Schismatical* Bishop, *Euphrasius* by Name, who was guilty of a Murther, and an incestuous Adultery. And in another Letter he complains to *Narses* of *Thracius* and *Maximilian*, *Schismatical* Bishops also, who were accused of applying to their own Use the Revenues of the Church. Besides the Bishop of *Aquileia*, the Pope was also urgent with *Narses* to send the Bishop of *Milan* to *Constantinople*, who had ordained the Bishop of *Aquileia*, contrary to the Canons; not only because he was a *Schismatick*, but because he ought to have been ordained in his own Church, as he observes in another Letter: For, added he, as it would have been inconvenient both for the Bishops of *Milan* and *Aquileia* to get themselves ordained by the Pope's Hands, because of the great Distance, it hath been established by antient Custom, that they should ordain each other, but with this Proviso, that the Consecrator should go into the City of the Consecrated, in order that he might with greater certainty be assured of the consent of the vacant Church; as also to shew that the Bishop he was going to ordain, was not to be subordinate to him. Pope *Pelagius* observes farther in his Letters, that a private Council has never been allowed to assemble, in order to examine a general one; but that in case any Difficulty should arise upon that Head, Recourse must be had to the Apostolick See. He wrote upon the same Subject to *Viator* and *Pancras*, both of them illustrious Persons, in order to dissuade them from joining in Communion with the *Schismaticks*, whose Obstinacy was wholly the Result of their Ignorance, and of an ill-grounded Fear, lest they should act in Opposition to the Council of *Chalcedon*. In these Letters the Pope frequently cites the Authority of St. *Augustin*.

THE Bishops of *Tuscany* wrote to the Pope, pretending to make even him himself approve of their *Schism*; to which he made the following Answer, How can you possibly imagine that you are not separated from the Communion of all Men, when you do not, pursuant to Custom, repeat my Name in the holy Mysteries? Since, how unworthy soever I may be of it, it is in me that the Strength of the See Apostolick subsists, at this Time, by the Episcopal Succession. But for fear lest you or your Flock should harbour any Doubt or Suspicion with respect to our Faith, rest assured that I hold the Faith of the Council of *Nice*, of those of *Constantinople*, of *Ephesus*, and of *Chalcedon*; and that I pronounce Anathema to all those who shall endeavour to weaken in Part, or call in Question, the Faith of those four Councils, or the Tome of the blessed Pope *Leo*, confirmed in the Council of *Chalcedon*. This Letter is dated the fifteenth of the Calends of *March*, the fifteenth Year after the Consulate of *Basil*, i. e. the

the sixteenth of February 556, Pope Pelagius made another Confession of A. D. 556. Faith in the same Terms, and inscribed to all God's People, and therein ^{Epist. 7.} adds, that he receives, with respect, all those Canons which had been received by the Holy See, and the Letters of the Popes his Predecessors, whom he mentions by Name, from *Celestin* down to *Agapitus* inclusively: In fine, that he honours as Catholics, the venerable Bishops *Theodoret* and *Ibas*.

HE sent another Confession of Faith more ample than the former, to ^{LVII.} *Childebert*, King of the *Franks*, who having received a Letter from him, ^{The Pope's Letters to Gaul.} together with some Relicks by certain Monks of *Zerins*, sent Ambassadors to him, and desired him to send him some Relicks also of *St. Peter* and of *St. Paul*, and other Martyrs. The chief Person of this Embassy, whose Name was *Rufinus*, said to the Pope, that there were some in *Gaul* who ^{Epist. 16.} complained that the Catholic Faith had been struck at, and besought him to testify that he received *St. Leo's* Letter in its full Latitude, or else ^{Epist. 11.} to send his own Confession of Faith. Those Ambassadors requested that *Sapaudus*, Bishop of *Arles*, might be appointed the Pope's Vicar in *Gaul*, and also have the *Pallium*. Pope Pelagius immediately granted the first Request, which *Rufinus* made with respect to *St. Leo's* Letter, and wrote to King *Childebert* as follows.

SINCE the Death of the Empress *Theodora*, all Disputes with respect ^{Epist. 10.} to Faith are ceased in the *East*; some few Articles, no ways relating to Faith have been discussed, which it will be impossible to explain in the narrow compass of a Letter. But to remove any Uneasiness you may have in your Minds, as well as all our Brethren the Bishops of *Gaul*, we declare, that we anathematize those whosoever shall deviate never so little from the Faith which Pope *Leo* has taught in his Letter, and which the Council of *Chalcedon* has followed in its Determination. Do not therefore pay any Regard to the vain Discourses of People who love Scandal. The Emperor has extirpated all Heresies, which, till he ascended the Imperial Throne, had their particular Bishops and Churches in *Constantinople*, all of them richly endowed and furnished with a great Number of costly Vessels, and has given their Possessions to the Catholics. Those who continue in their ^{Sup. lib.} Errors, unite together, and set every Engine at work, in order to trouble ^{xxxii. n. 27.} and divide the Church. During our Residence at *Constantinople*, they used to send hither, to *Italy*, Letters under our Name, pretending that we said, that the Catholic Faith had been changed; nay, still continue at this Time to bring hither, anonymous Letters against us, and those are chiefly the *Nestorians*, who pretend that they do not differ in Opinion from the Council of *Chalcedon* and Pope *Leo's* Letter, notwithstanding we condemned *Nestorius*, because he maintained two separate Natures. They have alarmed, even in this Place, some plain simple Bishops, who were ignorant even of the first Rudiments of the Faith; who do not understand the Question, and do not apprehend how great a Happiness it is not to deviate from the Catholic Faith. The Motive which prevailed on us to submit, for a considerable Time, to Persecution at *Constantinople* is, that we observed, that while the Empress was living, all that was transacted in Affairs

A. D. 556. Affairs relating to the Church, was to be suspected by us. This Letter, which was sent by *Rafinus*, was dated the eleventh of *December* 556.

THE Pope having received the King's and *Sapaudus*'s Letters, declared him Vicar of the Holy See in all Parts of *Gaul*, and granted him the use of the *Pallium*, by a Letter dated the third of *February* 557. At the same Time he sent King *Cbildebert* a very ample Confession of Faith, in which he explains the Mysteries of the *Trinity* and of the Incarnation, with respect to the last *Heresies*, and the Doctrine of the Resurrection of the Dead, probably upon account of the *Origenists*.

Epist. 15.

THE Pope wrote another Letter to *Sapaudus*, in order to know whether the King and the Bishops of *Gaul* were satisfied with his Confession of Faith. He recommends to his Protection, and that of *Placidus* his Father, those *Romans* who had fled for Refuge into *Gaul*, from the Dread they were under of those Enemies who laid *Italy* waste. He reminds them of the Cloaths which he had before desired them to send; for, said he, so great is the Poverty and Nakedness in this City, that we can never cast our Eyes on Persons who were well born, and were formerly rich, without the utmost Grief. This Letter is dated the thirteenth of *April*, of the above-mentioned Year 557.

LVIII.

Council of
Arles and of
Paris.

To. 5. conc.
p. 708.

c. 2, 3, 5.
c. 6.

SOME Years before *Sapaudus* had presided in the fifth Council of *Arles*, held on the third of the Calends of *July*, the forty-third Year of *Cbildebert*'s Reign, i. e. the twenty-ninth of *June* 554. There were present at it eleven Bishops, and eight Deputies for those who were absent; viz. four Priests, two Archdeacons, and two Deacons. They were of the Province of *Arles*, and of the two neighbouring Provinces, viz. *Narbonensis* *secunda*, and the *Maritime Alps*. Seven Canons were made in the Council, whereof the first declares, that the comprovincial Bishops shall conform to the Church of *Arles*, with respect to the Shape of the Loaves offered on the Altar. Monasteries, whether of Nuns or Friars, are made subordinate to the Jurisdiction of the Bishop of the Diocese: Clerks shall not spoil, or waste the Estates which the Bishops shall have allowed them the Use of, upon Penalty of Discipline, i. e. corporal Punishment for young Clerks: For this was the Title which was given to all those who were inferior to Sub-deacons.

To. 5. p. 814.
V. To. Coint.
An 557.
n. 10.

Greg. VI.
Hist. c. 20.
Conc. Par.
c. 1.

The third Council of *Paris* was held, as is thought, in 557, and ten Canons were made therein; the chief Tendency whereof was, to prevent the Usurpation of the Church Revenues; for some were very liberal to them in their Benefactions, and others plundered them. Among those who were bountiful to the Church, Duke *Crodon* is particularly remarkable; he would frequently settle new Farms, manure and cultivate Lands, plant Vines, and build Houses; which being done, he would send for such Bishops as were not rich, when giving them an Entertainment, he would afterwards make them a Present of the House it self, together with all the Plate, the Hangings, the Furniture, the Domesticks, the Lands, and the Servants who manured them. He died in the Year 582, being threescore and ten Years of Age. The Council of *Paris* pronounces Excommunication against those who shall reserve to themselves the Wealth which had been given to the Churches, till such Time as they restore it; and they are declared

clared to be Murtherers of the Poor. All Persons are prohibited to possess themselves of the Temporalities of the Church, upon pretence of preserving them during the *Interregnum*. In case the Usurper lives in another Diocese, the Bishop, whose Church has been plundered, shall write to his Brother Bishop upon that Account, who shall acquaint the Usurper therewith, and in case it be necessary, employ Censures against him. In fine, say the Bishops, it is not just for us to be meer Guardians of the Charters of Churches, rather than Defenders of its Possessions. Prohibition is made upon the same Penalties, to invade the personal Wealth of Bishops, as belonging to the Churches; and in general all Usurpation of other Peoples Possessions; chiefly upon pretence of their having been granted by the King.

AN Abuse was also made of the Sovereign Authority, by marrying Widows, or Maidens against their own and their Parents Consent: This the Council forbids upon Penalty of Excommunication, and renews the Prohibitions against all unlawful Marriages, whether with those related by Blood or Alliance, or with Persons consecrated to God. But there was another Abuse of the Sovereign Authority, of much greater Consequence than the former, which was the making use of Force in the Election of Bishops; wherefore the Council ordains, that the Canons shall be observed: That no Bishop shall be elected without the Consent of the Citizens, and he only whom the Clergy and People shall have chosen in full Liberty; that he shall not be imposed upon them by the Command of the Prince, or by any Compact whatsoever, against the Will of the Metropolitan and the Comprovincial Bishops. That if any Man shall have usurped the Episcopacy by the King's Order, none of the Bishops of the Province shall receive him, upon Penalty of being cut off from the Communion of the other Bishops. As to such Ordinations as have been already made, the Metropolitan shall pass Sentence on them, in concert with his Comprovincial, and such neighbouring Bishops as he shall make choice of.

THESE Canons were subscribed by fifteen Bishops, whereof those who are most generally known, are the following; *Probian*, Archbishop of *Bourges*, Successor of *St. Desideratus*, *St. Prætextatus*, Archbishop of *Roan*, *St. Leontius* of *Bordeaux*, *St. Germanus*, Bishop of *Paris*, *St. Euphronius* of *Tours*, elected the preceeding Year 556, with the Consent of King *Clovis*, *St. Felix* of *Nantz*, *Domitian* of *Angers*, Successor of *Estropius*, *St. Paternus* of *Avanches*, *St. Chaletrick* of *Chartres*, Successor of *St. Lubin*, who also died in the Year 556. *St. Sampson*, first Bishop of *Dol* in *Britany*. *St. Paternus*, Bishop of *Avanches*, otherwise called *St. Patier*, or *St. Pair*, was born at *Poitiers*, and embraced a monastick Life in the Abbey of *Anson*, which now bears the Name of *St. Jouin* of *Marnes*. The better to lead a severe and mortified Life, he went into the Diocese of *Constance*, the Bishop whereof, *Leoncian*, ordained him Priest some Years after. He had a particular Talent in reconciling Men to the Faith, insomuch that he converted several Idolaters (for there were still great Numbers of them in these remote Parts) and he prevailed upon so many Persons to quit the World, that he founded several Monasteries, not only in *Cotentin*, but also in *Main* and *Britany*. The Church solemnizes his Memory on the sixteenth of April.

Greg. IV.

c. 15. x.

c. 31.

Martyr. R.

16 April.

A. D. 556. But the most illustrious of all these Bishops, is St. Germanus of Paris. He was born at *Autun*, and nobly descended; his Father's Name was *Eusebius*, his Mother's *Eusebia*, and he was religiously educated by one of his Relations, *Scopilio* by Name. *Agrippinus* Bishop of *Autun*, ordained him Deacon, and three Years after, Provost. *Nettarius*, Successor of *Agrippinus*, made him Abbot of St. *Symphorian*, and he had then the Gift of Miracles. After the Death of *Eusebius*, he was elected Bishop of *Paris*, about the Year 555, notwithstanding which he still continued the Practice of the monastick Life. King *Childebert*, having one Day sent him six thousand Pence of Gold for the Poor, he distributed three thousand of them, and when he returned back to the Palace, the King asked him, whether he had any of them left. He reply'd, that half of them were still by him, because he had not met with sufficient Objects of Charity: Give away what you have still in your Hands, says the King; we shall not want, with God's Leave, wherewithal to bestow; when giving Orders for his Gold and Silver Plate to be broke to Pieces, he gave it to the Bishop.

LIX
St. Germanus
of Paris. To 1.
Act. § Ben.
p. 234.

Greg. III.
Hist. c. 29.

Gesta Franc.
c. 26.

Aimoin.
lib. ii.
c. 19, 20.

Vita Sanct.
Doctrov. Act.
To. 1. p. 234.

SOME time after that Council, St. Germanus dedicated the Church of St. *Vincent*, now called *S. Germain des prez*, which King *Childebert* had caused to be built upon the following Occasion. In the Year 542, *Childebert* and his Brother *Clotaire*, made War in *Spain*, and besieged *Saragossa*. The Inhabitants put on Sackcloth, and enjoined Fasts; the Women cloathed themselves in Black, and sprinkled Ashes on their disheveled Hair. Thus mournfully clad, they carried St. *Vincent's* Tunick round the Walls, singing Psalms at the same Time. At first, the Besiegers imagined that the Besieged were exercising some magical Incantation; but being informed that they carried St. *Vincent's* Tunick, they were seized with Fear. King *Childebert* desired to see the Bishop who came with Presents: But the King entreated him to give him some of St. *Vincent's* Relicks, who accordingly gave him the Saint's Stole, but kept the Tunick. Thus the French raised the Siege, and *Childebert*, at his return to *Paris*, caused a Church to be built in Honour of St. *Vincent*, where he deposited his Stole, with a great Number of rich Vessels, Chalice, Crosses, and Coverings for the Gospels, which he had brought from *Toledo*; and among the rest, a golden Cross adorned with precious Stones; upon which Account he caused this Church to be built in the Shape of a Cross. It was supported on marble Columns, the Arch or Vault set off with gilded Cielings, the Walls beautified with Paintings on a golden Ground, and the Flooring of in-laid Work; the Roof was covered with Copper Gilt, from which People gave it the Name of gilded St. *Germain's*. There were four Altars in the four Extremities of it; the chief whereof, standing East-ward, was dedicated in honour of the holy Cross and of St. *Vincent*, whose Stole was there deposited; the Altar that stood to the North, was dedicated to the holy Martyrs *Ferreol* and *Ferrution*; that to the South, to St. *Julian* of *Brionde*, and that to the West, to St. *Gervasius*, St. *Protasius*, St. *Celsus* the Infant, and St. *George*. There was another Oratory to the South, dedicated to St. *Symphorian*, and another to the North, to St. *Peter*.

THE King presented a great Number of rich Ornaments to that Church, and endowed it with several very considerable Estates in Land, and entreated

treated *St. Germain* to establish a Community of Monks in that Place; the holy Bishop acquiesced with his Desires, and likewise endowed it with several Lands of his own patrimonial Inheritance, in *Auxerrois* and *Nivernois*, in order to supply abundantly Oil and Wax for Candles for his Church. He made *St. Doctrovens* Abbot thereof, who had been his Disciple at *St. Symphorian's* of *Autun*, and whom he had instructed according to the Rule of *St. Anthony* and *St. Basil*. The Church was not yet dedicated when King *Childebert* was at the Point of Death. That was about the End of *December*, and several Bishops and Nobles were come to *Paris*, in order to celebrate the Festival of *Christmas* with the King. *St. Germain* embraced this Opportunity, and, together with six Bishops, solemnized the Dedication on the Tenth of the Calends of *January*, consecrating all the Altars in honour of the Saints above-mentioned. King *Childebert* died the same Day, viz. the twenty-third of *December*, Anno 558, in the forty-third Year of his Reign: He was buried in the same Church of *St. Vincent*, and his Funeral Obsequies were solemnized immediately after the Ceremony of the Dedication. Besides this Monastery of *St. Vincent*, King *Childebert* had founded an Hospital at *Lions*, a Friery at *Arles*, and gave an Estate in Land to *St. Calais*, for the Foundation of that which bears his Name.

Aët. To. 3.
P. 2. P. 93.

Conc. Aur. V.
c. 15.
To. 5. p. 194.
S. Greg. VII.
Epist. 46.

St. Calais or *Carilef*, was born in *Auvergne*, and having been educated in the Monastery of *Menat*, he quitted it, together with *St. Avitus*, in order to put himself under the Direction of *St. Maximian*, near *Orleans*. They afterwards withdrew into a Solitude in *Percbe*, where by the Bounty of King *Childebert*, they built a Monastery which still goes by the Name of *St. Avitus*, but is now inhabited by Nuns. *St. Calais* went into *Maine*, and by the same King's Munificence, founded a Monastery near the River of *Aninsula*, called at that Day *Anill*, whence it took its Name, but it was afterwards called by *St. Calais's* Name, who died about 540. Women were not allowed to go into the Monastery, nor even into the Church, a Custom which was common enough in that Age. The Church of *France* honours several other Saints, who in these Days inhabited the Solitudes of *Percbe* and *Maine*; and among the rest *St. Lomer* or *Launomar*, *St. Almer*, *St. Frambault*, and others of less Note.

LX.
Other Saints
of Gaul.
Vita Sancti
Carilef. Aët.
To. 1. p. 642.

KING *Childebert*, in the latter Part of his Life, had detained *St. Ferreolus* Bishop of *Uzes*, at *Paris*, whom the King was made to suspect, because that in order to win over the *Jews* to *JESUS CHRIST*, he would often eat with them, and make them Presents. *St. Ferreolus* was Son to *Ansbert* the Senator, and descended from another *Ferreolus*, the Præfect of the *Prætorium* in *Gaul*. In 553, he succeeded *St. Firmin* his Uncle, Bishop of *Uzes*, and two Years after was banished to *Paris*, where he lived three Years. The King, at the same time that he detained him there, had nevertheless a great Respect for him, and at last having manifest Proofs of his Piety, he sent him back with Honour, and loaded him with Gifts. *St. Ferreolus*, at his return, drew out of the City of *Uzes*, and from all Parts of his Diocese, all such *Jews* as refused to be converted.

V. Hist. St.
Ben. lib. ii.
c. 30.

Vita ap. Ant.
Dom.

He founded a Monastery which bore his Name, and gave it a Rule which he inscribed to *Lucretius*, Bishop of *Die*, and submitted it to his Judgment. *Lucretius* had been a Monk at *Bodana*, and Disciple of, the

Cod. Regul.
To. 2. p. 116.

A. D. 556. holy Abbot *Marinus*. This Monastery, which is now situated in the Diocesis of *Sisteron*, is at present only a Priory, called *Beuvon*, subordinate to the Island of *Barbe*. St. *Ferreolus* ordains in his Rule, that all the Monks shall be able to read, and shall learn the Psalms by Heart, not excepting those who keep the Flocks; that they be always employed either in reading or manual Labour: That all who are not able to till the Ground, shall write, make fishing Nets or Shoes. They are forbid to hunt, or wear linen Shirts. The Abbot may not enfranchise any Slave belonging to the Monastery, but with the Consent of all the Brethren; which shews that they had Bondsmen. Baptism shall not be administered in the Monastery. These are the most remarkable Particulars I met with in St. *Ferreolus's* Rule. He also wrote some Books of Epistles in Imitation of *Sidonius*, and

A. D. 559. lived till 581.

LXI. POPE *Pelagius* died a little after King *Cbildebert*, viz. on the second of *March* 559, having sat three Years and ten Months in the pontifical Chair. In two Ordinations in the Month of *December*, he ordained twenty-six Priests, nine Deacons, and forty-nine Bishops. His Successor was *John* III. surnamed *Catellin*, Son of *Anastasius*, who was of the Rank of the *Illustres*. He possessed the See almost thirteen Years. Pope *Pelagius*, a little before his Death, had begun to build the Church of the Apostles St. *Philip* and St. *James*; Pope *John* finished it, and had several Histories painted in it, some in *Mosaick* Work, and others in Colours. He celebrated the Dedication of it himself, which is thought to have given Rise to the Festival of these two Apostles, on the first of *May*. Pope *John* enlarged and repaired the Cœmeteries of the Martyrs, and ordained, that the Church of *Lateran*, on every *Sunday*, should furnish the Bread, the Wine, and the Lights for them.

LXII. In his Time the famous *Cassiodorus* died in an extreme old Age. He was descended from an illustrious Family of the greatest Nobility in *Rome*, born in *Squillaci* in *Catalonia*, about the Year 470. He was first Minister to King *Theodoric*, Consul in 514, Præfect of the *Prætorium*, under *Atalaric*, *Theodatus* and *Vitigius*. After the Fall of this Prince, which was about the Year 540, he quitted the World, when he was about threescore and ten Years of Age, and withdrew to the Monastery of *Viviers*, which he built in one of his Manors, not far from the Place where he was born. The little River of *Pelena*, which runs through it, watered his Garden, and turned his Mills. It lay so near the Sea-side, that the Monks could easily fish from thence, and they had cut Reservoirs in the Mountain to keep their Fish. There were Springs which supplied Water for drinking, and Baths for the Sick. The Monks were furnished with all Things necessary for Life, without being obliged to go out of their Monastery. It had Lamps made with so much Art, that they burnt a long Time without being supplied; Sun-dials and *Clepsydra's*, or Water-clocks; but particularly, there was a very valuable Library. In the Monastery of *Viviers* there were *Cænobites*; and very near that Place, on a Mountain, was the Monastery of *Castel*, for the *Anchorets*, who after having gone through their Probation in the Community, were judged capable of a more perfect Solitude. Thus this was a double Monastery, which probably

is the Reason of its having two Abbots, viz. *Calcedonius* and *Geron-* A. D. 559.
tius. c. 32.

CASSIODORUS composed several Works in his Retirement. First, a Commentary on the Psalms; for having been very much delighted with reading them, he employed all his Time in studying them; but finding the Sense very obscure in a great many Places, he perused the Commentary which *St. Augustin* had written upon them, and afterwards composed one himself, extracted not only from that Father, but a great many others. He afterwards wrote the Institution of the Sacred Writings, or an Instruction to his Monks, containing a Method of studying them, which begins as follows; Seeing the great Warmth with which the Studies of Humanity were pursued, I was sensibly afflicted to find there were no publick Professors of the divine Writings. I endeavoured, with the Assistance of Pope *Agapitus*, to get such a Professor first established at Rome, at our common Expence, in the same manner as that of *Alexandria*, which I am told has been of long standing, and that of the *Jews of Nisibis*; but the Wars and Troubles of *Italy* having entirely frustrated my Desire, I hope to supply it in some measure by this Work. Præfat Instit.

HE says, that the Scriptures must be understood according to the Explications approved by the Fathers; that the Psalter should be first learnt by Heart, since all the rest of the Text is so much read in correct Copies, that it becomes very familiar to the Reader; looking upon those as happy who can repeat it without Book. He advises the Reader to study in an orderly Method, and presents him with the Plan of his Work, divided into two Books; the first treating of the holy Scriptures, and the second of the Liberal Arts. Descending to Particulars, he makes peculiar mention of the several Writings of the Fathers on each Book of the Scriptures, which he advises the Reader to peruse, and which he had in his own Library. These were not only the Fathers of the *Latin Church*, but those of the *Greek*, which he had taken Care to get translated. Speaking of *Origen*, c. 3. he observes that several Fathers have mentioned him as an *Heretick*, and that he had lately been condemned by Pope *Vigilius*; which may make it believed that he wrote this Work a little after the fifth Council. However, in mentioning the general Councils immediately after the Scriptures, he names only the first four; either because the fifth was not ended, or that *Cassiodorus* doubted of its Authority, seeing that it was not received by several Bishops, particularly in *Italy*. c. 1, 2, 3, &c. c. 11. Sup. n. 54.

HE mentions the principal Writers of Ecclesiastical Learning, Divines, c. 17, 18, &c. Historians and Moralists, among whom he does not omit *Cassian*; but he advises to read him with Caution, and according to the Corrections of *Victor*, Bishop of *Martyrita* in *Africa*. Among the Historians, he mentions the Tripartite History, which his Friend *Epiphanius* had written at his Request. This is a Translation of the three *Greek* Historians, *Socrates*, *Sozomen*, and *Theodoret*, collected into one Body, and divided into twelve Books, and was the Sequel of that of *Rufinus*, who had translated the ten Books of *Eusebius*, and had added an eleventh to them. And indeed ever since that Time the *Latins* have scarce been acquainted with any other History c. 29. c. 17.

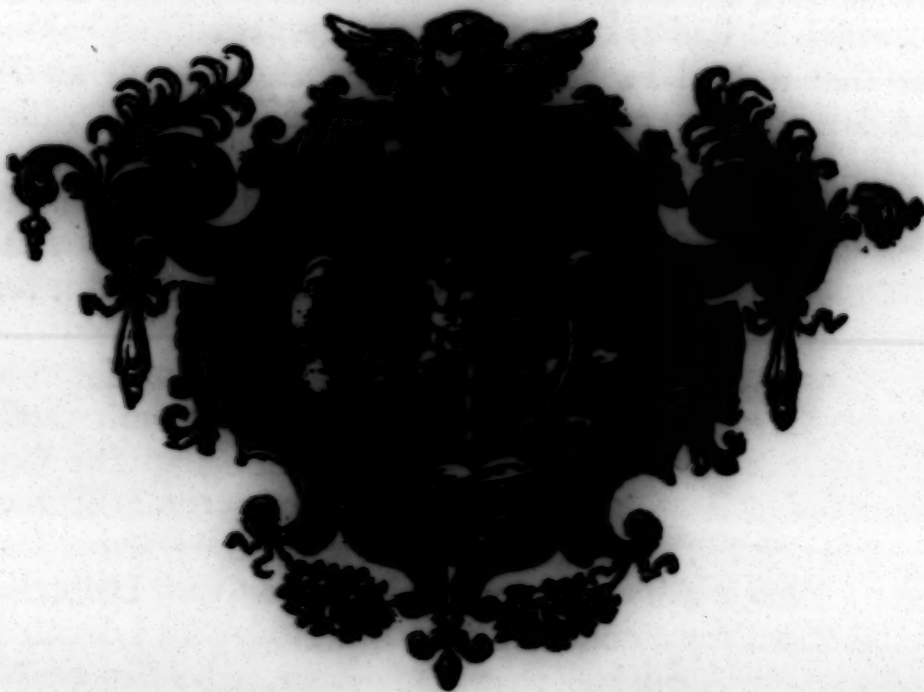
A. D. 559. History of the Church. *Cassiodorus* concludes the Catalogue of Ecclesiastical Writers with two holy Abbots, who had been his particular Friends, namely, *Eugippius* and *Dionysius Exiguus*.

c. 30. As *Cassiodorus* was a learned Man, he advises his Monks to employ themselves chiefly in the Study of the holy Scriptures, and whatever may be Assistant to it, which he makes to be of a pretty large Extent. As to the bodily Labour, he advises them particularly to apply themselves to the transcribing of Books, and earnestly recommends to them to be careful of the Orthography, for which he lays down several Rules; particularly in order to correct some very antient Manuscripts of the Scripture, which some Copyists were so bold as to correct in a very rash manner. He had this Matter so much at Heart, that he drew up, at the Age of fourscore and thirteen Years, a particular Treatise of Orthography, extracted from twelve Authors, the last of whom was *Priscian*. As to those Monks whose Genius is not so much turned to Learning, *Cassiodorus* approves of their applying themselves to Husbandry and Gardening, for the Benefit of the Guests, and the Sick; he points out to them those Books which treat on this Subject, and also Treatises of Physick for those who attended upon the Sick. The second Book of the Institution of *Cassiodorus* includes Epitomes of the four Liberal Arts, viz. Grammar, Rhetorick, Logick, and the Mathematicks; which last comprehends four others, viz. Arithmetick, Geometry, Musick, and Astronomy, making seven in all; and these are the seven Liberal Arts, which have been so famous since those Times in the Christian Schools. In this manner *Cassiodorus* piously ended his Life about the Year 565. Writers ascribe to him a small Treatise on the Calculation of Easter, written in 562.

n. 15.

c. 28.

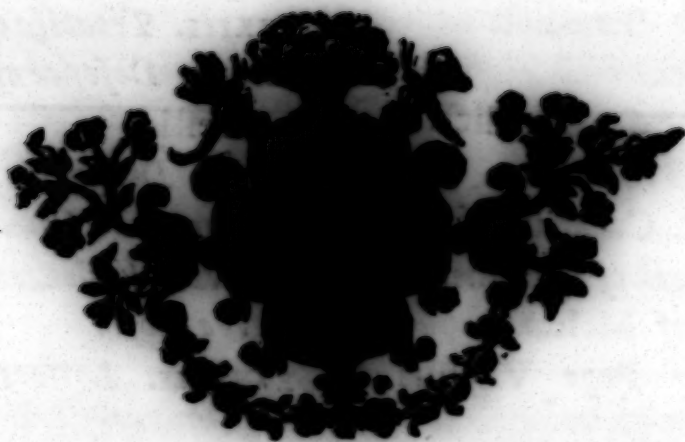
c. 31.



CONTENTS of the THIRTY-THIRD B O O K.

- | | |
|--|---|
| <p>I. P <i>PAUL, Patriarch of Alexandria.</i></p> <p>II. <i>Agnoites and Tritheists.</i></p> <p>III. <i>Origenists in Palestine.</i></p> <p>IV. <i>Edict of Justinian.</i></p> <p>V. <i>Other Laws of Justinian.</i></p> <p>VI. <i>The Ecclesiastical Jurisdiction.</i></p> <p>VII. <i>Conversion of the Barbarians.</i></p> <p>VIII. <i>Ravages of the Persians in the East.</i></p> <p>IX. <i>Totila before St. Benedict.</i></p> <p>X. <i>Miracles of St. Benedict.</i></p> <p>XI. <i>St. Scholastica.</i></p> <p>XII. <i>The Death of St. Benedict.</i></p> <p>XIII. <i>St. Maurus in France.</i></p> <p>XIV. <i>Death of St. Caesarius of Arles.</i></p> <p>XV. <i>Fourth Council of Orleans.</i></p> <p>XVI. <i>Bishoprick of Melun.</i></p> <p>XVII. <i>Letters of Pope Vigilius to Auxanius.</i></p> <p>XVIII. <i>The Poem of Arator.</i></p> <p>XIX. <i>St. Cerbo.</i></p> <p>XX. <i>Commutations of the Origenists in Palestine.</i></p> <p>XXI. <i>Justinian condemns the three Chapters.</i></p> <p>XXII. <i>Subscriptions of the Bishops.</i></p> <p>XXIII. <i>Mistake concerning Easter.</i></p> <p>XXIV. <i>Totila takes Rome.</i></p> <p>XXV. <i>The Africans support the three Chapters.</i></p> | <p>XXVI. <i>Pope Vigilius at Constantinople.</i></p> <p>XXVII. <i>Rule of St. Aurelian.</i></p> <p>XXVIII. <i>Fifth Council of Orleans.</i></p> <p>XXIX. <i>Cautin, Bishop of Clermont.</i></p> <p>XXX. <i>The Pope's Letters to Aurelian and Valentinian.</i></p> <p>XXXI. <i>Sentence against Rusticus and Sebastian.</i></p> <p>XXXII. <i>Councils in Behalf of the three Chapters.</i></p> <p>XXXIII. <i>Treatise of Facundus.</i></p> <p>XXXIV. <i>Defence of Theodore of Mopsuestia.</i></p> <p>XXXV. <i>Design for a general Council.</i></p> <p>XXXVI. <i>The Council of Mopsuestia.</i></p> <p>XXXVII. <i>Violences upon the Person of the Pope.</i></p> <p>XXXVIII. <i>Letters to the Frank Ambassadors.</i></p> <p>XXXIX. <i>Second Council of Paris.</i></p> <p>XL. <i>Deputies from Palestine against the Origenists, to Constantinople.</i></p> <p>XLI. <i>Miracle performed on the Son of a Jew.</i></p> <p>XLII. <i>St. Eutychius, Patriarch of Constantinople.</i></p> <p>XLIII. <i>Second Council of Constantinople, fifth general Council; first Conference.</i></p> <p style="text-align: right;">XLIV. <i>Second</i></p> |
|--|---|

- | | |
|---|---|
| XLIV. <i>Second Conference.</i> | LIV. <i>Schism in the West.</i> |
| XLV. <i>Third and fourth Conference.</i> | LV. <i>Pelagius Pope.</i> |
| XLVI. <i>Constitution of Pope Vigilius.</i> | LVI. <i>Prosecutions against the Schismatics.</i> |
| XLVII. <i>Fifth Conference.</i> | LVII. <i>The Pope's Letters to Gaul.</i> |
| XLVIII. <i>The sixth Conference.</i> | LVIII. <i>Councils of Arles, and of Paris.</i> |
| XLIX. <i>Seventh Conference.</i> | LIX. <i>St. Germanus of Paris.</i> |
| L. <i>Eighth Conference. Sentence against the three Chapters.</i> | LX. <i>Other Saints of Gaul.</i> |
| LI. <i>Condemnation of Origen.</i> | LXI. <i>Pelagius dies, John the Third Pope.</i> |
| LII. <i>The Pope consents to the Council.</i> | LXII. <i>Cassiodorus.</i> |
| LIII. <i>The fifth Council received in the East.</i> | |





Ecclesiastical History.

BOOK XXXIV.

HILDEBERT being dead, Clotaire his Brother, who A. D. 561. for forty-nine Years was associated with him in the ^{1.} Throne, was afterwards sole Monarch of the *French* for ^{Death of King Clotaire the First.} two Years, till he died; and it is to the latter Part of his Reign that Writers have referred a general Ordinance addressed to all his Agents, for the due Administration of Justice. It enjoins, among other Matters, that they shall judge according to the *Roman* Laws, all Disputes which may arise among the *Romans*; for this was the Name which had been given to the antient Inhabitants of *Gaul*, to distinguish them from the *Barbarians*, as well *Franks* as those *Burgundians* and *Goths* who had entered *Gaul* one hundred and fifty Years before. The Ordinance adds, If the Judge has condemned any Person unjustly against the Law, he shall, in our Absence, be corrected by the Bishops. No Person shall abuse our Authority so far as to marry a Widow or a Virgin against her Consent, or to carry such Persons off. No Person shall be so bold as to marry a Nun, or to deprive the Churches of what may have been bequeathed to them. We remit to the Church the Taxes on Lands and on Cattle. This Ordinance has a manifest Relation to the Canons of the third Council of *Paris*. ^{To. 5. conc. p. 87.}

KING Clotaire, in the last Year of his Reign, came to St. *Martin* of *Tours*, and brought very rich Gifts along with him. He there enumerated all the Sins of his past Life, and with deep Groans besought the holy Confessor to implore God's Mercy for him. He died not long after, twenty Years after the Consulship of *Basil*, the ninth Indiction, *i. e.* Anno Dom. 561, and had reigned fifty Years from the Death of his Father *Clovis*. He was desirous of being interred, as *Clovis* and his Brother *Cbildebert* had been before, in a Church of his own Foundation, *viz.* that of St. *Medard* near *Soissons*, ^{Greg. IV. Hist. c. 20. Martii. chr.}

A. D. 561. *Soissons*, which he had begun, and which *Sigebert* his Son finished. *Clotaire* had at first caused *St. Medard's* Grave to be covered over with a Hut made of small Branches, till such time as the Church should be built; and the Faithful used to take little Pieces of this Wood, which was found effectual for the curing of several Diseases. This King, as he was dying, said, What do you think of it? Who is that heavenly King, that in this manner brings such great Kings to their Graves? His four Sons divided the Kingdom between them, as those of *Clovis* had done before. *Charibert* chose *Paris* for the Place of his Residence; *Gontran*, *Challon* or *Lions*; *Sigebert*, *Metz*; and *Chilperic*, *Soissons*.

Greg. gl. conf.
c. 95.

THE City of *Tours* was in the Division of *Charibert*, who after the Inhabitants had taken an Oath of Allegiance to him, swore also on his side to maintain them in the same Privileges which they had enjoyed under his Father, and not to load them with any new Taxes. But Count *Gaisfon* finding an antient Writing, which gave an Account of the Tributes that had been levied, sent it to the King, who threw it into the Fire, sighing, and dreading the Power of *St. Martin*. He caused the Sums which had been exacted from that Church to be restored to it, and declared, that none of the Inhabitants of *Tours* should pay any Tribute.

Greg. lib. ix.
c. 30.

II.
Council of
Saintes.
Id. iv. Hist.
c. 26.

THE City of *Saintes* was also situated in the Dominions of *Charibert*; and *Leontius*, Archbishop of *Bourdeaux*, assembled therein a Council of the Bishops of his Province, in which he deposed *Emerius*, Bishop of *Saintes*, as not having been ordained according to the Canons; for he had obtained a Decree from King *Clotaire*, in order to his being consecrated without the Consent of his Metropolitan, who at that time was absent. The Council having deposed *Emerius*, elected *Heraclius*, Priest of the Church of *Bourdeaux*, in his room; and the Bishops sent the Decree of that Election to King *Charibert* with their own Hands. The Priests who carried it being arrived at *Tours*, gave *Enphronius* the Archbishop, an Account of the whole Affair, beseeching him to subscribe the Decree also; but *Enphronius* refused it openly, as undoubtedly foreseeing the Scandal which this Election would occasion. When the Priest was come to *Paris*, and in the King's Presence, he said, My Lord, the Apostolical See salutes you. It was the Custom in those Days to give the Title of Apostolical to all Episcopal Sees, and particularly those of Metropolitans, and to call all Bishops Popes. But the King, pretending not to understand him, said to the Priest, Have you been at *Rome*, since you salute me in the Pope's Name? He answered, It is your Father *Leontius* who salutes you, together with the Bishops of his Province, and acquaints you that *Emerius* has been deposed from the Bishoprick of *Saintes*, which he had obtained by Cabal and Intrigue, in Opposition to the Canons. Wherefore they have sent you their Decree, in order to have his See filled up with some other Person; to the end that the Punishment of those who infringe the Canons, may draw down a Blessing upon your Reign. The King no sooner heard these Words, than falling into a very great Rage, he commanded him to be taken from his Presence, to be set in a Cart filled with Thorns, and afterwards sent into Exile, and continued to say, Dost thou

thou think that King *Clotaire* has no Son left to maintain and assert his A. D. 561.
 Actions, to drive away in this manner, without our Orders, a Bishop whom
 he had elected? He immediately sent some Clergymen to restore *Emerius*
 to the See of *Saintes*; and certain Officers of his Chamber, who obliged
Leontius the Archbishop to pay a thousand Pence of Gold, and the rest
 of the Bishops who had composed that Council, to pay in Proportion to
 their Riches. *Emerius* in this manner continued Bishop of *Saintes*; and in
 Probability was afterwards reconciled to *Leontius*, since that Archbishop,
 at his Desire, finished the Church of *St. Bibianus*, which had been begun
 by *Eusebius*, Predecessor of *Emerius*. *Placidina*, Wife of *Leontius* the
 Archbishop, contributed Money to adorn the Sepulchre of this Saint; and,
 in Conjunction with her Husband, beautified a great many other Churches.
 She was a Woman of great Virtue, and of an illustrious Family, being
 descended from the Emperor *Avitus*.

ABOUT this Time the *Suevi* were converted, who were *Arians*, and
 had been settled upwards of an hundred and fifty Years in *Gallicia*. King
Charraric, or *Theodemir*, had a Son who was sick, and was brought so
 very low that he could hardly breathe. Then the King said to those about
 him, Tell me, I pray you, what Religion this *Martin* was of, who is said
 to work so many Miracles in *Gaul*? They answered, He was a Bishop,
 and taught his People, that the SON ought to be equally honoured with
 the FATHER and the HOLY GHOST, as being equal in Substance.
 If this be so, replied the King, let some of my faithful Friends go to his
 Temple, and carry rich Gifts with them; and if they obtain a Cure for
 my Son, I will believe as that Saint has believed, after having instructed
 my self in the *Catholick* Faith. He then sent as much Money in Gold
 and Silver as his Son weighed, to the Sepulchre of *St. Martin* at *Tours*.
 The Persons who carried it being returned, told the King that they had
 seen several Miracles performed there, and added, We cannot imagine
 the Reason why your Son has not been healed. But the King understood,
 that his Son could not be healed, unless he believed that *JESUS CHRIST*
 was equal to his FATHER; and therefore began to build a magnificent
 Church in Honour of *St. Martin*, and when it was finished, he said, If I
 be but happy enough to procure some of the Relicks of this Saint, I will
 believe all that the Bishops teach.

ACCORDINGLY he sent some of his People with richer Gifts than be-
 fore, who being come to *Tours*, desired to have some Relicks. Some were
 offered them according to the usual Custom, *i. e.* Linnen, or other kind of
 Cloaths, which had lain some time upon the Grave; but they said, Suffer
 us to put upon it what we shall carry away with us. Then they laid on
 the Saint's Tomb a Piece of silk Stuff, after having weighed it, and said,
 If we meet with Favour from our holy Patron, what we have laid will be
 encreased in Weight to Morrow, and we will keep it as a Blessing. After
 therefore having sat up all the Night, they weighed the silk Stuff the next
 Morning; but the Weight rose as high as the Beam could go. As they
 were carrying this Relick with great Solemnity, the Prisoners in the City
 hearing them sing, asked what was the Matter, and it was told them, That
 they were certain Relicks of *St. Martin*, which they were sending into

A. D. 561. *Gallicia*. Upon which the Prisoners invoked the Saint, were set at Liberty, came to the Relicks in order to thank their Deliverer, and the Bishop got the Judge to pardon them. The Persons who had been sent from *Gallicia*, were over-joyed upon that Account, not doubting but that the Saint was propitious to them, and returned Home after a happy Voyage. The Relicks were received with the utmost Veneration; the King's Son, who was now perfectly healed, went out to meet them; the King acknowledged the Unity of the FATHER, SON, and HOLY GHOST, and was anointed with the holy *Chrism*, with all his House; and a Multitude of Lepers among his People were all cured. A great Number of Miracles were wrought in the new Church of St. *Martin*, and so great was the Zeal of the People for the *Catholick* Religion, that they would have suffered Martyrdom, had it been necessary. In this manner is this History related by *Gregory*, who was Bishop of *Tours* about twelve Years after.

A. D. 562. THIS Conversion was chiefly owing to the Labours of another St. *Martin*, whom Providence sent into *Gallicia*, at the same time that the Relicks arrived there. He was born in *Pannonia*, as well as St. *Martin* of *Tours*, and going to the *East* to visit the holy Places, he became one of the most learned Men of the Age. It was he, therefore, who gave to the *Suevi* of *Gallicia* the Rule of Faith; who supported the Churches, founded Monasteries, composed Books of Piety, and wrote a great Number of Letters, to exhort the new Converts to the Practices of all the Virtues. St. *Martin*, among other Monasteries, founded that of *Dumium*, by which Name he was afterwards called. This Place is situated near *Braga*, where, being assisted by the King, he established a Community under St. *Benedict's* Rule, which consequently he introduced in *Spain*.

NOT long after, in the Year six hundred (according to the *Spanish Era*) the seventh of the Calends of *January*, i. e. the twenty-sixth of *December*, 562, King *Theodomir* caused a Council to be held in the City of *Lugo*, in order to confirm the *Catholick* Faith, and on Account of several Affairs of the Church. After the Bishops had finished what they had to regulate, the King sent them a Letter, by which he represented, that there were too few Bishops in *Gallicia*; insomuch that it was impossible for part of those Bishops to visit some of their Churches every Year; and that it was a difficult Matter, there being but one Metropolitan, for the Council to assemble annually. To remedy this, the Bishops erected *Lugo* into a Metropolitan See, as *Braga* was already, and also several new Bishopricks, one of which was the Monastery of *Dumium*, of which St. *Martin*, its Abbot, was the first Bishop. They also limited the Bounds of the Parishes in each Diocese, to prevent any Disputes among those Bishops whose Dioceses bordered on one another.

THE Year following, 563, the third of the Reign of *Ariamir*, who is thought to have been the same with *Theodomir*, a Council was held at *Braga* on the first of *May*, at which eight Bishops were present, and among the rest, *Martin*, who is thought to have been the Bishop of *Dumium*. *Lucretius*, Archbishop of *Braga*, presided therein, and began with a Proposal to secure the Faith, particularly against the *Priscillianists*, who were still in Being there.

IV.
St. Martin of
Dumium.
Fortunat. lib.
V. carm. 1.
Greg. V. Hist.
c. 38. lfid. de
Illustr. c. 35.
Id. chr. Suev.
P.

V. Acta SS.
Ben. To. 1.
p. 261.
To. 5. conc.
p. 374.

V.
Council of
Braga.
To. 5. p. 336.

there. He caused St. Leo's Letter to be read, which had been sent to A. D. 562. St. Turibius, and to the Bishops of *Gallicia*, and that of the Council of *Sup. lib. xxvii. n. 10.* the four Provinces to *Baconius*; after which seventeen Articles were proposed in Opposition to the same Errors, which were approved by the Council. Afterwards the Canons relating to the Discipline, both those of general, as of particular Councils, were read, and twenty-two new ones were published in this Council, the greatest Part of which relate to Ceremonies.

THEY ordained in general, that the same Order with respect to Psal- *Can. 1.* mody shall be observed in all Places, without any Mixture of the Customs used in Monasteries; that the same Lessons shall be read, and the Form *2.* established by *Profuturus*, Bishop of *Braga*, be observed in the Mass, and *4. 5.* in Baptism. They are forbid to sing any thing in Verse in the Church, except the Psalms, and the Books of Scripture, which seems to exclude *12.* Hymns. The Bishops are to salute the People with the *Dominus vobiscum* *c. 3.* in the same manner as the Priests, without Distinction. However, a Distinction has been made, and the Bishops pronounce *Pax vobis*. None *c. 10.* but the Sub-deacons may touch the Sacred Vessels. Readers shall not *c. 11.* wear a Lay Habit when they chaunt in the Church, nor long Hair like the *Gentiles*. Deacons shall not hide the *Orarium*, i. e. the *Stole*, but shall wear it on the Shoulder, to distinguish themselves from the Sub-deacons. *c. 14.* All such Clerks as do not eat Flesh, shall at least eat Herbs that have been boiled with Meat, in order to avoid all Suspicion of their being *Priscillianists*.

THE Temporalities of the Church shall be divided into three Parts, one for the Bishop, another for the Clergy, and the third for Repairs. Whatever is offered for the Dead, or upon any other pious Account, shall *c. 7.* be divided among all the Clergy once or twice every Year; and no Person *c. 11.* shall appropriate to himself the Weekly Oblations. Those who have *c. 16.* committed Suicide, or have been punished for their Crimes, shall not *c. 17.* be allowed Church-burial. They shall not be prayed for, nor those *c. 18.* Catechumens who die unbaptized. No one shall be buried in the Churches of the Saints, but may without the Walls, as Cities still enjoy the Privilege of not permitting any Person to be buried within their Walls.

AT the same time a famous Solitary lived in *Spain*, named *Emilianus*, *VI. S. Emilianus.* and surnamed *Cucullatus*, probably because of his Dress. He was of mean *S. Donatus* Extraction, and after having kept Sheep for some time, he put himself *acta. SS. Ben.* under the Discipline of one *Felix* an Hermit, and afterwards returned to *To. 1. p. 205.* *Vergega*, a small City of *Arragon*, at that Time in the Diocese of *Tarasona*, or *Turisona*, now *Calaborra*. He then retired to the most remote Part of the neighbouring Mountains, called *Disterfes*, and there led a Monastick Life forty Years. *Didymus*, Bishop of *Tarasona*, drew him out of his Solitude, to ordain him Priest, and gave him the Church of *Vergega*; but the large Alms he bestowed, furnished certain Clerks with a Pretence to accuse him of having squandered away the Possessions of the Church; and the Bishop being jealous of the Virtue of *Emilianus*, heard their Complaints, and sent him back into his Solitude. He lived again a long time in

A. D. 565. in it, working a great number of Miracles, and edifying all those who came to see him with his Discourses. He lived a hundred Years, and died, as is thought, in the Year 574; his Life was writ in the following Century by St. *Branlion*, Bishop of *Saragossa*, from the Character given by those who had been Witnesses to it. The Church commemorates him on the twelfth of *November*; his Relicks are preserved in the Monastery called from his Name, St. *Milan* of *Cogulla*, three Leagues distant from *Najara*.

Martyr R.
12 Nov.

Ill de vir.
Ill. c. 3.

Joan. Bicl.
Chr an. 5.
Just. & 2
Maur. Ifid.
Illust. c. 32.
Cod. reg.
To. 3. p. 132.

IN another Part of *Spain*, and towards the *Mediterranean* Sea, lived also St. *Donatus*, who in the foregoing Century was looked upon as the first who had brought the Rules and Observances of the Monastical Life into *Spain*. He was Disciple of a certain Hermit in *Africa*, and presided there himself over a large Community; but hearing that the Country was threatened with Devastations from the Barbarians, either *Vandal-Arians* or *Heathen Moors*, he was afraid his Flock would be dispersed; upon which he went on board a Ship and crossed over into *Spain*, with above seventy Monks and a great number of Books. He was assisted therein by an illustrious Woman of great Virtue, named *Mincea*, or *Minchea*, and founded the Monastery of *Servit*, near *Chativa*, in the Kingdom of *Valentia*. He was famous for his Miracles under the Emperor *Justin* the younger, and was succeeded by *Eutropius*, who was in great Reputation in the second Year of *Maurice*: He was afterwards Bishop of *Valentia*, and there were two Letters written by him, the first to *Licinianus*, Bishop of *Cartagena*, to know the Reason why Children who had been baptized were anointed with the *Chrism*; the other to *Peter*, Bishop of *Iturbica*, touching Monastick Discipline. The latter is still extant, in which he answers those who accused him of being over rigorous, by saying, that he only maintains the Usage and Customs which he found in his Monastery; and that a few fervent Monks are preferable to a great Number of such as are licentious.

VII.
Letters of St.
Nicet. of
Triers.
Greg. vit.
P. P. c. 17.
n. 3.

To. 4. conc.
P. 833.

IN *Gaul* King *Sigebert* was no sooner come to the Crown, than he recalled St. *Nicetas*, Bishop of *Triers*, whom King *Clotharius*, his Father, had sent into Banishment, because he had frequently excommunicated him for his unjust Actions. But *Sigebert* was resolved not to take Possession of his Crown without the Approbation of so great a Bishop, as he himself expresses it in the Letter he wrote to him. Some Time after St. *Nicetas* wrote to *Clodofinda*, Sister of the *French* Kings, and Wife of *Alboinus*, King of the *Lombards*, upon occasion of the Ambassadors which she had sent to the Kings her Brothers. He admonishes her to labour at the Conversion of the King her Husband, who was an Arian, and quotes several Passages from the Scripture in his Letter, and draws up several Arguments against this Heresy, conjuring the Queen to read over this Letter with great Attention, and to explain it frequently to her Husband. He concludes with an Argument better adapted to the *Barbarians*, taken from the Miracles which were wrought in the Churches of the *Catholicks*, and not in those of the *Arians*. He refers them to the Church of St. *Martin*, to St. *Germanus* of *Auxerre*, to St. *Hilary*, to St. *Loup* or *Lupus* of *Troy*, and adds, What shall I say of St. *Remi* and of St. *Medard*, whom I believe you have seen? You have

have heard *Clotilda* your Grandmother of happy Memory tell, how she **A.D. 565.** came into *France*, and converted King *Clovis* to the *Catholic* Religion. As he was a Man of quick Parts, he could not be prevailed with to yield, till such Time as he was made sensible of the Truth; but having been Eye-witness of what I just now mentioned, he prostrated himself humbly before the Gate of *St. Martin's Church*, and was immediately baptized: You know the Advantages he gained since his Baptism, over the heretick Kings *Alaric* and *Gondebaud*.

SOME Time after *St. Nicetas* wrote to *Justinian* the Emperor, by a **To. 5. conc. P. 832.** Priest named *Lactantius*, who was come to *Gaul* to visit the Holy Places. In this Letter the holy Bishop exhorts the Emperor in the strongest Terms, with all the Authority his Virtues gave him, and almost forty Years that he had possessed the Episcopal Character, to renounce the Error which he had embraced about the End of his Reign, and which had occasioned his persecuting the holy Bishops. He declares to him plainly, that all *Italy, Africa, Spain, and Gaul*, pronounced Anathema to his Name.

St. NICETAS died a little after this, and was succeeded in the See of *Triers* by *St. Magneric* his Disciple, who founded a Monastery in Honour of *St. Martin of Tours*, in the same Place where this Saint had built a Church; which Monastery is standing to this Day. *St. Magneric* educated *St. Gaugeris*, who was afterwards Bishop of *Cambray*, among his Clergy.

THE erroneous Opinion which the Emperor *Justinian* had imbibed, and concerning which *St. Nicetas* wrote to him, was that of the *Incorruptibles*, **VIII. Erroneous Opinions of Justinian. Sup. xxxii. n. 31. Evagr. IV. c. 39.** a Sect sprung from the *Eutychians*, which some *Origenists* had tainted him with, and particularly, as is generally thought, *Theodorus of Cappadocia*: For in this the trouble which the Emperor had upon his Spirits, and his Curiosity in Religious Matters, at length centered. He therefore drew up an Edict, wherein he said, that the Body of *JESUS CHRIST* was incorruptible; that is to say, that from the Moment it was formed in the Womb of his holy Mother, it was not susceptible of the least Change or Alteration, not even by those natural Passions that are of an innocent Nature, namely Hunger and Thirst; so that before his Death, he eat without having any Necessity for so doing, in the same Manner as after his Resurrection. *Justinian* was desirous that all Bishops should approve this Doctrine, and endeavoured himself to gain over to it six *African* Bishops, whom he had caused to come to *Constantinople*, **Anno 564,** in the thirty-eighth Year of his Reign. These all maintained with great Rigour the *three Chapters*, and among the rest *Victor of Tunonium*: But they resisted him to his Face, as also the Patriarch *Eutychius*, whom they looked upon as a Heretick, because he had presided at the Condemnation of the *three Chapters*, whereupon they were separated, and shut up in different Monasteries in *Constantinople*. **Vita Sanct. Eutych. ap. Bol. 6. Apr. c. 4. a. 557.**

BUT the holy Patriarch *Eutychius* resisted the Emperor's erroneous Tenets very vigorously; for when he presented his Edict to him, in order to his publishing it, he refused it, by declaring that it was not the Doctrine of the Apostles. It would, said he, necessarily follow from this Opinion, that the Incarnation was only so in Imagination; For how could an incorruptible

A. D. 566. ruptible Body have been circumcised or nourished with the Milk of it's Mother? How was it possible for it, when on the Cross, to be pierced with the Nails of the Lance? It cannot be called incorruptible in any other Sense, than as it was not polluted with any Spot of Sin, or subject to Corruption in the Grave.

IX. St. EUTYCHIUS having done all that lay in his Power to undeceive the Emperor, the Persons who had infused that Error into him, persuaded him also to drive him away from his See: Accordingly on St. Timothy's Day, the twenty-second of January, Anno 565, as the Patriarch was celebrating the Holy Sacrifice in the Palace of Hormisdas, a Tribune, with a Company of Soldiers, came and seized the Patriarchal Palace. They laid hold of his Servants, and separated them from one another, in order to oblige them to swear against him, that they might have a specious Reason for condemning him. After he had ended the Sacrifice, he staid in the Sanctuary, being told that he would be in Danger of his Life in case he stirred out of it: He stood before the Altar in the Dress he usually wore, and prayed for the Church to the third Hour of the Night: He then eat a little Victuals and took some Rest, and an Officer, whose Name was Etherius, came at the Head of a Company of armed Men, and carried him to a Monastery called Choracudis, after having stript him of every thing except his Pallium, which he always wore, and which Etherius would not take off from him, although some Clerks solicited him to do it: But as he was very ill, by reason of the Poverty of that Monastery, they transferred him the Day following to that of Hosias.

Theoph. an. 38. p. 203. Evagr. IV. c. 38. In the mean Time they ordained in his room Patriarch of Constantinople, John the Syrian, surnamed the Scholastick, Apocrisiarius, or Deputy of Antioch; and a Week after, having assembled some Bishops, they summoned St. Eutychius to appear before them, to answer to those Petitions which had been presented against him: He was therein accused of making use of Ointments, of feeding on delicate Meats, and praying a long Time together on his Knees, perhaps on Sundays, and such like Crimes. He was summoned three Times, according to the usual Custom, and always made this Answer: In Case they judge me in a legal Manner, and restore to me my Clergy and my Dignity, I will go, and will even suffer my Accusers to be Witnesses. But they condemned him for Non-appearance; and he on the other side declared that they had incurred the Canonical Punishments. They next carried him into an Island, called Princes Island, situated in the Propontis, and afterwards sent him to Amasia, the Metropolis of Pontus, to the Monastery over which he had formerly presided. He continued twelve Years in this Place, and wrought many Miracles.

X. St. Anastasius of Antioch, Evagr. IV. c. 33. c. 40. ALL the Patriarchs and several Bishops refused to subscribe the Emperor's Edict, and opposed him both in the Councils and by Writings drawn up purposely on that Account; and when the Emperor desired the Bishops of the East to subscribe, they forbore to do it, by saying, that they followed the Example of Anastasius, Bishop of Antioch. He had lately succeeded Dominus, and was equally esteemed for his Virtue and the Doctrine he professed: He was stedfast in the most essential Points of Religion,

ligion, without neglecting those of the least Consequence, was affable A. D. 566. without Weakness, towards those whom he did not approve, and was severe without being inaccessible; he listened and spake with Freedom on weighty Subjects, to resolve such Questions as were proposed to him; but he had neither Ears, nor a Tongue for idle Discourses. The Emperor Justinian employed every Art in order to gain him, thinking that he would be a Means of bringing over all the rest; but Anastasius opposed him resolutely, and sent him an Answer, in which he shewed, with great Learning, that according to the Doctrine of the Apostles and the Fathers, the Body of our Lord was corruptible with respect to the natural and innocent Passions. He made the same Answer to the Monks of the upper and lower Syria, who had consulted him, confirming them in the Faith, and preparing them to defend it. As he knew that Justinian intended to banish him, he wrote a farewell Discourse to his People, but never published it, for c. 41. Death put a stop to all the Emperor's Proceedings.

THE Emperor died in the fortieth Year of his Reign, the fifteenth Indiction, and the twenty-fifth Year after the Consulate of Basil, i. e. Anno 566, the fourteenth of November, being fourscore and four Years of Age. Who although he had brought great Evils both on the Church and the State, by his Restlessness, his Fickleness, and his Covetousness, is nevertheless illustrious for the great and memorable Events that happened under his Reign, and the Greeks commemorate him in their Martyrology or Calendar on the second of August.

XI.
Death of Justinian.
Justin Emperor.
Vict. Tun.
Chr. Marii.
Aum.
Chr. Pasch.
P. 375.

HE caused a great Number of Churches to be built in all Parts of the Empire, the Particulars of which have been transmitted to us by Procopius. He either built from the Ground, or repaired thirty-one in the City of Constantinople only, the most considerable of which is that of St. Sophia, which is standing to this Day. He computes twenty-one Churches in Asia minor, Syria and Palestine, and eleven in Africa, making sixty-three in all: He likewise mentions ten Hospitals, and twenty-three Monasteries, of which the greatest Part were in Palestine; not to mention those Churches of which he speaks only in general Terms, and others which did not come to his Knowledge.

To Justinian succeeded Justin his Nephew, Son of his Sister Vigilantia, who was Curopalates, or Grand Master of the Palace: He is called Justin the younger, to distinguish him from the former of that Name. The Empress Sophia, his Consort, was likewise Niece to Theodora. The Emperor Justin was crowned by the Patriarch John, and began his Reign with paying the Debts of Justinian, and recalling those Bishops whom he had sent into Banishment, St. Eutychius of Constantinople excepted. He drew up an Edict relating to the Faith, addressed to all Christians in general, and therein exhorts them to return to the Unity of the Church, and declares his Belief, giving a copious Explication of the Mysteries of the Trinity, and of the Incarnation, in opposition to the Heresies which had been lately started: All the Catholics approved this Doctrine as Orthodox; but those who had separated from the Church, did not re-unite themselves to it, finding that it was expressly enacted by the Edict, that all Things should remain in their former State, by which Means it was of no Effect. Justin

Vict. Tun.
Corip.
Evagr. V.
c. 3.
c. 4.

A. D. 566. gave also an Instance of his Piety, in beautifying those Churches which *Justinian* had built, and among the rest the Great Church of *Constantinople*, and that of the Apostles, and presented them with sacred Vessels, and endowed them with Revenues. He sent *Photinus* the Abbot, Son-in-law to *Belisarius*, into *Egypt*, with full Power to procure the Peace of the Churches; for the *Theodosians* and *Gaianites* began to build in *Alexandria* Places to assemble in; and the *Gaianites* finding themselves the strongest, had *Elpidius* their Archdeacon for Bishop, when the Emperor caused him to be seized, and carried away into Banishment, but he died in his Journey. The *Theodosians* ordained secretly in the Night one *Dorotheus* for their Bishop.

Evag. IV.
c. 1.

c. 2.

Inter. Nov.
Justinia.
240 Nov.
Just. 3.

XII.
Second Coun-
cil of Tours.

To. 5. p. 247.
c. 3. To. 5.
p. 851.

Greg. VI.
Hist. c. 9.
Boll. 16.
Mati. To. 14.
p. 603.
Analect. To.
3 p. 96.

BUT the Morals of the Emperor *Justin* did not correspond with this outward Shew of Piety, being abandoned to the most extravagant Pleasures. He was insatiably covetous, and exposed all things publickly to Sale, not excepting the very Bishopricks. He was cowardly and rash at the same Time. He had a Relation whose Name was also *Justin*, and was a great Captain and a Man of Merit, with whom he had agreed, that which soever of the two should attain to the Imperial Dignity, the other should hold the second Rank. He at first shew'd the greatest Friendship for him, but afterwards took away his Guards, and sent him to *Alexandria*, where he caused him to be murdered in the Night in his Bed, and had his Head brought to him, which after himself and the Empress *Sophia* had viewed, they both stamp'd upon it with their Feet. After this there is no Reason to be astonish'd, that *Justin* in the first Year of his Reign should make a Law for restoring the antient Liberty of Divorce between Man and Wife, which *Justinian* had annulled; and that he remitted to the Inhabitants of *Mesopotamia*, of *Osroene*, and of *Euphratensis*, the pecuniary Mulcts incurred by those who had contracted unlawful Marriages.

IN *Gaul* two Councils were held the same Year, being the sixth of the Reign of the new Kings; one at *Tours*, for the Kingdom of *Chebert*, and with his Leave, one at *Lions*, for the Kingdom of *Gontran*. This consisted of fourteen Bishops, whereof eight were present, and the other six sent their Deputies. St. *Nisier*, Archbishop of *Lions* presided in it, and six Canons were drawn up therein, which have nothing considerable in them, except Excommunication against those who endeavour to bring into Servitude such Persons as are free. The Archbishop *Euphronius* presided in the Council of *Tours*, which was held on the seventh of November 566. The rest of the Bishops who assisted in it, were St. *Prætextatus* of *Roan*, St. *Germanus* of *Paris*, *Felix* of *Nantz*, *Chaletrick* of *Chartres*, *Domitian* of *Angers*, *Victorius* of *Reunes*, St. *Domnolus* of *Mans*, *Leudebaude* of *Sées*, making nine in all. St. *Domnolus* had, under the Reign of King *Clotaire*, been Abbot of the Monastery of St. *Lawrence*, near *Paris*, which has been since made a Parish Church. And as he had always sided with that King, he was desirous of bestowing the Bishoprick of *Avignon* upon him; but *Domnolus* besought the King not to send him at such a Distance, into a kind of Banishment, among sophistical Senators and philosophical Judges; for in this Manner he delivered himself, according to *Gregory* of *Tours*. The King therefore gave him the Bishoprick of *Mans*, after the Death of St. *Innocent*. St. *Domnolus* became famous for his Virtue and the Miracles he

he performed, and cured one *Rainier* of his Lameness, and restored *Syagrius* to his Sight. He died after having sat twenty-two Years in the Episcopal Chair, *Anno Dom.* 581, and was buried in *St. Vincent's Abbey*, which he himself had founded. The Church commemorates him on the sixteenth of May. Martyr. R. 16 Maii.

THE Council of *Tours* made twenty-seven Canons, the first of which renews the Ordinance of holding Councils twice a Year, or one at least, and that no Persons shall pretend to excuse themselves from coming to it, upon Pretence of the King's Orders. In case a Dispute arise between Bishops, they must have it arbitrated by Priests, till it be finally determined; a Bishop must not depose an Abbot, or an Archpriest, without the Advice of the Priests and Abbots. They are forbid to ordain in any *Romans* or *Bretons*, as Bishops, without the Consent of the Metropolitan and his Comprovincials. Can. 2. c. 7. c. 9.

SUCH Bishops as are married, must always be accompanied with Clerks, even in their Apartments, and separated in such a Manner from their Wives, that their Maid-Servants may not have the least Communication with the Men who wait upon the Clerks. But unmarried Bishops are not allowed to keep Women in their Houses. Clerks and Monks are not allowed to lie two in the same Bed. But when the Archpriest is in the Country, a Clerk must lie in his Chamber, and there must be seven of these to serve Weekly, and to relieve one another by Turns. A Priest, a Deacon, or Sub-deacon, that shall have been found with his Wife, shall be suspended a Twelve-month; and the Archpriest who shall have neglected to watch over his Inferiors, shall be confined for a Month, and fed only with Bread and Water. c. 12. c. 13. c. 14. c. 19.

WOMEN shall not be admitted into Friaries, Monks shall not be suffered to go out of their Convents; and if any one of these shall marry, he shall be excommunicated and separated from his pretended Wife, to which the Judge shall give Assistance, and shall be excommunicated, in case he refuses to do it, as also those who shall protect such a Monk. Nuns are likewise forbid to marry, not only those who have received the Veil from the Hands of the Bishop, but also those who have only changed their Habit; and because some pretended, that the sole Motive of their assuming that Habit, was to prevent their being exposed to marry beneath themselves; to these, the Ordinances of the Kings *Childebert* and *Clotaire*, confirmed by *Cherebert*, are opposed, by which it is forbid to marry young Women without the Consent of their Parents. After which the Council adds: She therefore who is apprehensive of having some Violence committed upon her Person, ought to fly to some Church for Sanctuary, and stay till such time as her Relations deliver her, either by the Command of the Prince, or the Assistance of the Bishop. We are also to observe, that it was not customary for Widows to receive the Blessing, in order to dedicate themselves to God. In this Canon several Authorities are cited of the Pope *St. Innocent*, of the Council of *Arles*, of *Milan* and *Epaonna*, and of the Roman Law: That is, of the *Theodosian Code*. c. 16. c. 15. c. 20.

It is also cited in the following Canon, against incestuous Marriages. But they have first quoted here at length the Authorities of the Law of God c. 11.

A. D. 566. against those Crimes, to be read publickly to the People, to the End that no one may have room to plead Ignorance of them. This Canon of the Council of *Tours* seems to have particular Regard to King *Cberebert*. Queen *Ingoberga*, his Consort, had two young Women in her Service, whose Father had wrought woollen Stuffs; the first, whose Name was *Marcovefa*, wore a religious Habit; and the second was named *Merofleda*: The King was passionately in love with both. To divert him from it, Queen *Ingoberga* caused the Father of these young Women to be privately sent for, and called the King, that he might see him at work; but the King was so offended at it, that he forsook *Ingoberga*, notwithstanding that he had a Daughter by her, and took *Merofleda*. He had also another Concubine whose Name was *Theodegilda*, a Shepherd's Daughter, by whom he had a Son, who died as soon as he was born. At last he married *Marcovefa*, notwithstanding that she was *Merofleda*'s Sister, and a Nun; which obliged St. *Germanus* to excommunicate them both. She died a few Days after, and King *Cberebert* did not survive her long, he dying in 567. He left only Daughters behind him, viz. *Bertha*, or *Editberga*, whom he had by Queen *Ingoberga*, who married *Ethelbert* the English King of Kent. The two other Daughters of *Cberebert* were *Bertofleda* and *Cbrodielta*, both Nuns; the first at *Tours*, and the second at *Poitiers*.

XIII. THE Council of *Tours* made some Regulations relating to religious Ceremonies. The Body of our LORD upon the Altar must not be set among the Images, but under the Cross; consequently there were Crosses and Images upon the Altars, and the Eucharist was placed and kept thereon. The Laity are forbid to stand near the Altar; but that Part of the Church which is separated between the Rails and the Altar, shall be opened to none but such of the Clergy as chant. The Chancel, pursuant to Custom, shall nevertheless be open to the Laity and to Women, who shall be allowed to pray and communicate therein. By this is understood the particular Prayers which were offered up at different Times from those of celebrating the Office.

THE Order of the Psalmody is appointed as follows. In Summer, six Anthems shall be chanted at Matins, with two Psalms for each. By Matins, the Nocturnal, or the Office of the Night is to be understood; because it was customary to watch in the Night upon the greatest Solemnities only; for on such *Sundays*, whereon no particular Service was celebrated over and above the common Solemnity of the Day, and on the *Feria*, it was usual to rise very early in the Morning, as is the Custom of most Chapters to this Day. As to the Office of the Morning, which we call *Laudes*, it appears by the Example of St. *Gal*, that it was the Practice to repeat at those times, and even on *Sunday*, the fiftieth Psalm, the Hymn called *Benedicite*, and the three last Psalms entituled *Alleluia*, and afterwards a short Lesson.

THE Council goes on ---- During the whole Month of *August*, the People shall get up early in the Morning, because there are Festivals and Masses of the Saints, which is explained in the following Manner: As the Month of *August* is almost filled up with the Offices of Saints, it was customary to say Mass early in the Morning, in order that the People

ple might have Time afterwards to work at the Harvest. In the Month A. D. 566. of September, seven Anthems shall be sung with two Psalms; in October, eight Anthems and three Psalms, *i. e.* twenty-four Psalms; in November twenty-seven; in December thirty, and ten Anthems; and in the same Manner in January and February, and so on to Easter, by which it shou'd seem that the Year began on that Holiday. Thus they were never to sing less than twelve Psalms at *Mattins*; and they always sung twelve at *Vespers*, and six at *Sexta*, or the sixth Hour. It is in this Sense that *Aimoin* understands it, who says, that this Order of Psalmody was borrowed from the Monastery of *Aganinum*, and that it was afterwards established at St. *Marcellus* of *Challon*, and St. *Denis* in *France*; for which Reason we may believe that this was most generally received in that Kingdom.

Aim. Hist.
lib. iii. c. 81.

BESIDES the Hymns of St. *Ambrose*, which had a Sanction given to them from Custom, all those may be sung that are proper, provided they bear the Name of their Authors. This Canon seems to have been made in favour of *Fortunatus* the Priest, a celebrated Poet of that Age. The Fasts which the Monks are to observe, are settled for the whole Year; by which we find that it was usual to fast in Rogation-Week, notwithstanding it be in the Paschal Season; and in the Month of December to Christmas, *i. e.* the *Advent*. It was not usual to fast on Festivals, nor consequently in the Month of August, which at that time consisted entirely of Festivals. But it was customary to fast three Days in the beginning of January, because of the Superstition of the *Pagans*; and even on the Day of Circumcision, they never celebrated Mass before the eighth Hour, *i. e.* at two in the Afternoon.

c. 11.

c. 17.

AND indeed the Council complains, that those Superstitions were still practised. There were some who continued to celebrate the first of January in honour of *Janus*, who on the Festival of St. Peter's Chair, offered Meats to the Dead; when being returned to their Houses after the Mass was ended, they eat of those Meats which had been consecrated to evil Spirits; who honoured Stones, Trees, or Springs; and with all these superstitious Customs, would affirm that they were very good *Christians*. All Pastors and Priests are commanded to drive them out of the Church, and not to suffer them to partake at the holy Altar. The Feast of St. Peter, mentioned by this Canon, was instituted the eighth of the Kalends of March, *i. e.* the twenty-second of February, in the Room of the Festival which the *Pagans* used to celebrate in honour of the Dead, called by them *Feralia*, and which continued from the twentieth of this Month to the End. On these Days they carried Meats to the Graves, imagining that the Souls which wandered about them used to come and eat them in the Night. On this Day the *Christians* used to celebrate, first, the Martyrdoms of St. Peter and St. Paul: Afterwards, this Feast having been transferred to the twenty-ninth of June, on the twenty-second of February they celebrated the Festival of St. Peter's Chair, without Distinction of Rome and Antioch. Afterwards, that of Rome was changed to the eighteenth of January, and that of Antioch continued on the Day on which it had been antiently used. The superstitious Custom therefore of which the Council complained, was their continuing the Pagan Ceremony with the Christian Feast, which had been instituted purposely to abolish it. We find that on the same Day,

V. Coimt.
Ann. 566.
n. 40, 41.

viz.

A. D. 566. viz. the twenty-second of February, the Pagans celebrated the Festival called *Terminalia*, in honour of the God *Terminus*; which makes it thought, that the Stones, the Worship whereof is taken Notice of in this Canon, were the Land-marks in the Fields.

c. 5.

c. 24, 25.

Sup. lib. xix.
a. 9.

XIV.
Bishops of
Britany.

Every City ought to take care to maintain the Poor belonging to it; so that every Country Priest, and every Citizen, takes upon himself the Charge of his own, and to prevent their wandering to other Cities. Those who usurp the Possessions belonging to the Churches, are considered as Persons that murder the Poor; and the Canons made by foregoing Councils are revived against them; and the Council adds: In case they persist in their Usurpation after having been thrice admonished, we must all assemble together, in conjunction with our Abbots, our Priests, and our Clergy; and as we have no other Weapons, pronounce in the Choir of the Church the hundred and eighth Psalm against those who murder the Poor, in order to draw down upon them the Curse of *Judas*; so that such a Person may die, not only excommunicated, but anathematized. We have already explained the Difference between Anathema and Excommunication, simply so called.

THE Canon of this Council, which takes Notice of the Difference between the Roman Bishops and those of *Britany*, in the Province of *Armorica*, merits an Explanation. The antient Inhabitants of *Gaul* were still looked upon as *Romans*; but *Armorica*, i. e. those maritime Places that lay near the Ocean, was peopled with new Inhabitants at that time. These were the *Bretons*, who had been drove out of their Island by that *Anglo-Saxon* Nation who entred it, under *Hengist*, Anno 446. Since that time, the greatest Part of the Island, which was before called *Britain*, assumed the Name of *England*, and they gave the Name of *Britany* to a Part of *Gallia Armorica*, where a great Number of *Bretons* had fled for Refuge. Now these had Bishops of their own Nation, who were distinguished by their Languages and Manners from the *Gallick Romans*.

Sup. xciii.
a. 56.

To. 5. conc.
p. 323.
Acta SS.
Ben. To. 1.
p. 168.

SUCH was *St. Sampson*, who assisted, as has been shewn, in the third Council of *Paris*. He was a Native of *Difed*, in the Province of *Wales*, and embraced a monastick Life, under the Conduct of *St. Heltut*, reported to have been the Disciple of *St. Germanus* of *Auxerre*, for it is said, that he established the monastick Life in *Great-Britain*. It is related, that in his second Voyage to that Place, he left some Disciples there, who made others; and the most eminent of that School were *St. Dubrit* and *St. Heltut*. *St. Dubrit* was Bishop of *Carleon*, the Metropolis of *Cambria*, or *Wales*. He also presided over the Diocese of *Landaff* in *Glamorganshire*, and was succeeded in the See of *Carleon* by *St. David*, Founder of the Monastery of *Menevia*, and in that of *Landaff* by *St. Telian*, whose Successor, *St. Oudoceus*, held two Synods about the Year 560, in which certain Princes of the Country were enjoined Penance. *St. Heltut* was a very great Proficient in all Learning, divine and human. *St. Germanus* ordained him Priest, and he presided over a Monastery in *Glamorganshire*. He received *St. Sampson* from his Parents, and instructed him with the utmost Care.

SAMPSON having made a great Progress in Learning and Virtue, was ordained Priest by *St. Dubrit*; after which, he for some time led the Life of a Hermit in an Island, under the Conduct of a holy Priest, and was afterwards

afterwards Abbot of a Monastery, which was said to have been founded by A. D. 566. *St. Germanus*. There he was ordained Bishop; after which he crossed the Sea, and came into *Gallia Armorica*, where he founded the Monastery of *Dol*, and several others. He erected an Episcopal See at *Dol*, and died about Anno 565, after having presided some Years over that Church. A great Number of Miracles are related of him, and the Church solemnizes his Memory on the 28th of *July*: He used to have a Cross carried before him, as is the Custom of the Archbishops in these Days.

Martyr. R.
28. Jul.

St. Malo or *Maclou*, called also *Macbut*, died about the same Time; he was related to *St. Sampson*, and had been educated by the holy Abbot *Brendan*, famous for his Learning and Virtue: He was ordained against his Will, Bishop of *Guiccastel*, since called *Winchester*, whereof his Father had been Count; but to prevent his being chosen Bishop he crossed the Sea, and withdrew to a holy Man named *Aaron*, in an Island not far from the *West* of *Armorica*. Near this Place, in another Island, was the City of *Aletha*, which was at that Time very populous, and frequented for the Trade that was carried on there, but the greatest Part of its Inhabitants were still Pagans. The few Christians that were in that Place, entreated *St. Malo* to labour at the Conversion of the rest; which he did in so successful a Manner, his Preaching being supported by his Miracles, that the greatest Part were converted, and obliged him to preside over them as their Bishop. Such was the Origin of the Episcopal See of *Aletha* in *Britany*, since called by the Name of *St. Malo*. He died about the Year 565, and the Church celebrates his Memory on the fifteenth of *November*. *St. Sampson* was succeeded in the See of *Dol* by *St. Magloire*, his first Cousin, who had also been educated under the Discipline of *St. Heltut*; *St. Sampson* having ordained him Deacon, carried him with him into *Gaul*, and at his Death nominated him for his Successor; but two or three Years after he renounced the Episcopal Function, and leaving *Budoc* his Disciple in his Room, he withdrew to a Solitude, and founded a Monastery, in which were sixty Monks whom he presided over: He wrought a great Number of Miracles, and died about the Year 575, on the twenty-fourth of *October*, the Day on which the Church solemnizes his Memory.

Vita lib. ii.
c. 10. To. 1.
A. 183.

A. 55.
Ben. p. 217.

Martyr. R.
15 Nov.
A. 55.
c. 1.
p. 223.

Martyr. R.
24 Oct.

St. Briuc was born in the same Part of *Great Britain*, and after having been ordained Bishop, and performed several Miracles, went over into *Gaul*, and founded two Monasteries there; the second in the Place that bears his Name, and which was afterwards erected into an Episcopal See. We do not know the exact Time when he lived, but it was in the same Age, and the Church commemorates him on the first of *May*. *Treguier* was also at first a Monastery founded by *St. Tudval*, who came out of *Great Britain*. He was elected Bishop of *Lexobia* about the Year 532, and was succeeded by *St. Ruellin* his Disciple, who died in 574. The See of *Lexobia*, which was very antient, has been since transferred to *Treguier*, by which means it lost its Name.

Boll. 1.
Maii. To. 12.
p. 91.
Coint. Ann.
520. n. 8.
15. An.
574. n. 22.
Coint. an.
553.

But the Bishoprick of *Leon* on the same Coast, was restored in favour of *St. Paul*, surnamed *Aurelian*; he was born in the Province, then called *Pennoben*, which is thought to have been in *Cornwal*, and was Disciple of *St. Heltut*, together with *St. Sampson* and *St. Gildas*. The Fear he had of being

Boll. 12.
Mart. To. 7.
p. 208.

A.D. 566. being chosen Bishop, made him likewise to cross over immediately into *Gaul*; and he first settled in the Island of *Ouessant*, afterwards in another, and lastly upon the Continent in the City of *Leon*. Count *Vitbur* admiring his Virtue and his Miracles, caused him to be ordained Bishop by the Authority of King *Childebert* in 529; but finding himself weakened through Age, he left the Government of his Church in 553, and put St. *Jaoua*, and afterwards St. *Tiernomail* his Disciples in his Room, neither of whom having sat above a Year in that Chair, St. *Paul* resumed it in 555, and quitted it a second Time, eleven Years after in 566, leaving it to another of his Disciples named *Cetomerin*. St. *Paul* withdrew to the Island of *Bas*, where he presided over a Monastery inhabited by a great number of Monks, and lived a great many Years after.

XV. ST. GILDAS, surnamed *the Wise*, another Disciple of St. *Heltus*, was born at *Dunbritton* in *Scotland*, about the Year 484. He was but a Priest, and preached in the Northern Province of *Great-Britain*, and afterwards in *Ireland*, where he restored the Purity of the Faith and Discipline. At last he went into *Gaul*, and settled in the Southern Part of *Britany* near *Vennes*, where he built the Monastery of *Buis*, wick is still also called by his Name, and died there in 565. There are still extant some Canons of his relating to Discipline, drawn up by him, and two Discourses on the Ruin of *Great-Britain*. In the first he bewails the Desolation of his Country, by the Conquest of the *Saxons*, which happened in his Time, and ascribes the Cause thereof to the extreme Depravity and Corruption of Manners. He addresses himself particularly to six Princes, who reigned in those Days over the *Britons*, viz. *Constantine*, *Aurelius*, *Conan*, *Vortipor*, *Cuneglas*, and *Maglocun*, and reproaches them severally with their Crimes, with a surprizing Liberty and Vehemence, exhorting them at the same time to Repentance. The second Discourse contains an Exhortation to the Clergy of *Great-Britain*, written with no less Spirit. He reproaches them with their Ignorance, their Negligence, their Avarice, and even accuses them of *Simony*.

Bell. 1 Feb. THERE was a great Friendship between St. *Gildas* and St. *Bridget*,
To. 3. p. 99. Virgin and Abbess, the most celebrated of all the *Irish* Saints. She found-
p. 114. n. 94. ed several Monasteries, particularly that of *Kildare*, seven Leagues from
Dublin, which is since become an Episcopal See. A great Number of
Martyr. R. Miracles are related of her, and she is thought to have died in 523. The
1 Feb. Church honours her Memory on the first of *February*.

At the same time lived St. *Colomba*, or *Colomban*, the antient Priest and Abbot, who in the beginning of the Reign of *Justin the Younger*, crossed over from *Ireland* into *Great-Britain*, to preach the Faith to the Northern *Picts*, separated from those of the South by dreadful Mountains. As to the Southern *Picts*, they had received the Faith a long time before, by the Instructions of St. *Ninias*, Bishop of the *British* Nation, who had himself been instructed at *Rome*. He died Anno 432, at *Quithern* in *Scotland*, where he had erected his See, and the Church celebrates his Memory the sixteenth of *September*. St. *Colomba*, before he went into *Britain*, had founded a famous Monastery in *Ireland* called *Dermach*; and after he had been there, founded another still more famous, in a small Island

Beda III.
Hist. c. 4. &
V. c. 10.

Martyr. R.
16 Sept.

Island called *Hy*, or *Hu*, lying North of *Ireland*, and West of *Scotland*. A. D. 566. These Monasteries gave Rise to several others in *Ireland* and *Britain*, but that of *Hy*, or *Tcolmkil*, was always the Chief. It was governed by an Abbot, who was Priest, and to whom, by a very unusual Custom, the whole Province, not excepting the Bishops themselves, was subordinate; and this in Imitation of its Founder *St. Colomba*, who had never been invested with the Episcopal Character, being only a Priest. His Successors lived a very abstemious Life, and were peculiarly distinguished by their Regularity, and Love of God. They did not, indeed, agree with the other Churches, with respect to the Observation of *Easter*, and that because as they lived at so great a Distance from the rest of the World, no one had brought them the Decrees of Councils upon that Head. *St. Colomba* lived thirty-four Years after his Passage into *Britain*, and died in 598, on *Monday* the ninth of *June*; the Day on which the Church solemnizes his Memory.

Vita n. 16.
To. 1.
A. B. Ben. p.
364.
Martyr. 9
Jun.

THE second Council of *Tours* wrote a Letter to *St. Radegunda*, the Occasion of which it will be proper to mention. *Radegunda*, Daughter of *Bertharius*, King of *Turingia*, having been taken Prisoner by the *French* in her Infancy, fell to the Lot of King *Clotaire*, who educated and married her, when she was of Age. She even at that time had made a great Progress in Virtue, had bestowed very abundant Alms, made long Prayers, kept long Fasts, and wore a Hair-cloth during *Lent*, under her rich Garments. The King said, that he had married a Nun rather than a Queen, and used frequently to reproach her for her pious Exercises. But this Prince having caused her Brother to be put to Death unjustly, she took this Opportunity to quit him; and he himself sent her to *Noion*, to receive the religious Habit from the Hands of *St. Medard*. The holy Prelate scrupled to do it, because she was married, and the Nobles opposed it; but she put on the holy Habit with her own Hands, and was so urgent with *St. Medard*, that he laid his Hands on her, and consecrated her Deaconness.

XVI.
Origin of St.
Radegunda.
Vita per Fortun.
A. B. S.
Ben. p. 319.
To. 1.
Greg. III.
Hist. c. 7.

SHE first withdrew to an Estate which the King had given her in *Poitou*, and began to lead a very austere and mortified Life, living wholly on Bread made of Rye and Barley, on Roots and Pulse, and never drinking any Wine; and a Piece of Hair-Cloth spread on Ashes was her Bed. At the same time she administered to the Poor with her own Hands, and bestowed prodigious Sums in Alms. She wore next her Skin a Chain which had been given her by *St. Junian*, a Priest and Abbot in the same Country, and she furnished him with Cloaths worked with her own Hands. This Saint, by the Liberality of King *Clotaire*, founded the Monastery of *Maire*, which hath been since changed to a Priory, and lastly to a Parish-Church. Some time after *St. Radegunda* was withdrawn to her Retreat, a Report was current that the King intended to take her again, being sorry that he had consented to her Retirement. Hereupon she redoubled her Austerities, and consulted one *John* a Recluse, living at *Chinon*, who told her that the King had indeed such a Design, but that God would not suffer it. She afterwards went to *Poitiers*, where she built a Monastery by the Orders of King *Clotaire*, which was speedily executed by *Pi-*

A. B. p. 310.
n. 7.
Vita per Bandonin. A. B.
p. 927. n. 4.
Greg. de gl.
conf. c. 23.

A D. 566. *entius* the Bishop, and Duke *Astrapius*. Here *St. Radegunda* got together a very numerous Community, and caused one *Agnes*, a Maiden, whom she had brought up, to be elected Abbess thereof, who received the Blessing from *St. Germanus* of *Paris*. *St. Radegunda* paid this Abbess a most implicate Obedience, not reserving to herself the Disposal of any thing. Some time after King *Clotaire* came to *Tours* with his Son *Sigebert*, upon a Religious Pretence; but in reality, in order to go to *Poitiers*, and to take *St. Radegunda* again; but she no sooner heard of it than she wrote to *St. Germanus*, who accompanied the King, desiring him to divert this Evil. *St. Germanus* having read the Letter, fell prostrate at the King's Feet, before *St. Martin's* Tomb, and with Tears conjured him, as from God, not to go to *Poitiers*. The King at the same time prostrated himself before *St. Germanus*, and besought him, that *Radegunda* might obtain a Pardon from God for his Attempt, to which he said he had been prompted by evil Advice. *St. Germanus* went to *Poitiers* upon this Account, and easily obtained what the King desired.

Epist. Rad.
ap. Greg. IX.
c. 42. To. 5.
conc. p.

XVII. THE Preservation and Support of the Monastery of *Poitiers* was therefore the Subject of *St. Radegunda's* Letter to the Bishops of the Council of *Tours*. In their Answer, seven only are mentioned, viz *Euphronius*, *Prætextatus*, *Germanus*, *Felix*, *Domitian*, *Victorius* and *Domnolus*. After having applauded the Zeal of *St. Radegunda*, they grant her what she desired, and ordain, that all such young Maids in their respective Dioceses, as shall have retired to her Convent, shall not be allowed ever to quit it, pursuant to the Rule of *St. Cæsarius* of *Arles*; that in case any of them should be so wicked as to do so, she shall be excommunicated and anathematized; and that if she proceeds so far as to attempt to marry, both her sacrilegious Husband, and their Accomplices, shall be liable to the same Punishment, till such time as they separate themselves from one another, in order to do Penance. They oblige their Successors to maintain this Discipline, upon Pain of answering for it at the Judgment of God.

Letters of the
Council of
Tours.
Ap. Greg. IX.
Hist. c. 39.
To. 5. conc.
p. 372.

FOUR of the above-mentioned Bishops, viz. *Euphronius*, *Felix*, *Domitian* and *Domnolus*, wrote each to his Flock, upon Occasion, as generally thought, of the Civil War, which broke out after the Death of *Cherebert*, between *Sigebert* and *Chilperic*, about the Possession of *Touaine* and *Poitou*. This Letter is written to exhort the People to divert, by good Works, the Evils with which they are threatned. In the first Place, not to have any Marriages among them till such time as this Storm is blown over, and more particularly to break off all incestuous Alliances; and afterwards to pay a Tenth of all their Possessions, not excepting their Bondmen; and for all those who have none, to pay the third of a Penny of Gold for each of their Children; and lastly, to reconcile themselves to their Enemies.

To. 5. conc.
p. 368.
Greg. IV.
c. 40. 42.

XVIII. *ST. R A D E G U N D A* had by this time got the Relicks of a great Number of Saints in the Church she had built; but she earnestly desired to have some of those relating to our Saviour, i. e. of the true Cross. She resolved therefore to address herself to the Emperor *Justin* for that Purpose: But as she never did any thing without Advice, she wrote to King *Sigebert*,

XVIII.
St. Cross of
Poitiers.
Baudouin. n.
17.

bert, in whose Dominions she resided, to obtain his Leave; which being granted, she sent certain Clerks into the East. The Emperor gave them some of the Wood of the Cross adorned with Gold and precious Stones, with several Relicks of the Saints, and a Book containing the four Gospels, beautified in the same manner. The Relicks being come to Poitiers, St. Radegunda desired Merouée the Bishop, Successor to Pientius, to deposit them in her Monastery, with singing of Psalms, and all due Honours. But the Bishop not regarding her Request, mounted his Horse in order to go into the Country; whereupon St. Radegunda, in great Affliction, sent to King Sigebert, and entreated him to give Orders that the first Bishop that could be found should translate those Relicks. In the mean time her self and her whole Community fasted with much greater Strictness, and their Watchings and Prayers were more frequent. The King sent Count Justin to Euphronius, Archbishop of Tours, and charged him to fulfil her Request. Euphronius came to Poitiers, and in the Bishop's Absence carried the Relicks into the Monastery in the most solemn manner, with wax Tapers, Incense, and singing of Psalms. This Church was afterwards frequented by Multitudes of People, and several Miracles were wrought therein.

Greg. gl. Mart. c. 5.

It was on this Occasion that Fortunatus the Priest composed a famous Hymn in Honour of the Cross, which begins with these Words, *Vexilla regis prodeunt*. He was born in Italy, not far from Treviso, and had studied at Ravenna, where he made a great Progress in Grammar, Rhetorick, and Poetry. Having a grievous Distemper in his Eyes, he was cured by the Oil of a Lamp that hung near the Altar of St. Martin; and in Gratitude for that Blessing, he left his Country, and came to Tours, in order to visit the Relicks of that holy Saint. He met with a gracious Reception from King Sigebert, and gained the Affection of many of the Nobles, and several holy Bishops. From Tours he came to Poitiers to St. Radegunda, and spent the Remainder of his Days, writing several other poetical Pieces in Praise of the Bishops, and of his other Friends, and also upon Occasion of the new Churches which were building by their Order: He also wrote the Lives of several Saints in Prose. His Verses are harmonious enough, and better than his Prose, stuffed with Rhimes, and affected Antithesis's, according to the bad Taste of the Age. St. Radegunda, after having made several fruitless Attempts to recover the Favour of Merouée the Bishop, went with Agnes, the Abbess of her Monastery, to Arles, in order to embrace the Rule of St. Caesarius in that Place, and being returned to Poitiers, she put her self under the King's Protection, not being able to obtain that of the Bishop.

Paul. Diae. II. Gest. c. 19.

Greg. IX. Hist. c. 14.

In Spain, St. Martin of Dumium, now Archbishop of Braga, held a Council of the two Provinces of Gallicia, i. e. of Braga and of Lugo, Anno 610, the second Year of the Reign of King Miron, or Ariamir, who is thought to have been the Son of Theodemir, i. e. on the first of June, Anno 572. The Council assembled in the Metropolitan Church of Braga, and consisted of twelve Bishops, viz. six for each Province. St. Martin caused those Things which had been ordained in the first Council to be read therein, and there declares that he had assisted in it in Conjunction

XIX. Councils of Gallicia. To. 5. conc. p. 894

Sup. n. 5.

A. D. 572. with them ; and proposed their making an end of what was not concluded at that time. After which he adds, By the Grace of JESUS CHRIST, there is no Difficulty in this Province with respect to Faith ; all that remains is to settle the Discipline, pursuant to the Scripture, and the Canons. Let us therefore first read the Precepts which St. Peter has given us. Accordingly they read that Passage in his Epistle, wherein he lays down the Duty of Pastors, and all the Bishops promised to observe it : After which they drew up ten Canons.

1 Pet. v. 1,
2, 3, 4

Sup. xxx. n.
39.

THE first declares, that Bishops in the Visitations of their Churches, shall first examine the Clergy, in order to know their manner of administering the Sacrament of Baptism, their celebrating Mass, and the other Offices of the Church. Above all, they shall order the Catechumens to come to the Exorcism twenty Days before their Baptism, *i. e.* on the fourth Sunday in Lent, and to teach them the Creed in particular during that Season. After the Bishop has examined his Clergy, he shall assemble the People at another time, in order to instruct them to avoid Idolatry, Murther, Adultery, Perjury, False-witness, and other deadly Sins; to believe in the Resurrection, and the Day of Judgment ; which being done, he shall go on to the next Church. The Bishop in his Visitation shall take no other Impost than that called the *Catbedratick*, *i. e.* two Pence of Gold, and not the third Part of the Oblations, which must be left to defray the Expences of the Church-Lights and Repairs : He shall not employ the Clerks of Parishes in servile Offices.

c. 7.

c. 4.

c. 3.

c. 5.

c. 6.

c. 9.

EVERY Kind of *Simony* is forbid. Priests may take whatever shall be freely offered for Baptism ; but they shall not require any thing, lest by that Means they prevent the Poor from bringing their Children to be baptized. Bishops shall no longer take the Third of a Penny, that used to be demanded for the holy *Chrism*, upon Pretence of the Costliness of the little Balm that is mixed with it. They shall not accept of any Sum for the ordaining of Clerks, nor shall ordain them till after the strictest Examination, and on the Testimony of several Persons. They shall not require any thing of Patrons for the Consecration of such Churches as they have founded ; but shall take Care that they be sufficiently endowed, and have an Instrument drawn up for that Purpose in Writing. If any shall offer to found a Church upon Condition of sharing the Oblations with the Clergy, no Bishop shall consecrate it, as having been founded rather from a Principle of Interest, than a Spirit of Devotion. The Metropolitan shall declare to the Bishops the Day on which *Easter* falls, at the End of the Council ; and every Bishop shall give Notice to the People of it, on *Christmas-Day*, after the Gospel. *Lent* shall begin by Processions for three Days to the Churches of the Saints ; the third Day the Mass shall be celebrated at three or four o'Clock in the Afternoon, and Notice shall be given to observe the Fast, and to bring in *Mid-Lent* such Children as are to be baptized, in order to their being purified by Exorcisms. Priests are always to consecrate fasting, and they are not allowed to dispense with this Duty, though the Masses for the Dead should be alledged as a Pretence.

THE same Year, 572, the Bishops of the Province of *Lugo* held a Council there, wherein the King confirmed the Division of the Dioceses, as lately settled. *Nitigius*, Bishop of *Lugo*, presided in this Council, and there were also Legates from the Holy See. It is the same *Nitigius* to whom *St. Martin* of *Braga* inscribed his Collection of Canons. He observes in the Preface, that having been writ Originally in *Greek*, they had been changed, occasioned by the Faultiness of the Translations, and the Ignorance or Negligence of the Copyers; upon which Account he had laboured to make them more correct. This Collection is divided into two Parts; the first whereof relates to the Clergy, and the second to the Laity, making in all eighty-four Canons. In each of them an Account is given whence they were borrowed, *i. e.* from the Councils included in the ancient Code of the universal Church; and from all the Councils of *Spain* that had been held from that time. This Collection of *St. Martin* of *Braga* has since been very famous. He died about the Year 580.

POPE *John* the Third died in 572, and was buried in *St. Peter's*, on the thirteenth of *July*, after having sat near thirteen Years in the Pontifical Chair. At two different Ordinations in the Month of *December*, he ordained thirty-eight Priests, thirteen Deacons, and sixty-one Bishops. In his Time the *Lombards* came into *Italy* under the Conduct of *Alboinus* their King. They came originally from *Germany*, but had continued for four hundred Years in *Pannonia*, and left that Country in the first Indiction, on *Easter-Monday*, *i. e.* the second of *April* 568. They came into *Italy* by the Way of *Venetia*, and *Paul*, Patriarch of *Aquileia*, which was the Capital thereof, dreading their Fury, left the City, and withdrew to the Inland of *Grado*, and carried all the Treasure of his Church along with him. He died the Year following, and was succeeded by *Probinus*. *Alboinus* being arrived at the River of *Piava*, *Felix*, Bishop of *Trevifo*, went out to meet him, and the King, at his Request, granted him all the Possessions belonging to his Church, and confirmed the Donation thereof by Letters. This *Felix* was one of the Friends of *Fortunatus* of *Poitiers*, and together with him had been cured of the Distemper in his Eyes, by the Oil of *St. Martin's* Lamp. *Alboinus* took *Vicenza*, *Verona*, and all the other Cities of *Venetia*, except *Padua*, *Monflice*, and *Mantua*. After this he marched to *Liguria*, and on the third of *September*, the third Indiction, *i. e.* Anno 569, he entered *Milan*. *Honoratus*, who was Bishop thereof, fled to *Genua*; for *Alboinus* conquered all *Liguria*, those Cities situated on the Sea-Coast excepted. *Honoratus* dying a little after, they elected at the same time *Frontin* at *Milan*, and *Lawrence* at *Genua* to preside over the former Church: But the latter remained Bishop of *Milan*, having given the Pope an Instrument in Writing, by which he consented to the Condemnation of the three Chapters. This Instrument was witnessed by Persons of the greatest Quality, and among the rest, by *St. Gregory*, at that time Prætor of *Rome*.

PAVIA sustained the Siege three Years, during which *Alboinus* made himself Master of every thing, even in *Tuscany*, *Rome* and *Ravenna* excepted. *Ravenna* was always the Residence of the Person who governed *Italy* in the Emperor's Name, who at that time began to receive the Title of

A. D. 572.
Contlit. ap.
Ambr. Mor.
xi. Chr. c. 62.

To. 4 conc.
p. 903.
App. To. 1.
Eibl. Justel.

Greg. Tur. V.
Hist. c. 37.

XX.
Lombards in
Italy.
Lib. Pontif.

Paul. Diac.
Lib. II. c. 7.

c. 10.
c. 12.

c. 13.
Sup. n. 18.
Paul. c. 14.

c. 25.

c. 26.
Paul. II. c. 29.

A. D. 572. of Exarch; and the first of these Exarchs was *Longinus*. The Romans were not in a Condition to resist the *Lombards*, because of the Plague which a little before had made dreadful Havock in *Liguria* and *Venetia*, and the Dearth with which all *Italy* was at that time afflicted. With the *Lombards*, *Alboinus* had brought a great Multitude of other *Barbarians*, such as the *Gepidi*, *Bulgarii*, *Pannonii*, *Suevi*, *Norici*, &c. whereof a great Number were *Pagans*, but the *Lombards* were *Arians*. *Pavia* surrendered at last, and *Alboinus* spared it, notwithstanding the Vow he had made of putting the whole City to the Sword, for having so long resisted his Arms. This Prince was killed by the Contrivance of *Rosemonda* his Consort, *Anno Dom. 572*, after having reigned three Years and a half in *Italy*.

c. 27.

XXI.
Benedict Bonosus Pope.
Lib. Pontif.

Chr. Jov.
Biel.

c. 32.

To the Havock of the *Lombards* is ascribed the long Vacancy of the Holy See, after the Death of *John* the Third, which lasted ten Months. At last *Benedict*, surnamed *Bonosus*, was elected, being a *Roman* by Birth, and Son to *Boniface*. He was ordained in the seventh Year of the Emperor *Justin*, i. e. *Anno 573*, on the sixteenth of *May*, and possessed the Holy See four Years, in the midst of the Persecution of the *Lombards*. *Rome* would have perished by Famine in his Time, if the Emperor *Justin* had not sent thither Ships laden with Corn from *Egypt*. After the Death of *Alboinus*, *Cleph* was chosen King of the *Lombards*, who was murdered eighteen Months after by one of his Domesticks; and the *Lombards* during ten Years had no King over them, but Dukes, each of whom governed his City, and their whole Number amounted to thirty. This was the seventh Year since the first coming of *Alboinus*, i. e. *Anno Dom. 575*. During this kind of Anarchy, the Churches were plundered, the Bishops murdered, the Cities destroyed, and the People extirpated.

Greg. III.

Dialog. c. 11.

Martyr. R. 10
Oct.

ST. CERBONUS, Bishop of *Populonium* in *Tuscany*, withdrew into the Island of *Elva*, in the Neighbouring See, and finding that his Death drew nigh, he ordered his Clergy to bury him in the Grave which he had prepared for himself in the City. How will it be possible for us, said they, to carry your Body thither, as the *Lombards* are possessed of it? Fear nothing, said he to them, only be sure to depart immediately after you have buried me. They did as he bid them, and were hardly got back into their Boat, when *Gommar*, one of the thirty Dukes, arrived. The Church solemnizes the Memory of *St. Cerbonus* on the tenth of *October*.

Greg. c. 17.

THE *Lombards* had seized upon a Deacon, whom they bound, and intended to murder; but *St. Sanctulus*, Priest of *Nocera*, besought them to spare his Life; but that not being granted, he desired at least that he might have the guarding of him, promising at the same time to answer for his forth-coming with his Head. In the dead of the Night, seeing the *Lombards* asleep, he awaked him, and advised him to make his Escape; but the Deacon refused to do it, as knowing the Danger to which he would thereby expose *St. Sanctulus*; but he was so urgent with him, that at last he fled. The next Day *St. Sanctulus* having confessed the Escape of the Deacon, the *Lombards* said to him, Thou art a good Man; we are not willing to make thee die in Torments, and therefore choose what

what kind of Death thou wilt die. He answered, Let me die that Death which God shall please to permit. Upon which they resolved that he should be beheaded. As he was had in great Veneration for his Holiness, all the *Lombards* who were in that Place, assembled together to see him die. He desired Leave to pray, which being granted him, he fell prostrate on the Ground, when the Person who had been appointed to execute him, thinking that he had employed too long time in Prayer, kicked him with his Foot, and made him get up. Being upon his Knees, and seeing the Sword drawn, he said with a loud Voice, *St. John* stop its Motion; when the Executioner remained with his Arms lifted on high, without having Power to move it downward. Immediately all the *Lombards* began to testify their Admiration of the Saint, and he was desired to cure the Executioner's Arm; but he first obliged him to swear that he would never employ it to kill any *Christian*. After he had given his Promise, the Saint made him move his Arm downward, and sheath his Sword. All the *Lombards*, as a Testimony of his Virtue, offered to present him with the Oxen and Horses which they had taken in Plunder; but he said to them, If you are desirous of making me some Present, give me all the Captives you have taken, to the end that I may have reason to pray for you: They granted his Request, and sent them all back with him. In the Province of *Valeria* the *Lombards* hung two Monks upon a Tree, and thought they heard them sing after they were dead. In another Place, *Soranus* the Abbot had given the Captives who had escaped out of the Hands of the *Lombards*, all the Cloaths and Victuals he had provided for his Monastery, and even the very Roots in his Garden. Whereupon the *Lombards* came and demanded his Money, and upon his saying that he had nothing, they murdered him.

WHILST *Italy* was laid Waste in this manner by the *Lombards*, the Emperor *Justin* spent his whole Time upon his Pleasures, and was absolutely governed by his Passions. He drove *Anastasius* the Patriarch from *Antioch*, upon Pretence, that he squandered away the Possessions of the Church; but the true Reason was, because he hated him. When *Anastasius* was elected Patriarch, he had refused to furnish *Justin* with the Money he demanded, to procure him the Favour of the Emperor *Justinian*. Being Emperor himself, he was informed that *Anastasius* having been asked the Reason why he squandered away the Possessions of the Church, he had answered, For fear that *Justin*, the Scourge of Mankind, should seize upon them. Lastly, *Anastasius* in his Answer to the Synodical Letter written by *John* the new Patriarch of *Alexandria*, had therein censured *John* of *Alexandria*, and *John* of *Constantinople*, who had consecrated him; who, as he had great Credit at Court, had undoubtedly contributed to the deposing of *Anastasius*. *Apollinarius*, Patriarch of *Alexandria*, died about the Year 570, after having enjoyed the Patriarchate nineteen Years, and was succeeded by *John*.

GREGORY succeeded *Anastasius* in the Patriarchate of *Antioch*. He had led a Monastick Life from his Youth, in the Monastery of the *Byzantines* near *Jerusalem*, and distinguished himself so much therein, that he was chosen Superior thereof, having hardly attained to Man's Estate. He

XXII.
Anastasius
drove from
Antioch.
Gregory Pa-
triar-
Evagr. 5.
c. 5.

Theoph. an.
p. 206.

Niceph. Chr.
Evagr. V. c.
16.

next

A. D. 572. next presided over the Monastery of *Pbaran*, and was afterwards made Abbot of Mount *Sinai*, by Order of the Emperor *Justin*, where he was exposed to great Dangers, and even to hold out a Siege against the *Arabians* of the Desert; but he managed his Affairs so well, that his Monastery at length enjoyed the utmost Tranquillity; and he was removed from thence to the See of *Antioch*. He had a great Strength of Mind, a Soul unmoved, and a singular Industry, by which he succeeded in all his Designs. His Liberality was so great, that whenever he went out he was followed by a Multitude of People. He was endowed with all amiable Qualities, and gave Pleasure to all who saw him, or heard him speak. Although he was naturally of a violent Temper, he was nevertheless meek and modest. He easily forgot any Injuries that were done him, had the utmost Compassion for Sinners, and the Gift of Tears.

Prat. Spir.
c. 140.

Evagr. V.
c. 7.

Theoph.
206.
c. 9.

IN the first Year of his Patriarchate, the Inhabitants of the greater *Armenia*, called in those Days *Persarmenians*, threw off the *Persian* Yoke, whose Subjects they continued from the Time that they had been given to *Sapor* by the Emperor *Philip*. As they professed the Christian Religion, and met with ill Treatment from the *Persians*, particularly upon Account of their Religion, they sent a private Deputation to the Emperor *Justin*, beseeching him to receive them as his Subjects, in order thereby to have an Opportunity of serving God with greater Freedom. *Justin* having accepted it, and concluded a Treaty with them in Writing, they killed their Governors, and declared for the *Romans*. *Cosroes*, King of the *Persians*, complained hereof, but *Justin* sent word to him that the Truce was at an End, and that it was not just to abandon a Body of *Christians*, who had recourse to *Christians* in Time of War. In this manner the Peace was broke the seventh Year of *Justin's* Reign, and the 572^d of our *LORD*; but he, instead of making Preparations for War, continued to devote himself entirely to his Pleasures. He even was unacquainted with the Progress of his Arms, and it was the Patriarch *Gregory* who informed him of the unhappy State of the Siege of *Nisibis*, which the *Roman* Troops had formed. The Bishop of *Nisibis* was joined in Friendship with *Gregory*, who had been very liberal to him, and he saw with Indignation the Insolence of the *Persians*, whose Subject he was, towards the *Christians*. He therefore desired that his City might be Subject to the *Romans*, and accordingly gave *Gregory* punctual Advice of all the Enemy's Motions: However, the Emperor *Justin* could not be prevailed with to give Credit to his ill News, and made so little Advantage of it, that the *Persians* laid waste with Impunity the Territories of the *Romans*, burning and killing whatever came in their way, without meeting with the least Opposition. They advanced as far as *Antioch*, which was forsaken by almost all its Inhabitants, and was left defenceless. The Patriarch fled, carrying with him the Treasure of the Church: When the Emperor *Justin* was at last informed in such a manner of this unhappy News, that it was impossible for him to doubt of it any longer, it surprized him so much that he lost his Senses.

c. 11.

XXIII.
S. John Clim.
machus.

AFTER *Gregory*, S. *John Climachus* was made Abbot of Mount *Sinai*, whether immediately, or some other Person between them, is uncertain, for the exact Time is not known. He entered into that Monastery at sixteen

teen

teen Years of Age, but he did not receive the Tonsure, nor engage him-
self till four Years after. He first received Instruction from one *Martyrius*
a Monk; after whose Death he withdrew alone to the Foot of the Moun-
tain, in a Solitude named *Tola*, where he led the Life of an *Anchoret*. He
then took a Monk named *Moses*, to reside with him. Some envious People
had reported that *John* was a Tatler, and employed himself wholly in idle
Matters; that there might therefore be no longer any reason for this Ca-
lummy, he resolved not to open his Mouth to any Person for a Year to-
gether. After having led a Life of Solitude forty Years, he was elected
Abbot of Mount *Sinai* against his Will.

A. D. 572.
Vita ap. Ra-
der. 159.
Boll. 30.
Mart. To. 8.
p. 834.

JOHN, Abbot of *Raithum*, having entreated him to write a spiritual
Treatise for the use of the Monks, he composed a Work, entitled, *The*
Heavenly Ladder, a pious Work that has been greatly celebrated, for
which reason he was surnamed *Climachus*, for *Climax* signifies in Greek a
Ladder. It is composed of thirty Steps, containing the whole Progress
of the inward Life, from the quitting the World to the most sublime
Devotion, and the most perfect Tranquillity of the Soul. Speaking of Obe-
dience, he relates the Examples he had admired in a Monastery of *Egypt*
near *Alexandria*, inhabited by three hundred and thirty Monks, over
whom a Superior of the most consummate Wisdom presided. There, old
Men were seen, who, notwithstanding it was forty or fifty Years since
they first took the Habit, obeyed with the Simplicity of Children; all Rail-
lery, Disputes, and idle Discourses were banished from thence, and each
Man studied to edify his Brother. The Abbot frequently gave ill Treat-
ment to the most perfect, either to exercise them, forward them in Virtue,
or instruct the rest by their Example.

At a Mile's distance from this Monastery, was a little one called the Pri-
son, in which all such of the great Monastery confined themselves volun-
tarily, who since their being professed, had committed some considerable
Sin: It was a dreadful Place, gloomy, dirty, and unwholesome; and every
Object in it inspired Repentance and Sorrow. Here, no Fires were ever
made, nor Wine, nor Oil made use of, the only Subsistence being Bread
and some few Roots. They never stirred out, from the Time of their
Confinement, till *GOD* had made known to the Abbot that he had par-
doned them; they were required to spend almost their whole Time in
Prayer; nevertheless, to amuse them, they used to give them a great
Number of the Branches of Palm Trees to work upon. They lived se-
parated from one another, or two together at most, and had one *Isaac*,
a Man of singular Virtue, for their particular Superior. *S. John Cli-*
machus having entreated the Abbot to let him have a sight of this Prison,
he resided a Month in it, and gives the following Account thereof.

XXIV.
Prison of the
Penitents.

I saw some who spent the whole Night in the open Air in a standing
Posture, forcing Nature to keep themselves from sleeping, and reproaching
their Sluggishness whenever they were seized with an Inclination to sleep:
Others with their Eyes cast mournfully towards Heaven, prayed for Assist-
ance with Sighs and Groans: Others with their Hands bound behind their
Backs, and their Faces bent towards the Ground, cried out, that they
were not worthy to look up towards Heaven, and did not dare to address
them-

A. D. 572. themselves to God in their Prayers, so much their Consciences were troubled. Some of these sitting on the Ground on Sackcloth and Ashes, either hid their Faces between their Knees, and struck the Earth with their Foreheads, or beat their Breasts, at the same Time venting such bitter Sighs, as one would have thought would have tore their Souls from their Bodies. Some watered the Pavement with their Tears, while others reproached themselves with not shedding enough: Some cried and lamented, as it had been at the Death of some Person who was very dear to them; while others stifled their Groans. I saw some who seemed to have lost their Senses, being hardened by Grief and Groans, as it were insensible: Others sate in a melancholy Posture, their Eyes fixed on the Ground, shaking their Heads continually, and sending forth Cries from the bottom of the Heart like to the Roaring of a Lion.

SOME of these filled with Hope, prayed with great Earnestness that their Sins might be forgiven them, while others, through an Excess of Humility, thought themselves unworthy of it; others again prayed that they might be tormented in this Life, in order to obtain Mercy in the next. The greatest Part of them oppressed with Remorse, said, that they would be content to be deprived of the Kingdom of Heaven, provided they might be freed from an Eternity of Torments. I have heard them discourse in such a Manner, as might have moved even Stones. We are sensible, said they, that we highly deserve the worst Punishment that could be inflicted, and that it would be impossible for us to satisfy the multitude of our Debts, tho' we were to assemble together the whole Earth to weep with us. All that we beseech of thee, O Lord, is not to punish us with the utmost rigour of thy Judgments, but with Mercy; for we dare not ask to be entirely delivered from Punishment: With what Face could we possibly do this, after having broke our Promises, and made such an ill use of the Pardon we have received!

*Psalms xxxvii.
and 101.*

THERE was seen the Words of *David* fulfilled in a literal Sense, viz. Men bound down and oppressed with Sorrow, whose Bodies were already full of Corruption; and who, now wholly neglecting them, forgot to nourish themselves, mixed the Water which they drank with their Tears, and eat Ashes in their Bread; their Skin cleaved to their Bones, and withered like Grass. Nothing was heard but these Words, --- Miserable Wretch that I am, Pardon, Pardon, Lord, Mercy, Pardon us if it be possible. You might have seen some with their Tongues all inflamed, and hanging out of their Mouths; some who exposed themselves to the Sun when his Rays dart with the greatest Violence; and others to the most severe Cold of the Night: After they had tasted a little Water, to prevent their dying with Thirst, they used to stop, and when they had taken a little Bread, they would throw the rest at a great distance; not thinking themselves worthy of feeding upon human Food, since they had acted in opposition to the Dictates of Reason. How then would it be possible, for Laughter or idle Discourses, Anger, Contradiction, Confidence, Joy, or even Glory, to find a Place among them? They did not take upon themselves to judge any Person, nor employed themselves either in taking care of their Bodies, or of any of the Things of this Life; nothing was heard among them but Prayers.

THEY

THEY had Death ever present in their Sight, and used to say, What will become of us! What Sentence will be passed upon us! What will be our End! Is there still some Hopes left of Pardon! Has our Prayer been able to gain Admission before the LORD, or has it been rejected as it deserves! What Force can it have, when it is uttered by such unclean Lips! Do our Guardian Angels draw near again to us, in order to present our Prayers! Then they would ask one another, My Brethren, do we make some few Advances! Shall we obtain what we ask for! How do we know but GOD may relent! Let us, however, do our Duty, and knock at the Door to the end of our Lives. Let us run, my Brethren, we must run, and very fast too; let us not spare this wretched Flesh, for fear lest it prove our Death. Such were the Discourses of these holy Penitents.

THEIR Knees were grown callous, their Eyes hollow, their Cheeks inflamed with their Tears, and their Faces at the same time pale and wan; their Breasts bruised with Blows which sometimes caused them to spit Blood. They were wholly unacquainted with the Use of Beds, or Neatness in their Dress; they wore nothing but tattered Garments, nasty, and full of Vermin. They looked like Criminals shut up in Dungeons, or Persons possessed with evil Spirits. They would sometimes entreat the Abbot to load their Necks and Hands with Irons, and put Fetters on their Feet, and not to knock them off till after they were dead. When they thought they were just ready to expire, they would conjure him not to allow them Burial, but to throw them out like Beasts; and this he granted them sometimes, forbidding even the singing of Psalms, and every funeral Honour. This Relation of St. John Climachus shews us how much the Monastick Discipline, and a Spirit of Penitence flourished at the End of the sixth Century. St. Gregory being Pope, wrote to him, to recommend himself to his Prayers, and sent him Bedding for a neighbouring Hospital. This Letter was written about the Year 600, at soonest, and John was still Abbot at that Time. He quitted that Function some time before his Death, and having put his Brother George into his Place, he withdrew to a Solitude, where he died. XII. Epist. 16.

THE Lombards settled in Italy, made an Incurfion into Gaul under the Command of three of their Dukes, viz. Amo, Zaban and Rodan: Amo took the Road to Ambrun, Zaban came by the Way of Die to Valentia, and Rodan encamped near Grenoble. They took up their Quarters a long time in the Monastery of Agaunium, or St. Mauritius, and made this Inroad the eighth Year after the Consulate of the Emperor Justin, in the seventh Indiction, i. e. Anno 547; but were vigorously repulsed by the French. Amo laid Waste all the Province of Arles, now called Provence. XXV. S. Hospitius a Recluse. Greg. IV. Hist. c. 39. Mar. Avent. Chr.

ST. HOSPITIUS dwelt in that Country near Nice, where he had led a Recluse Life for many Years, having shut himself up in a Tower, which had no Door to it, but only a Window, at which he used to look out. He always wore Iron Chains next his Flesh, and Sackcloth over them, and fed only on Bread and a few Dates. During Lent he subsisted entirely on Egyptian Roots, which were brought to him by the Merchants. He fore- Greg. VI. c. 6.

A.D. 573. told the coming of the *Lombards* into *Gaul*, to punish the Sins of the People, and advised the Inhabitants to secure their Goods in fenced Cities, and to fortify themselves in the strongest Places; after which he said to the Monks, Do you also retire, and take all you can carry with you; for the People of whom I spoke to you, are drawing near. They answered, Most holy Father, we will not leave you. Do not be under any Apprehensions, replied he, upon my Account; they will indeed use me ill, but they will not kill me.

ACCORDINGLY the Monks withdrew; the *Lombards* came, and as they were laying Waste all they met with in their way, they at last came to the Place where the Saint resided. He looked out at his Window, and as they could not find any Entrance into the Tower, after having gone several times round it, two climbed up upon the Roof, which they laid open. When they saw this Man loaded with Chains, they said, he is some Murtherer; when calling for their Interpreter, they bid him ask what Crime he had been guilty of; whereupon he confessed himself to have been a Murtherer, and that he had committed all sorts of Crimes. Upon this one of the *Lombards* drew his Sword in order to cleave his Head in the middle; but his Arm continued stretched out, he being unable to draw it back it again; his Sword fell from him, upon which his Companions cried aloud, and asked St. *Hospitius* what they should do. He then cured with the Sign of the Cross the Arm of him who would have killed him, who upon this became so true a Convert, that he had his Hair cut off, and entered himself a Monk in the same Place. St. *Hospitius* worked a great Number of other Miracles; he cured one who had been born blind, and one called *Pir*, who was both Deaf and Dumb, a Native of *Anjou*, from whom *Gregory* of *Tours* learnt what he relateth of this Matter. St. *Hospitius* died some Years after, and the Church solemnizes his Memory the twenty-first of *May*.

Martyr. R.
21 Maii.

XXVI.
Gregory Bi-
shop of Tours.
Vita init. E.
dit. 1699.
Martyr. R.
4 Aug.

GREGORY had been made Bishop of *Tours* not long before the *Lombards* made this Inroad. *Euphronius* his Predecessor died in the twelfth Year of *Sigebert's* Reign, *Anno Dom. 573*, on the fourth of *August*, the Day on which the Church honours his Memory. The People of *Tours* being assembled to elect a Bishop, *Gregory* was unanimously preferred before all the rest. He had been frequently seen in this City, whither he came to visit the Relicks of St. *Martin*, and an Account was given them of several great Actions he had performed. They were well acquainted with his noble Extraction, his Knowledge and Virtue, and were informed that he was known to the Princes. Accordingly they all agreed to desire him for their Bishop, as well the Clergy as the Nobility and the Inhabitants of the City and Country; after which they sent a Deputation to King *Sigebert*, who was Sovereign of the City of *Tours*, and by good Fortune *Gregory* happened to be at that time with him. He did all that lay in his Power to prevent his being chosen Bishop, but at last yielded at the earnest Request of the King, and of Queen *Brunechilda* his Consort. Lest he should withdraw himself privately, he was immediately consecrated by *Gilles*, Archbishop of *Rheims*, and was received at *Tours* with the utmost Testimony of Joy, the eighteenth Day after the Death of St. *Euphronius*, i. e. the twenty-second of *August*.

August, Anno 573. Gregory was about thirty Years of Age, and consequently born about the Year 544. He was a Native of *Auvergne*; *Florentius* his Father was Brother to St. Gal, Bishop of Clermont, and *Armentaria* his Mother was Grand-daughter to St. Gregory, Bishop of Langres. His Brother Peter was a Deacon, and *Justina* his Niece was Disciple of St. Radegunda. Gregory had been brought up under the Eye of St. Gal his Uncle. He received the *Tonsure*, and entered himself among the Clergy, in order to accomplish a Vow he had made in his Sickneſs at St. Alira's Sepulchre. After the Death of St. Gal, *Avitus*, Bishop of Clermont, Successor of *Cautinus*, undertook to instruct young Gregory, and he was ordained Deacon at the Time fixed by the Canons. He used to frequent the Company of devout Persons, in order to improve by their Example; and visited the Churches of the Saints, particularly that of St. Martin, where he recovered from a great Fit of Sickneſs.

A LITTLE after Gregory was elected Bishop of Tours, he received a Visit from St. Senoch the Recluse. He was one of the *Teifali*, a barbarous People, who came into Gaul with the rest, and who gave their Name to *Tifauge* in Poitou: He had fixed his Residence near Tours, in an Oratory which he repaired, and where it was said St. Martin used to pray. Senoch entreated St. Euphronius, at that time Bishop of Tours, to go and give it his Blessing; but St. Euphronius, after having consecrated the Altar, ordained him Deacon, and he became afterwards a Priest. He served God for some time in this Place, accompanied with three Monks, and led a very abstemious Life; so that his whole daily Sustenance during Lent was no more than a Pound of Bread, and the same Quantity of Water. He used to go bare-footed even in Winter, and had always Iron Chains about his Feet, his Hands and his Neck. He afterwards withdrew alone into a Cell, wherein he prayed without ceasing. The Faithful were wont to bring him Money, which he always distributed among the Poor; and it is related, that he had either ransomed, or paid the Debts of upwards of two hundred Persons. He now came out of his Cell, in order to visit Gregory the Bishop; but some time after being tempted by Vanity, he made a Visit to his Relations in Poitou, whence he returned with a great Opinion of his own Merit; but Gregory having reprimanded him upon that Account, he became quite another Man. As he performed several Miracles upon such Persons as were sick, he resolved to conceal himself from all Mankind; but Gregory advised him never to shut himself up but from St. Martin's Day to Christmas, and during Lent, which he observed: It was usual for several Anchorets to keep in their Cells during Lent. St. Marius, Abbot of Beuvon, St. Dubrit and St. Sampson, Bishops, used to do in this manner. St. Senoch, among other Cures, restored several Persons to their Sight. He died at about forty Years of Age; and as Mass was saying the thirtieth Day over his Grave, a Beggar, whose Limbs were shrunk, was healed by kissing the Pall, and several Miracles were since wrought there afterwards. The Gallican Church celebrates the Memory of St. Senoch on the twenty-fourth of October, and near Loches is a Village that still retains the Name of Senou.

XXVII.
S. Senoch.
S. Leobard.
S. Venant.
Greg. Vit.
PP. c. 11.
c. 15.
Gl. conf. c. 5.
V. Hist. c. 7.

Acta Ben.
To. 1. p. 105.
p. 174. n. 33.
p. 184. n. 12.

Martyr. R.
24 Oct.

T H E R E

A. D. 573.

Greg. VII. P. 2.
c. 20.

THERE was at *Tours* another Solitary, whose Name was *Leobard*, who dwelt in a Cell not far from *Marmontier*. One of the Monks, who resided with him, having had some Dispute with the Neighbours, this holy Man had an Intention to change his Habitation; when *Gregory* the Bishop being come, as was his Custom, to *Marmontier* to pray, *Leobard* revealed his Design to him. *Gregory* assured him, that it was an Artifice of the Devil, and sent him some Books of the Lives of the Fathers, and of the Institutes of the Monks, probably those of *Cassian*, the Perusal of which delivered him entirely from his Temptation. He was a Native of *Anvergne*, and lived two and twenty Years in his Retirement, spending his Time in hewing Stones in the Mountain, in making Parchment, and sometimes in writing, in order to drive away evil Thoughts.

Greg. Vit.
Patr. c. 16.Greg. VI.
Hist. c. 3. de
Glor. Conf.
c. 101.
Acta Ben. To.
p. 167.
Martyr. R.
1 Jul.XXVIII.
Fourth Coun-
cil of Paris.
Greg. IV.
Hist. c. 42.
To. 5. conc.
p. 318.Martyr R.
13 Febr.

GREGORY has left us the Lives of many other Solitaries of his Age, illustrious both for their Virtues and their Miracles; but I shall content my self with mentioning those who are most known at this Day, or whose Monasteries are still standing: For several which were famous in those Days, are now so absolutely ruined, that not the least Footsteps of them are to be found; some of them have been turned into Collegiate Churches, and others into Parochial. Thus in the very City of *Tours*, the Chapter-House of *St. Venant* was a Monastery in *Gregory's* Days, whereof *Silvanus* was Abbot; when *Venantius* a Native of *Berri*, quitting his Wife, though but a young Man, embraced a Monastick Life, and made so great Progress therein, that after the Death of the Abbot he was chosen to succeed him. GOD proclaimed his Merit by several Revelations and Miracles; and a great Number were wrought at his Tomb, which is still shewn at *Tours*, but his Relicks are at *Paris* in *St. Germain des Prez*. *Cibar*, called in *Latin* *Eparchius*, a Native of *Perigueux*, withdrew from the World to a Place near *Angoulême*, where a Monastery that goes by his Name is standing at this Day. He wrought a great Number of Miracles, and was followed to the Grave by a Multitude of Captives, whom he had redeemed. He died in the Year 581, on the first of *July*, and the Church commemorates him the same Day.

THE same Year that *Gregory* was ordained Bishop of *Tours*, i. e. Anno 573, King *Gontran* assembled all the Bishops of his Kingdom at *Paris*, in order to decide a Contest between the Kings *Chilperic* and *Sigebert* his Brothers; but they would not submit to their Decisions. This Council, which is reckoned the fourth of *Paris*, consisted of thirty-two Bishops, whereof the principal were, *Philip*, Archbishop of *Vienne*, *Sapandus* of *Arles*, *Priscus* of *Lions*, who had lately succeeded *St. Nisier*; *Constitutus* of *Sens*, *Laban* of *Eause* or *Auch*, and *Felix* of *Bourges*. After these six Metropolitans we find *St. Germain* of *Paris*, *St. Felix* of *Nants*, *St. Syagrius* of *Autun*, *Sagittarius* of *Gap*, *St. Annucarius* of *Auxerre*, *St. Quinis* or *Quinidius* of *Vaison*, commemorated on the fifteenth of *February*. They assembled in the Church of *St. Peter*, i. e. of *St. Genevieve*.

PAPOLUS, Bishop of *Chartres*, presented a Petition to this Council, wherein he said, Although I was elected Bishop by the Clergy and the Citizens, with the Consent of the Metropolitan; yet some Days

Days after a Priest in my Diocess, *Promotus* by Name, who had left A.D. 573 the Place of his Residence, without the Letters of my Predecessor, seized upon one of my Churches called *Dun*, under the pretended Title of a Bishoprick; and has taken Possession of the Church Wealth in the same Territory, but by whose Authority I know not. I therefore conjure you to put a Stop to this Incroachment, as you your selves would be unwilling to meet with such Usage. It was *Gilles*, Archbishop of *Rbeims*, who had consecrated *Promotus* Bishop of *Chateau-Dun*, by Order of King *Sigebert*, who was Sovereign of that City, whereas *Chartres* was subject to *Chilperic*. Wherefore the Council, in Consideration of the Petition of *Papulus*, wrote upon that Affair to both of them.

IN their Letter to the Archbishop of *Rbeims*, the Bishops represent to him, that this Ordination is contrary to lawful Discipline, and all manner of Reason, since *Chateau-Dun* belonged neither to the Province of *Rbeims*, nor to *Gallia Belgica*. They therefore exhort *Gilles* to depose *Promotus*, and to keep him with him; after which they add, - - - And because that *Germanus* the Bishop, at the Request of *Constitutus* his Metropolitan, has summoned to *Promotus* to come to the Council, which he has not done; be it known to you that we have ordained, that in case he presumes, either by his own Rashness, or by the Favour of what Power soever, to maintain himself any longer in his Usurpation; to consecrate Altars, confirm Children, to ordain, or resist *Papulus* his Bishop, he shall be separated from the Communion, and anathematized, as also those who shall receive his Blessing after the Publication of this Decree. In the Letter to King *Sigebert*, the Bishops declare that they cannot believe that he has consented to so unparalleled an Incroachment, and beseech him not to engage himself to maintain it, for fear of drawing down the Wrath of Heaven upon himself. These two Letters are of the same Date, viz. the third of the Ides of September, the twelfth Year of the Reign of the Kings, in the sixth Indiction, i. e. the eleventh of September, 573. They did not meet with suitable Success, and *Promotus* maintained himself in his pretended Bishoprick of *Chateau-Dun* as long as King *Sigebert* lived, which was two Years.

Greg. VII.
Hist. c. 17.
Id. IV. c. 45.

THE Council of *Paris* not having been able to put an end to the Dispute between him and *Chilperic*, a cruel War broke out, in which, says *Gregory of Tours*, the Churches were more grievously afflicted than under the Persecution of *Dioclesian*. *Theodebert*, Son of *Chilperic*, made dreadful Havock in *Limousin* and *Querci*, burnt the Churches, plundered the sacred Vessels, murdered the Clergy, drove away the Monks, and ravished the Nuns. *Sigebert* carried his Fury as far as the Places round about *Paris*; which *St. Germanus* observing, he wrote to Queen *Brune-* bault this King's Consort, conjuring her to encline him to Peace, whereas she was accused of having kindled this War. He represents to her the Infamy of that Victory which one Brother gains over another; and how far they depart from their true Interest, in destroying their own House, and the Inheritance which was left them by their Parents, instead of preserving it for their Children. But this Letter had no Effect, for *Sigebert* pursued his Conquest, and *Chilperic* was drove out from *Paris*, from

XXIX.
Death of Sigebert.
Greg. IV.
Hist. c. 42.

c. 44.
To. 1. conc.
P. 923.

Greg. IV.
c. 45.
c. 46.

Roan,

A.D. 573. *Roan*, and from most Parts of his Kingdom, and obliged to shut himself up in *Tournay*. *Sigebert* came to *Paris*, and *Brunebault* came also thither with their Children. He sent a Body to besiege *Chilperic*, and just as he was preparing to set out to march thither himself, *St. Germanus* said to him, If you spare your Brother's Life, you will live, and return back with Victory; but if you entertain other Thoughts, you will die. However, *Sigebert* despised this Advice, and arrived at *Vitri* near *Douay*, where all the *French* of *Neustria* acknowledged him for their King, and lifted him up on a great Shield; but at the same Instant he was killed by two Assassines sent by *Fredegunda*, Wife of *Chilperic*, which happened in the Year 575, the fourteenth Year of his Reign. *Childebert* his Son being five Years of Age, was conveyed away from *Paris*, and acknowledged King. *Brunebault* continued in that City, but *Chilperic* came a little after, and banished her to *Roan*. In the mean time he caused his Son *Merouéus* to march towards *Poitou*; but this Prince being come to *Tours*, pretended to go and visit his Mother *Andouera*, whom *Chilperic* had quitted for *Fredegunda*, and confined in *Mans*. *Merouéus* under this Pretence went to *Roan*, made an Alliance with Queen *Brunebault*, and married her, though she was his Uncle's Widow. This threw *Chilperic* into a great Rage, who thereupon came immediately to *Roan*: *Merouéus* and *Brunebault* fled for Refuge to a Church dedicated to *St. Martin*, which was built on the City-Walls. King *Chilperic* endeavoured to draw them out from thence by Stratagem; but as they would not trust to him, he swore, that if it was the Will of Heaven, they should live together, nor would he separate them; that is, in case their Marriage should be judged lawful. Upon this Oath they came out of the Church, when *Chilperic* embraced them, and entertained them at his Table; after which he carried *Merouéus* to *Soissons*, and left *Brunebault* at *Roan*. But having been attacked a little time after, he began to suspect *Merouéus*, disarmed him, and set Guards over him; after which he caused him to receive the *Tonsure*, and the Ecclesiastical Habit, and at last Priest's Orders, and sent him into *Maine*, to the Monastery of *St. Calais*, there to learn the Rules of the Ecclesiastical Life.

XXX. ST. GERMANUS, Bishop of *Paris*, died on the twenty-eighth of May in the Year 576, as he himself had foretold; for some Days before, he sent for his Secretary, and commanded him to write over his Bed the following Words, --- The fifth of the Calends of *June*, which is the same Day. --- He lived to about fourscore Years of Age. His Preaching was strong, and made a great Impression upon his Auditors; he always had pious Books read when he was at Meals, and when on a Journey, was continually speaking of God, or singing in his Praise: He ever repeated the Office bare-headed, even when he was on Horseback, tho' Rain or Snow fell at the same Time. He would frequently rise up in the Night and sing fifty Psalms in the Church before he awaked any of his Brethren; when being benumbed with Cold, he would go to Bed again to prevent any one's observing what he had been doing: He would also frequently stay in the Church, from the third Hour of the Night, which is nine a-Clock, till Day-light, while the Clergy successively sung the Night Service, and by Turns

Death of St.
Germanus of
Paris.
Greg. V.
Hist. c. 8.
Fortan.
Vita in fin.

Turns; and nevertheless after all this Fatigue, he used to hear the Complaints of the Poor, and such as were oppressed with any Affliction, and even prevent them. A. D. 576.

HIS Life was written by *Fortunatus*, who relates several Miracles therein, and some to which he himself had been Witness; he names the Persons and Places, and declares the Circumstances. *St. Germanus* being come to *Bourges* to ordain *Felix* the Bishop in 560, a Jew, whose Name was *Sigeric*, was converted by his Preaching; but his Wife refused to receive any Instructions. *S. Germanus*, after having got some Persons to speak to her, went to her himself, and as she would not condescend so much as to turn her Eyes towards him, he laid his Hand on her Forehead; when the Persons present saw Sparks of Fire and Smoak issue out of her Nose, and she owned, that she could not till then look in the Saint's Face. Upon this she desired to be a Christian, with her whole House, and several Jews imitated the Example of that Family. About the same Year, viz. in 560, he went to *Autun* to ordain *Syagrius*, where he cured one *Florentinus* an illustrious Man, afterwards Bishop of *Mascon*, of a Blow he had received which had forced his Eye a good way out of his Head. *St. Germanus* was buried in the Oratory of *St. Symphorianus*, near *St. Vincent's* Church, whither his Body was afterwards removed, and which bears his Name at this Day. King *Chilperic* wrote a Latin Epitaph upon him in Verse. He was succeeded in the See of *Paris* by *Ragnemodius* his Disciple, whom others call *Raymond*. c. 63.

A LITTLE after his Ordination he went to *Tours*, and was there when *Merouéus*, Son to *Chilperic*, fled thither for Refuge. *Gontran Boson*, King *Sigebert's* Captain, who was in the Church of *St. Martin* of *Tours*, hearing that *Merouéus* was at *St. Calais*, sent *Riculfus* the Sub-deacon to him, to desire him to come to the same Asylum. Accordingly *Merouéus* came to *Tours*, and went into *St. Martin's* Church, having his Head covered, and clothed in a Lay-habit, although he had been ordained Priest. *Gregory* the Bishop was celebrating Mass, and the Church Doors were open, when Mass being ended, *Merouéus* desired that some Eulogies might be given him, i. e. some of the Loaves, that had been offered, but not consecrated; but *Gregory* the Bishop refused to grant him his Request: Upon which *Merouéus* began to cry with a loud Voice, that he ought not to suspend him from the Communion, without the Consent of the other Bishops. *Gregory* consulted with *Ragnemodius* Bishop of *Paris*, who was present at that Time, and by his Advice gave the Eulogies to *Merouéus*, for fear lest he should be the occasion of the Death of several Persons, as the Prince threatened, in case he cut him off from the Communion. *Gregory* sent a Deacon to the King, to acquaint him that *Merouéus* was fled away with his Niece's Husband to accompany him, who had Business at Court; but *Fredegunda* seizing on them as Spies, caused them to be sent into Exile, and *Chilperic* sent the following Message to *Gregory* the Bishop; Drive this Apostate out of the Church, or I will set all the Country in a Flame. The Bishop answered by his Letters, It is impossible that what was not done under the Hereticks, should happen under a Christian King. By these Hereticks he meant the *Arian Gotbs* who had shewn respect to the Sanctuary A. D. 577.

A. D. 577. *Sanctuary of St. Martin.* Upon this Answer, *Cbilperic* sent an Army to *Tours*, in the second Year of *Cbildebert's* Reign, *i. e. Anno 577.*

Merouéus hearing that his Father had made this Resolution, thought it would be proper for him to go to *Brunebalt*, who was in the Kingdom of her Son *Cbildebert*: For, said he, *God* forbid that the Church of *St. Martin* should suffer any Violence, or its Lands be usurped upon my Account. In the mean Time *Gontran Boson*, who had fled to the same Sanctuary, sent to ask Advice of a Sorceress, who returned this Answer, That King *Cbilperic* should die that Year; that *Merouéus* should imprison his Brothers, and should take the Administration of the whole Kingdom upon himself; that *Boson* should govern five Years, and the sixth should be Bishop of a City situated on the *Loire, i. e. of Tours.* Now King *Cbilperic* being persuaded that *Boson* had killed his Son *Theodebert*, in a Battle fought under *Sigebert's* Reign, was for taking him from the Place where he had sheltered himself, and accordingly sent a Letter by a Deacon, whose Name was *Baudégil*, to *St. Martin's* Sepulchre, by which he entreated him to let him know in Writing, whether it were lawful to take *Boson* by Force out of his Church. The Deacon laid this Letter and a blank Paper on the Saint's Tomb, and waited three Days for the Answer; but finding none, he returned back to *Cbilperic*, who sent other Messengers: These obliged *Boson* to take an Oath not to stir out of this Church without the King's Privy: *Boson* swore to it, taking the Carpet which covered the Altar as a Witness of his Promise; but he had not the least regard to his Oath.

9 Kings ix.
9.

ON the other side *Merouéus*, who did not give Credit to what the Sorceress had said, laid three Books on *St. Martin's* Monument, *viz. the Psalter, the Book of Kings and the Gospels*; and watching the whole Night, he besought the Saint to reveal to him his future Fate, and whether he would ever come to the Crown. After this he spent three Days successively in Fasting, in Watching, and in Prayer; when drawing near to the sacred Tomb, he opened the Book of *Kings*, and the first Verse of the Leaf he happened to fall upon, was as follows: *Because thou hast forsaken the LORD thy God to follow other Gods, therefore hath the LORD delivered thee into the Hands of thine Enemies.* The Passages he met with in the two other Books were equally fatal, upon which *Merouéus*, after having wept a long Time at *St. Martin's* Sepulchre, went away from hence with *Boson*, with five hundred Men along with them, in order to go to *Brunebalt*. We have here an Example of this kind of Divination, called the Lot of the Saints, which had been forbid before by so many Councils.

XXXII.
Fifth Council
of Paris.
Prætextat.
Greg. V.
c. 19.

Id. vii.
c. 16.

IN the mean Time *Cbilperic* having received Information that *Prætextatus* Bishop of *Roan*, made Presents to the People in opposition to his Interests, sent for him, when having examined him, he found that *Brunebalt* had left some of her Wealth with him in Trust; he seized upon it, and caused *Prætextatus* to be arrested, and kept in hold till such Time as he should be judged by the Bishops. For this Purpose he assembled forty-five in *Paris*, who held the Council in *St. Peter's* Church; when the King spake to *Prætextatus* in their Presence as follows: Bishop, How could you think to marry my Enemy *Merouéus*, who ought to be my Son, to his Aunt? Do you not know what the Canons have decreed in this Case?

However,

However, you did not stop here, but have, in conjunction with him, bestowed Gifts in order to murder me; you have made my Son my Enemy, you have bribed my People with Money, to violate the Allegiance they had sworn to me, and you have endeavoured to wrest my Kingdom from me, and to give it to another. Whilst he was speaking in this manner, the *Franks*, who were there in great Numbers, fell into the utmost Rage, and were for breaking open the Church Doors, in order to drag the Bishop from thence and to stone him; but the King would not suffer them to do it. And as *Prætextatus* denied the Facts which the King charged him with, Witnesses were called in, who shewed the Presents he had made them, to the End, said they, that we should promise Fealty to *Meroneus*. He answered, You say true, I have indeed often presented you with Gifts, but then it was not to drive the King out of his Kingdom. You presented me with fine Horses and other Things, ought I to have failed to shew my Gratitude to you upon that Account?

THE King being withdrawn to his Palace, the Bishops continued sitting in the private Hall of St. Peter's Church, and as they were in Conference, *Aetius*, Archdeacon of the Church of *Paris*, came on a sudden and said to them, Harken to me, you Bishops who are assembled in this Place. Now is the Time for you to acquire Glory and Reputation; for you will no longer be considered as Bishops, unless you act with Vigour, and not suffer your Brother to be ruined; but no one made Answer to these Words, from the Dread they were under of the Queen's Fury, who eagerly prosecuted this Affair. As they continued silent, *Gregory of Tours* said, Give Ear to my Discourse, ye holy Bishops, and particularly such of you as are more familiar with the King, give him such Counsel as may be worthy of you, for fear, lest he should draw down the Wrath of God upon him, by offering Violence to one of his Ministers, and lest he, by that Means, lose both his Kingdom and his Glory. And as the whole Assembly still continued silent, he added, Call to Mind the Words of the Prophet, who says, *If the Watchman sees the Sin of the Man, and doth not warn him, his Soul shall be required of the Watchman.* He then cited the late Example of *Clodomir*, who had no Regard to the Remonstrance of *St. Avitus*, who besought him to spare *Sigismond*; and that Example of a more antient Date of the Emperor *Maximus*, who forced *St. Martin* to communicate with the *Ithacians*. But the Bishops were in such Confusion and Surprise that they made no manner of Answer to all this: However, two of them, in order to flatter the King, went and said to him, that no Person opposed his Witnesses more than *Gregory*. Ezek. xxxiii.
6.
Sup. lib.
xxxii. n. 1.
Sup. lib. xviii.
n. 59.

CHILPERIC had no sooner heard this, than he sent to speak with him by one of his Courtiers. *Gregory*, upon his coming, found him standing near an Arbour or Summer-house, having at his Right Hand *Bertran* Bishop of *Bordeaux*, and *Ragnemodius*, Bishop of *Paris* at his Left: Before them stood a Bench, which was covered with Bread and variety of Meats. The King seeing *Gregory*, said to him, Bishop, it is your Duty to do Justice to every Body, and I cannot have it at your Hands, but you favour Injustice, and fulfil the Proverb, *That one Raven never plucks out another's Eyes.* To this *Gregory* answer'd, If any one of us deviates from the Paths

A. D. 577. of Justice, you, my Lord, may correct him for it; but if you your self stray from them, who shall bring you into the right Way? We speak to you, and you hearken to us if you think proper; but in case you do not, who shall condemn you, but he who hath said that he is Justice it self? The King answered him in a Rage, All the rest do me Justice, and you only refuse it me; but I know how to take such Methods as shall make you odious to the People, and proclaim your Injustice to the whole World. I will assemble all the Inhabitants of *Tours*, and will say to them, Exclaim against *Gregory*, who does Justice to no Man; and when they shall do so, I will say to them, I my self, tho' a King, cannot procure Justice at his Hands. To this *Gregory* answered, He who knoweth the Secrets of all Hearts, can tell whether I am unjust or not, and as to these tumultuous Clamours of the People, it will certainly be known that you were the Occasion of them, and they will do you more Prejudice than they will me. But to what Purpose is all this Discourse; you have the Law and the Canons, examine them therefore, and know, that if you do not observe them, the Judgment of Heaven is ready to fall upon you.

BUT the King desiring to pacify him, shewed him some Soup which had been set before him, and said to him, I have caused this to be prepared for you; there is nothing but some Fowl and a few Chich Pease. We are to suppose that *Gregory*, as well as the greatest part of the holy Bishops, fed usually on Pulse, and eat Fowl rather than coarse Flesh, as being less nourishing. Observing that the King was for flattering him, he said, our Nourishment ought to be, to fulfill the Will of GOD upon all Occasions, and not to have any Regard to these Dainties; but you who accuse others of being unjust, do you promise not to transgress either the Law or the Canons. Then the King stretched forth his Hand, and swore by the Almighty GOD, that he would do so; whereupon *Gregory* took Bread and Wine and withdrew.

IN the Night, after the *Nocturn* had been sung, *Gregory* heard a great Knocking at his Door, when ordering it to be opened, he found that it was People whom *Fredegunda* had sent, to beseech him not to oppose her Interest, and promising him two hundred Pounds of Silver, in case he would cause *Prætextatus* to be condemned, and said, that all the rest of the Bishops had already given her their Words to do it. To this *Gregory* answered, Though you were to give me a thousand Pounds of Gold and Silver, is it possible for me to act any otherwise than as GOD has commanded? All I will promise you is, to follow whatever shall be enacted by the rest in Conformity to the Canons. *Fredegunda's* Messengers not understanding his Meaning, thanked him and withdrew. In the Morning some Bishops came to visit him, to make the same Proposal to him, and he made them the same Answer.

XXXIII.
Second Session.

WHEN they were assembled in St Peter's Church, the King came thither in the Morning, and said to them, A Bishop convicted of Theft is to be deposed pursuant to the Canons; upon which they asked, Who was this Bishop that had been accused of Theft? The King answered, you have seen the Things he has stole from us; and indeed, he had shewn them three Days before two Bales full of precious Goods of different Sorts, that

that were valued at upwards of three thousand Pence of Gold, and a Bag A. D. 577. wherein were about two thousand in Specie, and told them that *Prætextatus* had robbed him of all those Things. I believe, says *Prætextatus*, you may remember, that when Queen *Brunebault* set out from *Roan*, I came to you and told you, that I had five Bales of her Goods in Trust; that her People came frequently to demand them back of me, but that I would not return them without your Order. You said to me, Restore to this Woman all that belongs to her, lest it should be an Occasion of Enmity between my Nephew *Cbildebert* and my self: Accordingly when I came to *Roan*, I returned one Bale to *Brunebault's* Servants, for they were not able to carry any more. They afterwards came and demanded the rest; upon which I again asked your Advice, when you said to me, Rid your self, rid your self of all these Things, lest they should be an Occasion of Scandal; whereupon I gave them two Bales more, and the two remaining are still at my House; wherefore then do you now slander me, by accusing me of Theft, when in Fact it is a Trust? To this the King replied, If it was only a Trust, wherefore then did you open one of these Bales, and cut one of those Pieces of Cloth of Gold, in order to give it to People who were for driving me out of my Kingdom? I have already told you, replied *Prætextatus*, that they had presented me with Gifts, and that not having wherewithal to give them, I took this, judging that to be my own which belonged to my Son *Merouéus*, to whom I was Godfather.

THE King hearing this, withdrew in Confusion, and calling some of his Confidants, he said to them, I know that what the Bishop says is Truth, but what shall I do to satisfy the Queen? After which he added, Do you go and say to him, as from your selves; you know that King *Cbisperic* is kind and gentle, and that he is easily prevailed with to forgive, do you therefore present your self in an humble manner before him, and say, that you are guilty of those Things which he lays to your Charge; upon which we will all throw our selves at his Feet, and get you pardoned. *Prætextatus* imposed upon by this Discourse, promised to do as they had proposed to him. On the Morrow the Bishops being assembled in the same Place, the King said to *Prætextatus*, If the only Motive of your presenting Gifts to those People, was to express your Gratitude, wherefore did you desire them to swear Fealty to *Merouéus*? To this *Prætextatus* answered, I do indeed own that I requested them to give him their Friendship, and had it lain in my Power, would have called to his Assistance, not only a Man, but an Angel of Heaven; because he was, as I have already observed, my spiritual Son by Baptism. The Dispute growing warm, *Prætextatus* fell prostrate on the Earth, and said, I have sinned, O most merciful King, both against Heaven and against you; I am an abominable Murtherer, I would have put you to Death, and seated your Son on your Throne. On the other Side the King prostrates himself at the Feet of the Bishops, and said, Hear, O most pious Bishops, the execrable Crime which the Accused confesses. The Bishops with Tears in their Eyes, raised the King from the Ground, upon which he commanded *Prætextatus* to leave the Church, and retire to his own House.

A.D. 577. He then sent to the Council a Book of Canons, to which some Sheets had been lately added, containing certain pretended Canons of the Apostles, which were as follows: The Bishop who has been convicted of Murder, Adultery and Perjury, must be deprived of the Priesthood. This being read, and *Prætextatus* being greatly surprized at it, *Bertran* of *Bourdeaux* said to him, Harken, my Brother, since you are fallen into Disgrace with the King, you cannot communicate with us till such Time as he has pardoned you. Afterwards the King desired, either that his *Dalmatica* might be torn, as a Mark that he was deposed, or that they should read over his Head the hundred and eighth *Psalms*, containing the Curses of *Judas*; or that a Sentence of perpetual Excommunication should be drawn up against him: But *Gregory* opposed these several Proposals, upon the Promise the King had made, not to act in any Manner, but pursuant to the Canons. Upon this *Prætextatus* was carried out of the Presence of the Bishops, and thrown into Prison; but having escaped from thence in the Night time, he was cruelly beat, and banished to an Island of the Sea near *Contance*, probably to the Island of *Jersey*. Such was the Result of this Council, the relation whereof has been transmitted to us by *Gregory of Tours*. *Melanus* was put into the See of *Roan*, in the room of *Prætextatus*, and enjoyed it till the Death of *Chilperic*. It is thought that the Book of the Canons which *Chilperic* sent to this Council, was the Collection made by *Dionysius Exiguus*: the Canons of the Apostles excepted, which were not looked upon as authentick. The Canon read in this Council was the twenty-fourth, but the Word *Murderer* had been added to it, it not being in the Text.

Greg. VII.
Hist. c. 16,
and 19.
V. Coint.
An. 577.
p. 26, 42.

THIS Year 577, which was the second of the Reign of *Childebert*, there happened a Dispute concerning *Easter*; *Rome*, with the *East*, according to the Computation of the *Alexandrines*, and of *Dionysius Exiguus*, celebrated it the twenty-fifth of *April*. The Church of *Tours*, and some others of *Gaul*, solemnized it on the fourteenth of the Calends of *May*, i. e. the eighteenth of *April*, according to the Cycle of *Victorius*. Others, with the *Spaniards*, celebrated it the twenty-first of *March*, the very Day of the vernal *Equinox*.

Greg. V.
Hist. c. 17.

XXXIV. THE same Year, viz. in 577, Pope *Benedict* departed this Life, after having sat four Years in the Pontifical Chair, and was buried at *St. Peter's* the thirty-first of *July*. He ordained, at one and the same Time in the Month of *December*, fifteen Priests, three Deacons, and twenty-one Bishops in different Places. He was succeeded by *Pelagius* the Second, a *Roman*, Son of *Vinigildus*, who possessed the See twelve Years. He was consecrated without waiting the Emperor's Order for that Purpose, because the *Lombards* were besieging *Rome*, and laying *Italy* waste. They even made some Martyrs; for having taken forty Peasants, they were for forcing them to eat of Meats sacrificed to Idols, threatening them with Death in case they refused it; but these good People were not to be moved, and were all put to Death. The *Lombards* in like manner killed forty Prisoners, for having refused to worship a Goat's Head, which they had sacrificed to the Devil. They destroyed the Monastery of *Mount-Cassini*, as *St. Benedict* had foretold; but, according to his Prediction, they

Death of Benedict.
Pelagius II.
Pope.
Lib. Pontif.
Sup. n. 21.

Greg. III.
Dial. c. 27.

c. 28.

Greg. II.
Dial. c. 17.

they did not seize on one of the Monks. The Lombards entered it A. D. 577. in the Night-time while all the Fathers were asleep, when they plundered every thing they met with, but the Monks fled to Rome, and carried away with them the Book of the Rule, and some other Writings, together with the Weight of the Bread, and the Measures of the Wine, and whatever Moveables they could preserve. The Name of their Abbot at that Time was Bonet, or Bonitus, the fourth from St. Benedict. Constantine was the first, Simplicius the second, and Vital the third. Pope Pelagius permitted the Monks who had fled for Refuge to Rome, to erect a Monastery in the City, near the Palace of the Lateran, whereof Valentinian was the first Abbot.

POPE Pelagius, in order to put a Stop to the Havock which the Lombards made, sent to the Emperor for Aid, and employed Gregory for this Negotiation, at that Time Deacon of the Roman Church, and who was afterwards Pope, and became the greatest Man of his Age. He was born in Rome, and descended from a Noble Family; Gordianus, his Father, was a Senator, and very wealthy. Silvia, his Mother, is honoured as a Saint on the third of November. He reckoned Pope Felix the Fourth among his Ancestors, whose Grand-daughters Tarfilla and Emiliana are also numbered among the Saints. Gregory was Prætor of Rome, i. e. the chief Magistræ of this great City for civil Affairs. He had, at the Time he possessed that Employment, made a Resolution to devote himself to God, and was of Opinion that the Splendor of the Silken Robes, and the Jewels which his Dignity obliged him to wear, would be no Obstacle to his serving God; but the Application which he was forced to give to his Affairs, soon made him sensible that he did not serve the World merely in outward Appearance, and that he was more attached to it than he imagined. In this manner it was a considerable Time before he became an entire Convert. At last the Death of his Father giving him the free Disposal of his Wealth, he founded six Monasteries in Sicily, and endowed them with Lands sufficient for their Maintenance. He founded a seventh at Rome, in his own House, dedicated to St. Andrew, and which is standing to this Day, and inhabited at present by the Camalduli.

GREGORY made choice of this Place for his Retirement, and laying aside his rich Robes and precious Moveables, which he gave to the Poor, he assumed the Monastick Habit; and with several others, he lived first under the Direction of the Abbot Hilarion, and afterwards of Maximianus. Gregory applied himself with that Vigour to Fasting, and the Study of the sacred Writings, that he thereby contracted a Weakness in his Stomach, and used to fall into Fits of swooning, if he did not frequently eat. A Circumstance that gave him the greatest Affliction, was, his not being able to fast on Easter Eve, a Day on which, says John the Deacon, every one, not excepting the little Children, are used to fast. In the Monastery of St. Andrew was a Monk named Eleutherius, who had been Superior of a large Community near Spoleto, and of whom it was reported that he had raised a Person from the Dead. Gregory went with him to the Oratory, and with a Flood of Tears, besought of God that he might be enabled to fast at least on that sacred Day. A little after this he found his Strength

A. D. 577. so greatly encreased, as made him lay aside all Thoughts, either of Eating or of his Sickness; and notwithstanding his Infirmities, he was continually employed either in Prayer, in Reading, or Dictating. He fed on raw Pulse, which St. *Silvia* his Mother supplied him with, who at that Time had retired not far from St. *Paul's* Gate, to a Place called *Cella Nova*, where an Oratory has been since erected in his Name, and a famous Monastery of St. *Sabas*. She used to send him these Pulse soaked, in a Silver Porringer, and *Gregory* caused it to be one Day given to a poor Man, having no other Thing about him to bestow. *Gregory* was at that Time Abbot of his Monastery of St. *Andrew*; for though he earnestly desired to obey, yet his Brethren having unanimously chosen him for their Superior, he was obliged to accept of that Employment.

c. 6.

c. 21.

As he was one Day passing through the Market at *Rome*, observing that certain Slaves, wonderfully beautiful and fair complexioned, were exposed to Sale, he asked the Merchant, what Country he had brought them from; he replied, from the Island of *Britain*, all the Inhabitants whereof are equally handsome. *Gregory* asked whether they were *Christians*; No, answered the Merchant, they are still *Heathens*; upon which *Gregory*, at the same time expressing his Admiration of them, said with a Sigh, What Pity it is that these should be under the Power of the Devil! Continuing still to make further Enquiry of the Merchant, he informed him that they were *English*, of the Province called at that time *Deiri*, in the County of *Tork*. Immediately *Gregory* went to Pope *Benedict*, and besought him earnestly to send some Ministers of the Word of God into *Britain*; and as he knew that no body would be willing to go thither, he offered to undertake that Voyage himself, provided the Pope would give him Leave. The Pope, though the Clergy and People of *Rome* were very much against it, consented to his going, and besought God to bless his Undertaking: But as the *Romans* would not suffer him to be absent, they consulted together, and dividing themselves into three Companies, and placing themselves in the three several Ways, through which the Pope must pass to St. *Peter's*, cried aloud to him, You have offended St. *Peter*, you have destroyed *Rome*, in suffering *Gregory* to depart. The Pope in great Surprise, dispatched Messengers immediately with Orders for *Gregory* to return back, who was already advanced three Days Journey, and was very urgent with his Companions to go forward as fast as possible, foreseeing what would happen; but the Messengers overtook him, so that he was obliged, though with the utmost Reluctance, to resume the Government of his Monastery. Pope *Benedict* observing the great Progress he made in Virtue, drew him out of this State of Tranquillity, and ordained him one of the seven Deacons of the *Roman* Church, which Employment *Gregory* executed with equal Humility and Application. A little after this, Pope *Pelagius* sent him to *Constantinople*, in Quality of *Apostolicarius*, or Nuncio of the Apostolick See.

c. 252

XXXVI.

Justin dies.

Tiberius Em-

peror.

Evagr. V.

c. 11,--13.

THE Face of Affairs was now changed at Court; for *Justin* being seized with Madness, declared *Tiberius Cæsar*, by the Advice of *Sophia* the Empress his Consort, Anno 574, the eighth Year of his Reign, in the eighth Indiction, on the seventh of September, and gave him the Surname of *Constantine*.

Constantine. Tiberius was born in *Thrace*, was tall of Stature, and of a handsome Mein. He is chiefly applauded for his Clemency, his Disinterestedness, and his Liberality; insomuch, that being Emperor, he remitted a whole Year's Tribute to all the Subjects of his Empire, and was particularly munificent to those who had been plundered by the *Perfians*. He loved his People as if he had been their Father, and looked upon their Happiness as his Treasure.

JOHN the *Scholastick*, Patriarch of *Constantinople*, died the thirty-first of *August*, of the tenth Indiction, *i. e.* Anno 577. Immediately the People demanded of the Emperor, with great Shoutings, the Return of St. *Eutychius*, which was granted them. It was now twelve Years since he first withdrew to his Monastery in *Amasia*, the Metropolis of *Pontus*, where he had worked several Miracles, especially on such as were diseased, whom he healed by the Application of consecrated Oil. He also succoured at the Time of a Dearth, the People of the neighbouring Provinces, which the *Perfians* had laid Waste, and the Meat in his Monastery miraculously increased. He was received at *Constantinople* in a triumphant Manner, which was compared to that of our Saviour; for he was mounted on an Ass, the People carried Branches, and spread Mantles in the Way through which he was to pass. They shouted with great Joy; Perfumes were burnt; the City illuminated all Night long, and nothing was to be seen but Feastings and Rejoycings. He made his Entrance into that City on *Sunday* the third of *October*, 577, and celebrated the Office in the Church of St. *Sophia*; where the People came in such Multitudes to receive the Communion from his Hands, that he continued to administer it from the third Hour to the ninth, *i. e.* during six Hours.

THE Year following, *viz.* 578, the Emperor *Justin* finding himself grown weak by Sicknefs, declared *Tiberius* Emperor, and caused him to be crowned the twenty-sixth of *September*, in the twelfth Indiction. He did not survive this Ceremony above a Week, and died the fifth of *October*, having reigned near twelve Years in all. It was therefore to *Tiberius* that St. *Gregory* was sent in Quality of Nuncio by Pope *Pelagius*.

HOWEVER, this Employment did not make him lay aside the Practice of a Monastick Life; for he carried several Monks of his Community along with him, in order to excite himself to Prayer by their Example, and to unbend his Mind, and to alleviate the Hurry of Temporal Affairs, by the Enjoyment of their Company. *Maximianus*, Abbot of the Monastery of St. *Andrew*, and afterwards Bishop of *Syracuse*, came also to visit St. *Gregory* at *Constantinople*, accompanied with several Monks. In his Return he met with a dreadful Storm, and his Companions expecting nothing but Death, gave one another the Kiss of Peace, and received the Body and Blood of our LORD. However, they got safe to Land, which St. *Gregory* related afterwards as a Miracle. We find by this, that it was usual in Journeys to carry the *Eucharist* by Sea as well as Land.

WHILE St. *Gregory* was at *Constantinople*, he thought it his Duty to withstand *Eutychius* the Patriarch, who had written, that after the Resurrection our Bodies would no longer be palpable, but thinner than Air,

A. D. 577.

Theoph. p.

208, 210.

Chr. Pasch. p.

376.

Joan. Biel.

an. 8. Just.

Suid. Tiber.

Constantino-

ple.

Evagr. V.

c. 13.

Theoph. p.

209.

Vita Sanct.

Eutych. c.

Sup. n. 15.

Vita ap. Boll.

6. Apr. c. 6.

c. 7.

c. 8.

XXXVII.

St. Gregory

opposes Euty-

chius.

Joan. Vit.

lib. 1. c. 26.

Greg. Praef.

Mer. Id. III.

Dial. c. 36.

V. Sup. lib.

xvii. n. 11.

Greg. XIV.

Mor. in Job.

c. 29.

A. D. 577. which favoured of the Errors of Origen. They held a Conference upon this Subject, and St. Gregory objected to him these Words of our Saviour, mentioned in the Gospel, *Handle me, and see, for a Spirit hath not Flesh and Bones, as ye see me have.* Eutychius answered, Our LORD did this to prevent his Disciples from doubting of the Resurrection. That is wonderfully surprizing, replied St. Gregory, that for the sake of removing all Doubt from his Disciples, he should give us an Occasion of doubting. Eutychius added, His Body was palpable at the time that he shewed it to his Disciples, but became thinner after he had confirmed their Faith. To this St. Gregory opposed the following Passage of St. Paul, CHRIST being raised from the Dead, dieth no more: Whence he infers, that no Change happened to him after his Resurrection. To this Eutychius objected the following Passage, *Flesh and Blood cannot inherit eternal Life.* St. Gregory answered, That Flesh and Blood are considered in Scripture, in a double manner; either for human Nature itself, or for the Corruption of Sin, and brought Proofs thereof, and concluded with saying, that in the heavenly Glory, the Nature of the Flesh will remain, but freed from the Infirmities of this Life.

EUTYCHIUS continuing resolute in his Opinion, St. Gregory was obliged to break off all Correspondence with him, which coming to the Ears of Tiberius, he sent for both of them in private, when having weighed and considered the Reasons that were given on each side, he had some Thoughts of ordering Eutychius's Book to be burnt. Gregory and Eutychius as they were coming from the Conference fell sick; Gregory was afflicted with a grievous Fit of Sickness, but that of Eutychius was mortal; whence it appears that this Dispute happened in 582.

As Pope Pelagius was casting about on all sides, to procure Succours for Italy, he writ for that purpose to Aunacarius, Bishop of Auxerre, who had sent him some Letters. It is, says he, to Providence that your Kings are obliged for the Catholick Faith they profess, as well as the Roman Emperors, in order that they may succour Rome, whence they have received their Faith. Fail not therefore to make Advantage of the Confidence they have put in you, in giving them this Advice, and to dissuade them from entertaining any Intelligence with the Lombards. This Letter is dated the fifth of October, the seventh Year of the Reign of Tiberius, i. e. from the time of his having been made Cæsar, and consequently in 580.

XXXVIII.

Council of
Challons.

Salonius and
Sagittarius.

Greg. V. c.

28.

Ibid. c. 21.

AUNACARIUS was a Subject of Gontran, who discovered a greater Spirit of Piety than the rest of the French Kings, as is manifest from several of his Actions, and by several Councils that were held about that time; in some whereof Aunacarius assisted, and subscribed. One of these was held at Challons upon the Soane, the eighteenth Year of Gontran's Reign, i. e. in 579, in which Salonius and Sagittarius were deposed. These were two Brothers, who had been educated and ordained Deacons by St. Nisier, Bishop of Lions, and ordained Bishops during his Life-time, viz. Salonius of Ambrun, and Sagittarius of Gap, when being left to their own Conduct, they perpetrated the greatest Crimes, such as Plundering, Murther and Adultery. As Victor, Bishop of the Three Castles, was one Day

Day celebrating the Anniversary of his Ordination, they sent a Company of A. D. 579. People armed with Swords and Arrows, who rushed in upon him, tore off his Cloaths, beat his Servants, and carried off the Plate, and all that had been prepared for the Feast. King *Gontran* was no sooner informed of it, than he assembled a Council at *Lions*, in which St. *Nisier* presided, and *Salonius* and *Sagittarius* being impeached, examined and convicted, were deposed from the Episcopal Function.

BUT as they knew that the King had still some Favour left for them, they addressed themselves to him, and desired his Leave to wait upon the Pope at *Rome*. The King granted their Request, and also entrusted them with some Letters. Being come into the Presence of Pope *John*, they told him, that they had been unjustly deposed. The Pope hearing this, wrote to the King to restore them to their Sees, which he immediately did, having first reprimanded them very severely. However, they did not reform their Conduct after this, and all they did was to reconcile themselves to *Victor* the Bishop, and to deliver up those Men to him whom they had sent to insult him; but he dismissed them without hurting a Hair of their Head, being desirous of pardoning his Enemies, according to the Gospel. He was, nevertheless, punished for it by the Bishops, and suspended from their Communion; because that having drawn up a publick Accusation before them, he had pardoned his Enemies in secret, and by his own private Authority, without first advising with them; but *Victor* was restored to the Communion by the King's Intercession.

IN the mean time *Salonius* and *Sagittarius* gave daily a Loose to greater Crimes; for they bore Arms as if they had been Laymen. They engaged *Mommol* the Patrician in a Battel against the *Lombards*, wearing Helmets and Cuirasses, and killed several Men with their own Hands. Being exasperated against some of their Citizens, they beat them till the Blood followed the Blow. Complaint hereof being made to the King, he sent for them, but would not suffer them to appear in his Presence, till such time as they had cleared themselves. *Sagittarius* enraged at this Treatment, broke out into very insolent Reproaches against the King and his Children; which greatly exasperating him, he seized their Servants, their Horses, and the rest of their Possessions, and afterwards sent them to far distant Monasteries, in which he ordered them to be confined, that they might perform Penance; giving Orders at the same time, under the most severe Penalties, to the Judges of the Places, to set a Guard of armed Men over them, in order to prevent their seeing any Person. Greg. IV. Hist. c. 37.

KING *Gontran* had two Sons at that time, the eldest whereof falling sick, his Domesticks said to him, We have something to say to you, if you will give us a Hearing. The King ordered them to speak: Upon which they said, Perhaps these exiled Bishops are in Want, and we are afraid that the Prince your Son is punished for that Sin. The King said, Go, make haste and set them at Liberty, and entreat them to pray for our Children. *Salonius* and *Sagittarius* being thus delivered out of their Monasteries, they mutually embraced, as Persons who had not seen each other for many Years, and returned to their respective Cities. They seemed in outward Appearance to be thoroughly reformed; they fasted, Id. V. c. 21.

A. D. 579. gave Alms, repeated the Psalter every Day, and spent the Nights in Prayer; but they did not long entertain this Spirit of Devotion. They fell again into their former irregular Courses, spending the greatest Part of the Nights in drinking Wine and Feasting; insomuch, that when the Clergy were chanting the Morning Service in the Church, they would be still at their Entertainments, having laid aside all Thoughts of God, nor once thinking to say their Office; although in that Age all the Clergy, not excepting the Bishops themselves, observed punctually to perform that Duty. As soon as Day broke in upon them they used to rise from the Table and go to Bed to Women, and sleep to the third Hour; after which they went into the Bath, and returned again to their luxurious Entertainments.

V. Mabill. de
curfu. Gal. §.
6.

At last King *Gontran* assembled the Council of *Challons*, in 579, where their Crimes were re-examined, when they were accused not only of Murther and Adultery, but of High Treason; wherefore they were deposed from the Episcopal Function, and confined in the Church of *St. Marcellus*, i. e. in the Monastery which King *Gontran* had founded at *Challons* in Honour of this holy Martyr. *Salonius* and *Sagittarius* escaped likewise from this Confinement, and led a vagrant Life; but their Sees were filled with other Bishops: *Aridius* or *Arigius* was placed in that of *Gap*, and *Emeritus* in that of *Ambrun*.

XXXIX.
Councils of
Macon and of
Lions.
To. 5. conc.
p. 966.
V. Coint 583.
n. 12. ibid. n.
43.
Cant. 5.

c. 8.

It was also by King *Gontran's* Order that the first Council of *Macon* was held, Anno 581 or 583, on the first of November: It was composed of twenty-one Bishops, whereof the first four were the Archbishops of *Lions*, of *Vienne*, of *Sens*, and of *Bourges*, and seven of them are honoured as Saints. In this Council nineteen Canons were made, the most remarkable of which are as follows. The Clergy are forbid to bear Arms, or to wear the Habit, and the same Covering for the Leg and Foot used by the Laity, upon the Penalty of thirty Days Imprisonment, and of being fed with nothing but Bread and Water. The Secular Judges are forbid upon the Penalty of Excommunication, to prosecute or imprison any Clergyman, except he has been guilty of some Crime, such as Murther, Theft or Sorcery. The Clergy are forbid to prosecute or impeach one another before the Secular Judge, upon the Penalty, to the inferior Clergy, of receiving thirty-nine Lashes, and the Superior, of suffering thirty Days Imprisonment. All such Disputes or Quarrels as may arise among them, shall be decided by the Bishop and the Priests, or the Archdeacon. The Clergy must take Care to be with the Bishops on all Festivals, in order to perform the several Services which they owe him. From *St. Martin's* Day to *Christmas*, a Fast must be kept every *Monday*, *Wednesday* and *Friday*, and on these Days they must celebrate the Sacrifice as in *Lent*, i. e. in the Evening, and read the Canons, to prevent any Person from pleading Ignorance of them. It is thought that these Fasts related only to the Clergy, and wetherein see the Original of *Advent*.

To. 5. p. 973. THE same Year, 583, the twenty-second of *Gontran's* Reign, a Council was held at *Lions*, which is computed to be the third. *Priscus*, Bishop of *Lions*, presided in it, and eight Bishops in all assisted at it, as also twelve absent, by their Deputies. They made six Canons, whereof the

the second recommends to the Bishops the using great Caution in the re-
commendatory Letters they give to Captives, and to insert in them the
Date, and the Price of their Ransom. The Bishops are forbid to celebrate
the Feasts of *Christmas* and *Easter*, out of their several Churches, except
in case of Sickneſs, or an Order from the King. The Lepers of each City,
and the Places under its Jurisdiction, muſt be fed and maintained at
the Church's Coſt, and by the Care of the Biſhop, to prevent their be-
coming Vagrants. Theſe ſeveral Events happened under *Gontran's*
Reign.

KING *Chilperic* was alſo for meddling with Religion, but then he
proceeded to much greater Lengths, and drew up a Writing, by which it
was ordained, that the holy *Trinity* ſhould be called ſimply *GOD*, with-
out any Diſtinction of Perſons, ſaying, that it was unworthy of *GOD*
to give him the Name of Perſon, as to a Man of bodily Subſtance, and
maintaining, that the ſame is *FATHER*, *SON* and *HOLY GHOST*.
Having cauſed this Inſtrument to be read to *Gregory of Tours*, he ſaid to
him, I order you, and the reſt who teach in the Churches, to believe in
this manner. To this *Gregory* replied, My Lord, quit this Belief, and
follow that which the Doctors have taught us after the Apoſtles, as *St. Hi-*
larius and *St. Euſebius*, meaning him of *Vercelli*; believe what you your
ſelf confeſſed at your Baptiſm. The King falling into a Paſſion, ſaid
to him, I know that *Hilarius* and *Euſebius* are my greateſt Oppoſers upon
that Head. You muſt take care, replied *Gregory*, not to offend either
GOD or his Saints; for neither the *FATHER* nor the *HOLY GHOST*
have aſſumed the Fleſh, but the *SON*; it is he who ſuffered, and
not the *FATHER* or the *HOLY GHOST*; and this Diſtinction of
Perſons is not, as you imagine, to be underſtood in a Corporeal, but a Spi-
ritual Senſe.

THE King, ſtill in a Paſſion, added, I will lay down my Sentiments
before Perſons of better Judgment than you, who will not fail to be of my
Opinion; and accordingly a few Days after *St. Salvius* of *Albi* being come,
he cauſed the above-mentioned Inſtrument to be read to him. The holy
Biſhop was ſtruck with ſo much Horror upon hearing it, that he would
have torn it to pieces had it been within his reach; when the King ſeeing
how much the Biſhop oppoſed it, laid aſide his Deſign. He likewiſe made
Hymns and Maſſes, which were not approved of. He compoſed other
Treatiſes in Verſe, after the manner of *Sedulius*; but he has made great
Miſtakes in the *Quantities*. He was for adding four Letters to the Al-
phabet, and ſent his Orders to all the Cities of his Kingdom, to have
Children taught after that manner, and alſo to have all the old Books cor-
rected according to this new Orthography; but it was not followed. *Chil-*
peric made no Scruple to ſlander the Biſhops, and uſed to ridicule them in
private. He complained that they only governed, and procured an uni-
verſal Authority to themſelves, and that the Church had gotten Poſſeſſion
of all the Riches.

ST. SALVI, for he is beſt known by this Name, after having for many
Years led a Secular Life, and employed himſelf in Temporal Affairs with
the Judges, but without giving a Loofe to all thoſe Vices which Youth
are

A.D. 579.
Can. 5.

c. 6.

XL.
Chilperic's
Vanity.
Greg. V. Hiſt.
c. 45.

Greg. VI. c.
ult.

XLI.
St. Salvi.
Greg. VII.
c. 1.

A. D. 579. are but too prone to follow, withdrew from the World, out of a Desire of attaining to a still greater Perfection, and entred into a Monastery, where he lived a long time, and was elected Abbot thereof. He now became more passionately fond of Retirement and Mortification, and secluded himself from the whole World, after having taken his Farewell of his Community. He nevertheless answered all such Strangers as came to visit him, prayed for them, and gave them Eulogies, which often healed the Sick. He was seized with such a violent Fever, that he lay as dead, when they washed him, dressed him, and laid him in a kind of Bier; after which they spent the whole Night in praying by him. The next Morning he was observed to move, he appeared to awake as out of a deep Sleep, he opened his Eyes, and lifting up his Hands to Heaven, said, Alas! LORD, wherefore did you send me back into this gloomy Abode? After which he rose up in perfect Health, but would not speak one Word; however, three Days after, he related how two Angels had carried him up into Heaven, where he had seen the Glories of Paradise, and that he had been sent back from thence against his Will, to live again upon the Earth. Gregory of Tours takes GOD to witness, that he had heard this Story from his own Mouth; and we may suppose, that during the Time he lay as dead, he saw the above-mentioned Wonders, either in a Dream, or by a Super-natural Vision.

Greg. VIII.
c. 22.
Martyr. 10
Sept.

ST. SALVI was many Years after this taken out of his Cell, and involuntarily ordained Bishop of *Albi*. About ten Years after, a pestilential Distemper raged in the City; but this could not prevail with him to leave his Flock, although reduced to a very small Number, and he was incessantly exhorting the Sick to prepare themselves for Death. He was so regardless of Wealth, that whenever he was obliged to accept of any Money, he immediately gave it to the Poor. He died about the Year 584, and was succeeded by *Desideratus*. The Church solemnizes the Memory of St. *Salvi* on the tenth of September.

Greg. V. c. 26.
Mabill. Praef.
in Sac. 3.
Part. 1. Obf.
24. n. 98.
XLII.
Council of
Braine.
V. c. 48.

KING *Chilperic* put a Nobleman called *Dacco* to Death, by the Treachery of Duke *Dracolen*, who having seized the above-mentioned *Dacco* by Surprise, carried him to the King at *Braine*, and perswaded him to take away his Life, though he had taken an Oath to the contrary. *Dacco* finding that it was impossible for him to escape from Death, besought a Priest, without the King's Privy, to admit him to Penance, which being done, he was afterwards executed. We here see an Example of a Confession at the Point of Death, and of secret Penance; for *Dacco* was not now in a Capacity of performing a publick Penance. We also find that the sacramental Penance was not allowed to those who were condemned to die, since he was obliged to conceal it from the King, and this Custom prevailed for many Years after.

KING *Chilperic* being informed that *Leudastus*, Count of *Tours*, had done great Injury to the Churches, and to the People, put him out of that Employment; upon which *Leudastus*, who for many Years had born a Grudge to Gregory the Bishop, accused him of a Design of surrendering the City to King *Childebert*. As King *Chilperic* would not believe it, he added, that Gregory had said, That Queen *Fredegunda* committed Adultery with

with *Bertran* Bishop of *Bourdeaux*. King *Chilperic* being in a great Passion, A. D. 579. caused *Leudastus* to be kicked and beat, put in Irons, and afterwards thrown into Prison. However, he caused the Bishops to assemble at *Braine*, three Leagues distant from *Soissons*, and sent for *Gregory* and *Bertran* thither. The King came there himself, when having saluted the Bishops, and received their Blessings, he sat down. Then *Bertran* the Bishop challenged *Gregory* for having accused him; but *Gregory* denied his having ever spoke such Words of the Queen or of him, but owned that he had indeed heard such Expressions from others. c. 50.

THE King said to the Bishops, As my Honour is at Stake in this Affair, if you judge proper to have Witnesses depose against a Bishop, they are here ready for that purpose; but if you think we are to leave it to his Conscience, tell me, I am ready to hear you. The chief Witness was *Riculfus* the Subdeacon, whom *Leudastus* had flattered with the Hopes of getting the Bishoprick of *Tours*. All the Bishops admired the King's Temper and Moderation, and said, We are not to give Credit to an Inferior against a Bishop; upon which it was agreed, that *Gregory*, after having said Mass on three Altars, should clear himself by an Oath; and although this sort of Justification was contrary to the Canons, it was, nevertheless allowed of upon the King's Account, as *Gregory* saith himself. The Bishops came afterwards to wait upon the King, and said to him, *Gregory* the Bishop has performed all that had been enjoined him, and now you your self must be excommunicated with *Bertran*, who has accused his Brother. For as *Gregory* was cleared, they by that means stood convicted of Calumny. I, said the King, how can that be, since I only repeated what I had heard spoken. And as they asked him who had first spread such a Report, he answered, that it was *Leudastus*. Upon this all the Bishops gave it as their Opinion, that *Leudastus*, who was withdrawn, was excommunicated from all Churches, for having broached Scandal, and calumniated the Queen, and a Bishop; and they wrote a Letter upon that Subject, and sent it to the absent Bishops. This Council of *Braine* is referred to the Year 480.

FOUR Years after, and about the Beginning of September, 584, King *Chilperic* concluded the Marriage of *Rigonta* his Daughter, and *Recaregildus* second Son of *Levigildus*, King of the *Visigoths* in Spain. *Levigildus*, after having had two Sons, viz. *Hermenigildus* and *Recaregildus*, by his first Wife, married a second Wife, whose Name was *Gosvinta*, Widow of *Athagildus*, who was also King of the *Visigoths*, by whom he had *Brunebault*, Wife of King *Sigebert*. *Levigildus* married *Hermenigildus* his eldest Son to *Ingonda*, Daughter of *Sigebert* and *Brunebault*, and consequently Grand-daughter to *Gosvinta*, who received her in Spain with the highest Testimonies of Joy; but Religion soon set them at Variance; for *Ingonda* was a very zealous *Catholic*, and *Gosvinta* adhered very strenuously to the *Arian* Principles. She would fain have prevailed on her Grand-daughter to be re-baptized, but finding that soft and gentle Methods would not do, she broke out into Fury, and taking her by the Hair of her Head, threw her on the Ground, where she kicked her for a long time together; and being now all bloody, she had her stripp'd and plunged into Water, in order to

XLIII.

St. Hermenigildus's Conversion.

Greg. VI. c.

45.

Id. v. Hist.

c. 394.

A.D. 579. to force her to receive Baptism a second time ; however, *Ingonda*, in spite of all her cruel Treatment, adhered strictly to the *Catholic* Principles.

Greg. M. III. SHE even converted *Hermenigildus* her Husband ; for King *Levigildus*
 Diac. c. 31. his Father having given him *Sevil* for the Place of his Residence, *Ingonda*
 Greg. Tur. was so urgent with him to embrace the *Catholic* Faith, and St. *Leander*,
 V. Hist. c. 39. Bishop of *Sevil*, gave him such wholesome Instructions, that he at last became a Convert, after having maintained a long Struggle. At his Confirmation he was called *John*, but he is known by no other than *Hermenigildus*, his former Name. The King his Father had no sooner heard of his Conversion, than he began to persecute all the *Catholics*, many of whom were either sent into Banishment, or plundered of all their Wealth, and others beat, imprisoned, and either died of Hunger, or were executed in different manners. Several Bishops were sent into Exile, and the Churches were stripp'd of their Privileges, and their Wealth. A great Number of *Catholics* were seduced either through Fear, or by the King's Presence : He caused several to be re-baptized, even Bishops, and among the rest, *Vincent* of *Saragossa*. This happened in the Year 580, the eleventh of *Levigildus*'s Reign ; but the Year following, viz. in 581, he assembled a Council of *Arian* Bishops in *Toledo*, in which it was resolved, that for the future no Person that quitted the *Roman* Religion, should be baptized a second time, and that they should only receive the Imposition of Hands, and the Communion. It was also resolved that the following Form of Words should be made use of, viz. Glory to the FATHER, by the SON, in the HOLY GHOST ; which Determinations were the Occasion of seducing many *Catholics*.

16d. Hist.
 Goth. Era.
 607.

Jo. Biclár.

Greg. Præf.
 in Job. Greg.
 Tur. V. Hist.
 39. VI. Hist.
 c. 43.

IN the mean Time, *Hermenigildus* knowing that his Father was bent upon his Destruction, resolved to apply himself to the *Greeks* for Succour : In the first Place he sent St. *Leander* to *Constantinople*, and in the next, he treated with the Governor of these few Places the Emperor was still Master of in *Spain*, who was making War with the *Visigoths*, in order to maintain and preserve them. In this manner *Hermenigildus* broke out into open Rebellion, not knowing, to use the Words of *Gregory* of *Tours*, the Judgment of GOD with which he was threatned, for raising an Insurrection against his Father, although he was a Heretick. But so great was his Dread of his Father's Resentments, that he refused a Conference which he proposed. When *Levigildus* saw this, he bribed the *Greek* Governor with thirty thousand Pence of Gold ; after which he took the Field against his Son, who advanced towards him, having first left his Wife in *Sevil*, but as they were just upon the Point to engage, the *Greeks* deserted *Hermenigildus*, who immediately fled for Refuge to a Neighbouring Church, that he might not die by the Hand of his Father, or be obliged to kill him. *Levigildus* sent *Recaredus*, his second Son to him, who promised him that no Evil should befall him, and confirmed it with an Oath. *Hermenigildus* desired that his Father would come into the Church, when being come he fell prostrate at his Feet ; *Levigildus* raised him from the Ground, gave him a Kiss, spake to him in the most tender manner, and carried him to his Camp. He was no sooner in this Place, than upon a Signal given, he was seized

seized, stripp'd of his Cloaths, and dressed in a mean Habit; all his Domesticks, one only excepted, were taken from him, and he was banished to *Valentia*. This was *Anno* 583, the second Year of the Reign of *Maurice* the Emperor, and the sixteenth of *Levigildus*. He had not an Opportunity of seizing upon *Ingonda*, the Wife of *Hermenigildus*, who remained among the *Greeks*; but she died by the Way, as they were carrying her to the Emperor, together with her Infant Son. *Levigildus* fearing lest King *Childebert*, who was Brother to that Princess, should make War upon him, to revenge her Cause, sought the Alliance of *Chilperic*, and accordingly treated of a Marriage between *Recaredus* his second Son, with *Rigonta*, who was that King's Daughter; but *Chilperic* was killed before her Arrival in *Spain*; so that this Marriage was not solemnized. *St. Leander*, Bishop of *Sevil*, who had been sent by *Hermenigildus*, being arrived at *Constantinople*, found both a new Patriarch and a new Emperor in that City.

Jo. Biclav.
Greg. VI.
Hist. c. 43.
VIII. c. 28.

EUTYCHIUS the Patriarch lived four Years after he was restored, and wrought several Miracles. Being now threescore and ten Years of Age, and falling sick, the Emperor *Tiberius* made him a Visit, and the holy Bishop foretold him that he himself would soon leave the World. *St. Gregory* was at that Time ill of a very violent Fever, and he was informed by some of his Friends who visited *Eutychius*, that taking hold, in their Presence, of the Skin of his Hand, he said, I confess that we shall all rise in this Flesh; for which Reason, *St. Gregory*, after his Death, prosecuted no longer those who entertained this erroneous Tenet, especially as it had but very few Followers. *Eutychius* died on the Sunday of the Octave of Easter, the fifth Day of April 582, but the Greek Church commemorates him on the sixth. Six Days after, *John*, surnamed the *Faster*, Deacon of the great Church at *Constantinople*, was elected in his room, and sat thirteen Years in the Chair.

XLIV.
John the Faster, Patriarch of Constantinople.
Vita Sanct.
Eutych. ap. Boll. 6 Apr. c. 10.
Greg. XIV.
Merc. c. 29.

THE Emperor *Tiberius* finding himself sick, declared *Maurice Caesar*, the fifth of August, of the abovementioned Year 582, in the fifteenth Indiction. He married him to *Constantina* his Daughter, and at the same Time caused him to be crowned Emperor by the Patriarch *John*, the thirteenth of the same Month, and died the next Day, having reigned four Years from the Death of *Justin*. *Maurice* reigned twenty. He was born at *Arabissa* in *Cappadocia*, of a Family that came originally from *Rome*, and *Tiberius* had given him the Command of his Armies, in which Post he had acquitted himself with Honour. He was forty-three Years of Age, judicious, sober, grave, reserved, and would not hearken to idle Talk. He gave great Tokens of his Clemency in the very Beginning of his Reign; he had a great Friendship for *St. Gregory*, insomuch that he made him God-father to one of his Children.

XLV.
Tiberius dies.
Maurice Emperor.
Chr. Pasch. P. 376.
Theoph. ibid.
Evagr. VI.
Hist. c. 19.

MAURICE being now invested with the Imperial Dignity, called to mind the Prophecy of *St. Theodorus Siceotes*; for the Emperor *Tiberius* having sent him against the *Persians*, in his return from thence, after having conquered them, and in his Passage through *Galatia*, being greatly affected with the Reputation of that Saint, he visited him in the Cave, where he dwelt, and falling prostrate at his Feet, he entreated him to be-

Vita Sanct.
Theod. ap. Boll. 22 Apr. c. 7. n. 52.

A. D. 582. *seech* GOD, that his Journey to the Emperor might prove prosperous. The Saint, after having prayed, said to him; My Son, if you remember St. George the Martyr, you will soon know that you will be raised to the Empire, and when that shall come to pass, I beseech you to feed the Poor. As *Maurice* could scarce give Credit to what he said, so *Theodore* took him aside, and told him plainly that he would be Emperor. The Prediction being fulfilled, he wrote a Letter to him, in which he recommended himself to his Prayers, and desired him to request whatever he would of him. Upon this Offer St. *Theodore* besought him to give some Corn to his Monastery for the use of the Poor: *Maurice* ordered that five hundred Bushels should be given to it every Year, and sent a Cup by way of Present to St. *Theodore*.

XLVI.
Original of
St. Theodo-
rus Siceotes.
Vita c. 1.

c. 2.

c. 3. n. 21.

c. 4.

c. 6.

c. 7.
n. 53.

THIS Saint was born in *Galatia*, at *Siceone*, not far from *Anastasiopolis*. His Mother, who had prostituted her self in an Inn, had him by an Officer who was on his Journey to govern a Province. She caused him to be baptized immediately after he was born; took great care of his Education, and reformed her own Life. From his very Infancy he had had a particular Devotion for St. George, in whose Honour a Church was built on a neighbouring Mountain. Being very young, he embrac'd a Life of Solitude, and shut himself up in a Cave from *Christmas* to *Palm-Sunday*, never eating but on *Saturdays* and *Sundays*, when his Food consisted only of Fruits and Herbs; which Fast he observed the Remainder of his Days. *Theodosius*, Bishop of *Anastasiopolis* moved with his Virtues, ordain'd him Priest, though he was as yet but eighteen Years of Age. *Theodorus* went afterwards to *Jerusalem*, and receiv'd the monastick Habit in the *Laura* of *Cbozeba*, near *Jordan*. Being return'd into his Country, he had an Iron Cell in the Form of a Cage made for him, and another of Timber for Winter, which were both open at Top. He himself went loaded with Irons, and wore a Cuirass that weighed eighteen Pounds, a Cross, eighteen Palms or Hand's breadth in Length; a Girdle, Shoes, Gloves, all of Iron. He wrought many Miracles, which gained him a great Number of Disciples, as well such whom he had healed, and who would not leave him, as others whom his Reputation had procured him. As therefore his first Oratory of St. George was not spacious enough, he caused a beautiful Church to be erected in Honour of St. *Michael*, with two adjoining Oratories, one to the Right, dedicated to the Virgin, the other to the Left, to St. *John Baptist*. The Monks celebrated the Service in that of the Virgin, and that because, all sick or possess'd Persons that came to be healed, used to continue in St. *Michael's* Church, which was open both Night and Day. The Disciple for whom St. *Theodore* had the greatest Affection, was *Pbilumenus*, whom his Mother had presented him with, as a Token of her Acknowledgment for having restor'd her Health. He caused him to be ordained Priest, established him Superior of the Brethren, and sent him as Archdeacon to *Constantinople*, to purchase Silver Vessels for the Service of the Altar, those which at that time belonged to it being Marble. He afterwards caused another large one to be built in Honour of St. George, at the right Hand of which, was the antient Oratory of that Saint, and at the left, one of St. *Sergius* and St. *Bacchus*.

TIMOTHY, Bishop of *Anastasiopolis* being dead, the Citizens and Clergy waited upon the Bishop of *Ancyra*, the Metropolitan of the Province, and desired him to appoint *Theodorus* the Abbot for their Bishop. He granted their Request with Joy, and gave Orders for his being brought to him; which happening at the Time of his Retirement, they were obliged to make use of Compulsions before they could make him leave his Cave: He was therefore conducted to *Ancyra*, and ordained Bishop of *Anastasiopolis*, where he continued the former Practice of his Virtue, and wrought several Miracles, whereof mention is made in his Life, written by *George*, one of his Disciples.

ST. LEANDER being at *Constantinople*, contracted a particular Friendship with *St. Gregory*, which arose from a Conformity of their Language and Profession, as well as Manners and Inclinations. *St. Leander* had embraced a monastick Life before he assumed the Episcopal Function. He was born at *Carthagera*, the Son of *Severianus*, and had two Brothers, *viz. Fulgentius* and *Isidorus*, and a Sister, *Florentina* by Name. *St. Gregory* open'd his Heart to him, and frankly declared to him whatever he disliked in himself. How after having delayed his Conversion, he had fled to a Monastery, where he thought himself secure from the Hurry and Tumult of secular Affairs: But, added he, you see me again thrown into the wide Ocean, upon the Pretence of Transacting the Ecclesiastical Affairs, for which I was sent hither; and I taste no manner of Delight but in the Company of my Brethren.

IN order therefore to employ his Time in a holy Manner with them, he began to explain the Book of *Job* to them, after having been frequently and earnestly entreated to do it, and among the rest by *St. Leander*. He commented on the Beginning of it by Word of Mouth, and dictated Homilies on the rest; afterwards, being more at Leisure, he revised the whole Work, and made a large Commentary of it, which he divided into thirty-five Books. It goes under the Title of *St. Gregory's Morals*, because all his Explanations relate to the Manners, and his Work has ever been in great Esteem in the Church. He generally follows *St. Jerom's* Version with respect to the Text, which he calls the new one, but he also cites the old one; and that, because, saith he, the Church of *Rome* makes use of both.

ST. GREGORY, during his Stay at *Constantinople*, procured the Friendship of several other illustrious Persons, as well of those of the greatest Character at Court, as of the Prelates of the *East*; and among the rest, of *Eulogus*, who had lately succeeded *John* in the See of *Alexandria*: This appears by a great Number of Letters which he wrote to them afterwards. He had a very great Authority during his Employment of *Apocrisarius*; he was even respected by the Emperors themselves, and by his Care and Assiduity, frequently procured Succours to *Italy*, as is manifest by the Letters of *Pope Pelagius*. *John* the Deacon has transmitted one of these to us, in which he says, You may represent to the Emperor, that the perfidious *Lombards* have made us suffer so many Evils, though they had taken an Oath to the contrary, that it would be impossible to number them all. *Sebastian* the Bishop, our Brother, had also promised to represent to the Emperor, the Necessities and Dangers under which *Italy* labours. Consult

XLVII.

Employment

of St. Grego-

ry at Con-

stantinople.

Ibid. Illustr.

c. 28.

V. Acta SS.

p. 379.

Greg. Præf.

in Job. c. 1.

Ibid. c. 1.

c. 5. infra.

Niceph. Chr.

Evagr. V. 16.

A. D. 584.

Jo. Diac.

lib. 1. c. 37.

To. 5. conc.

p. 938.

A. D. 584. therefore together in what manner you may best find us a speedy Succour, for the publick Affairs in these Parts are in so desperate a Condition, that if God does not inspire the Emperor to send us, at least, a Master of the Militia, and a Duke, we are quite lost; particularly the Territory of Rome, which has no Garrisons in it; and the Exarch writes, that it is impossible for him to send us any Relief, as he is not in a Condition to defend the Places in his own Neighbourhood. God grant that the Emperor may assist us, before the Army of this abominable Nation seizes on those Places which are still subject to the Empire. This Letter is dated the fourth of October, in the third Indiction, *i. e.* in 584.

XLVIII.
Affairs of
Gaul.
Greg. Tur.
VI. c. 42.
Paul. Diac.
III. c. 17.
Greg. VI. 46.
VII. 4.

THE Emperor *Maurice*, in order to succour *Italy*, sent fifty-thousand Pence of Gold to *Childebert*, King of the *Franks*, hoping that he would drive away the *Lombards*. He indeed marched against them, but they appeased him with their Submission and the Gifts they presented to him; and the Death of his Uncle *Cbilperic*, which happened soon after, obliged him to return immediately into *France*. This King was killed at *Chelles*, as he was returning from Hunting in the Year 584, after having reigned twenty-three Years. *Malculus*, Bishop of *Senlis*, who waited three Days without being allowed to see him, took care of his Interment; and after having spent the Night in praying by the Body, he caused him to be conveyed back to *Paris* by Water, and buried him in the Church of *St. Vincent*. *Fredegunda*, his Widow, fearing to meet with the Punishment due to her Crimes, fled for Refuge to the Church of *Paris*, and put herself under the Protection of *Ragnemodus*, the Bishop. She had a Son by *Cbilperic*, whose Name was *Clotaire*, but four Months old, and who succeeded his Father in his Kingdom. But *Gontran*, his Uncle, who was the only surviving Son of *Clotaire* the First, was at that time in greatest Authority among the *Franks*.

Greg. VII.
c. 16.

AFTER the Death of *Cbilperic*, the Citizens of *Roan* recalled *Prætextatus* their Bishop from Exile, and restored him to his See with great Joy. Some time after this, he went to *Paris*, and presented himself to King *Gontran*, and besought him that his Cause might be examined. Queen *Fredegunda*, who was his Enemy, said, that it was not just to receive him, as he had been deposed by the Sentence of five and forty Bishops. *Gontran* was for assembling a Council upon this Account, but *Ragnemodus* of *Paris* said, in the Name of all the Bishops, that *Prætextatus* had not been deposed, and that he had only been enjoined Penance. *Melanius*, who had been elected into the See of *Roan* in the room of *Prætextatus*, being drove from thence, withdrew to *Roteuil*, a Place in that Neighbourhood, together with Queen *Fredegunda*, whom *Gontran* had banished thither.

c. 19.

IN the mean Time *Gondebaud*, who declared himself to be Son to King *Clotaire* the First, had form'd a powerful Party, and gained great Conquests in *Aquitain*, and several Bishops had received him in their Cities, either voluntarily, or by Constraint; and among the rest, *Ursicinus* of *Cabors*, and *Bertran* of *Bordeaux*. The latter even caused *Faustian* to be ordained Bishop of *Dax*, by Order of *Gondebaud*. He did not ordain him himself, upon Pretence of a Malady in his Eyes, but caused him to be ordained by *Palladius* of *Saintes*, and *Orestes* of *Basas*. *Gondebaud*, being betrayed by his

Greg. VII.
c. 37.

his Adherents, was taken and killed, and King *Gontran* appointed a Council A. D. 584. to be held at *Macon*, in order to judge those Bishops who were accused of being in his Interests, which was to assemble on the tenth of the Calends of *November*, the twenty-fourth Year of his Reign, *i. e.* the twenty-third of *October* 585.

BUT on the twenty-third of *May*, in the same Year, another little Council To. 5. p. 976. was held at *Valence*, consisting of seventeen Bishops, whereof the three first were *Sapaudus* of *Arles*, *Priscus* of *Lions*, and *Evantius* of *Vienne*. To this Council the King sent *Asclepiodotes* his Referendary with Letters, by which he demanded the Confirmation of the Donations, which had either been made, or were to be made, to the holy Places, by himself, Queen *Austrechilda*, his deceased Consort, and *Clodeberga* and *Clodebilda* his Daughters, who had consecrated themselves to God. The Council granted his Request, and made express mention of the Churches of *St. Marcellus* of *Challon*, and of *St. Symphorian* of *Autun*; forbidding, upon Pain of Anathema, all Bishops of the said Places, and Kings, either to take away or diminish any of those Donations for the future.

AFTER this Council, King *Gontran* made a Journey to *Paris*, to stand XLIX. as Godfather to young *Clotaire*, his Nephew, Son to *Chilperic*, which Gontran at Orleans. was not executed till six Years afterwards. He took *Orleans* in his way, in Greg. VIII. the Beginning of *July*, where he was received by the People with great Ac- c. 1. clamations, and among the rest by the *Jews*, who wished that all the Nations in the World might be subject to him. He knew very well what was their Aim in their flattering him, *viz.* that their Synagogue, which had been demolished many Years since by the *Christians*, might be rebuilt; but, while he was at Dinner, he protested, that he would never allow it to be done. He afterwards said to the Bishops who were present, I entreat you to do me the Favour to give me your Blessing to morrow in my Palace, to the end that the Entrance may prove fortunate to me; the Meaning of which is, that he invited them to eat with him. They all thanked him, c. 2. and rose up after Dinner was ended, which shews that they were seated.

THE next Morning, as he was visiting the holy Places to say his Prayers, he came to *St. Avitus*, where *Gregory* of *Tours* lodged, who came out to meet him with Joy, and besought him to receive *St. Martin's* Blessing. The King accepted it, and having drank a little, and invited the Bishop to Dinner, he withdrew very well satisfied. He was very much exasperated against *Bertran* of *Bordeaux*, and *Palladius* of *Saintes*, for having adhered to *Gondebaud's* Party. He would not see them, and they could scarce prevail with him to admit them to his Table. He said to *Bertran*, I am very much obliged to you for having been so faithful to your Family; for you are to know, that you are related to me by my Mother's Side, and you ought not to bring an Enemy, who is a Foreigner, against me. Then turning towards *Palladius*; neither, says he, am I much obliged to you, since you have thrice foresworn yourself to my Prejudice. He likewise reproached *Nicaïsus* of *Angoulême*, and *Antidius* of *Agen*; after which he washed his Hands, and having received the Bishop's Blessing, he sat down at Table with them.

A. D. 584. IN the midst of the Entertainment, he desired Gregory of Tours to order his Deacon to sing, who the Day before had chaunted the Gradual, and afterwards would have each of the Bishops also sing a Responsory with one of his Clerks. He recommended King Childebert to their Prayers; whom he looked upon as his Son, when immediately they all prayed for both Kings, the Uncle and the Nephew. At last, Gontran spoke many things against Theodorus, Bishop of Marseilles, and even accused him of being the Cause of King Chilperic's Murther. The next Day, Gregory of Tours, presented Garacarius, Count of Bourdeaux to him, and also Bladaſtus, who had adhered to Gondebaud's Party, and had fled to St. Martin. As he had unsuccessfully addressed the King in their Favour, he thought proper to speak to him as follows; My Lord, hear me; my Master dispatched me to you, what shall I say to him since you have not made me the least Answer? The King being surprized, said, Who is your Master, who hath sent you? St. Martin, reply'd Gregory, with a smiling Countenance. The King sent for Garacarius and Bladaſtus, and after some few Reproaches, he received them into Favour.

c. 7. ON Sunday, the King came to the Church to assist at Mass. The Bishops made Palladius officiate, and as he was beginning the Prophecy which preceded the Epistle, according to the Usage of the Gallican Church, the King asked who he was; when being told, he cried out in a Passion, What shall he who has always broke his Word with me, now pronounce those sacred Words! I will sooner go out of the Church than hear him, and accordingly was going away. The Bishops, vexed at the Affront which was put upon one of their Brethren, said to the King, We have seen him at your Table, you have received the Blessing at his Hands, had we known that he was obnoxious to you, we would have made choice of another; suffer him to make an End. Palladius, in great Confusion, was already withdrawn into the Vestry, but the King had him called back, and he went through the Office. Afterwards, as Bertran and he were another time at the King's Table, they fell out, and reproached each other in the most grievous Manner, with the Crimes of Adultery and Perjury, which made several fall a Laughing, but the most prudent were very much afflicted at it. As they were going away from the King, they engaged themselves, and even gave Security for it, to meet in the Council on the twenty-third of October. He also sent for Theodorus of Marseilles, to oblige him to be present in the same Council, and kept him for some time under an Arrest, but did him no manner of Harm, at the Intercession of King Childebert, to whom that City was subject.

L. AT last, the Day appointed for the Council being come, it was held at Macon the twenty-third of October 585. Forty three Bishops assisted in it, whereof Priscus of Lions is the first, and he is called Patriarch, which Title was in those Days bestowed on the chief Metropolitan. Now Lions was the most considerable Metropolis of Gontran's Kingdom, who frequently resided in that Place. There were five Archbishops more in that Council, viz. Evantius of Vienne, Prætextatus of Roan, Bertran of Bourdeaux, Artemius of Sens, and Sulpitius of Bourges. The most celebrated among the Bishops are, Syagrius of Autun, Orestes of Basas, Aunacarius of Auxerre,

Mabil. Liturg.
lib. 1. c. 3.
n. 10. c. 5.
n. 4.

c. 12, 13.

Second Coun-
cil of Macon.
To. 5. p. 979.
V. Coint.
585. n. 60.
Thomas
Discipl. 2.
part. lib. 1.
c. 4. n. 10.

erre, Hefychius of Grenoble, Theodorus of Marseilles, Palladius of Saintes, A. D. 584. Pappolus of Chartres, Ragnemodus of Paris, Marius of Aventicum, or Lausanne, who hath left us a short Chronicon, beginning with the Year 455, where that of St. Prosper ends, and concluding with Anno 581. It contains chiefly the Transactions in the Kingdom of Burgundy, and the Places adjacent to the Lake of Geneva. In the second Council of Macon, St. Veran of Cavaillon also assisted, whom the Church commemorates on the nineteenth of October; Ursicinus of Cabors, and Aredius of Gap, Successor to Sagittarius. There were fifteen Deputies of absent Bishops, whereof the First was for Sapaudus of Arles. In fine, there were three Bishops who had no Sees, namely, Fronimius of Agde, Promotus of Chateau-dun, and Faustian of Dax. Martyr. R. 19 Octob.

FRONIMIUS incurred the Displeasure of Levigildus, King of the Visigoths, to whom Agde was subject, the Reason whereof was as follows: The King having been told that when Ingonda went into Spain to marry Hermenigildus, that Bishop had exhorted her not to suffer herself to be corrupted with Heresy. Levigildus therefore laid several Snares for him, all which he escaped; but he at last sent one to kill him, which being told Fronimius, he left the City of Agde, and went into the Dominions of the Franks. He met with a welcome Reception from several Bishops, and received Gifts from them; and he ingratiated himself with King Childebert, who caused him to be elected Bishop of Vence, the ninth Year after his being drove out of Agde, i. e. Anno 588. Promotus was the pretended Bishop of Chateau-dun, deposed in the Council of Paris 573. He addressed himself several times to Gontran, in order to be restored, but to no Purpose; and was allowed only to enjoy the several Possessions which belonged to him in the Territories of that City. Greg. IX. Hist. c. 24. Sup. n. 25. Greg. VII. c. 17.

As to Faustian, who had been ordained Bishop of Dax by the Authority of Gondebaud, he was deposed in the abovesaid Council of Macon, upon Condition, that the three Bishops who had ordained him, viz. Bertran, Palladius, and Orestes, should maintain him in their Turns, and allow him an hundred Pence of Gold every Year. A Layman, Nicetius by Name, was ordained Bishop of Dax, he having before obtained an Order from King Chilperic for that Purpose. Ursicinus, Bishop of Cabors, had been Referendary to Queen Ultrogotha. Maurillon the Bishop, his Predecessor, finding himself at the Point of Death, nominated him for his Successor, and caused him to be ordained in his Life-time, the fifth Year of Childebert's Reign, i. e. Anno 580. Ursicinus was excommunicated for having received Gondebaud, as he himself publicly owned. He was enjoined three Years Penance, during which he was not to cut either his Beard or his Hair; was obliged to abstain from Flesh and Wine, and be suspended from all his Functions, i. e. from celebrating Mass, ordaining Clerks, consecrating Churches, or Blessing the holy Chrism, or giving Eulogies; notwithstanding which he was to continue in the Government of the Church. Ursicinus did nevertheless subscribe to the Council, as also Theodorus of Marseilles, who had been twice drove out of the City by King Gontran's Order. Prætextatus, Bishop of Roan, who assisted in the Council, read there, in Presence of the Bishops, certain Prayers which he had composed during his Exile, and which were not equally approved by all. Greg. VIII. c. 20. Greg. V. c. 43. Greg. VI. c. 11. VIII. c. 12.

THIS

A.D. 585. THIS Council of *Macon* published twenty Canons: The first whereof enjoins the keeping the Sabbath, which was very much neglected, forbidding any one to have his Cause pleaded on that Day, upon Pain of losing his Suit; and to bring themselves into a Necessity of yoking their Oxen, upon Penalty, to the Peasants or Slaves, of receiving the Bastinado; to Clerks and Monks, of six Months Excommunication. At *Easter*, six Days are to be kept holy, and Baptism is not to be administered but on this Festival only; whereas it was the Custom to baptize generally on all the Festivals of Martyrs, so that there were scarce two or three Persons left to be baptized at *Easter*. At the same time the Council orders all the Faithful to present their Children to the Church during *Lent*, to the end that they may receive on certain Days the Imposition of Hands, and the

c. 2.
c. 3.

Sup. lib. xxx.
n. 39.
V. Coint. an.
585. n. 25.

c. 4.
c. 5.

Unction of the sacred Oil; for the Examinations, or Scrutinies, which were previous to Baptism, were observed with respect to Children as well as adult Persons. All Believers, both Men and Women, are enjoined to make an Oblation every *Sunday* of Bread and Wine at the Altar; and it is ordained that Tithes shall be paid to the Ministers of the Church, according to the Law of *God*, and the Custom which had prevailed from Time immemorial among the *Christians*, upon Pain of Excommunication. This is the first Penal Law for Tithes I have met with.

WE meet in *Gregory* of *Tours* with several Relations of Bishops and Priests dragged out of their Churches, loaded with Chains, beaten and insulted divers ways. This was owing to the brutal Manners of the *Barbarians*; and as a Remedy against them, this Council recommends the Observance of Sanctuaries. It prohibits secular Judges to take a Bishop by Force out of the Limits of his Church; but if any Dispute arise with him, Application shall be made to the Metropolitan, who shall judge alone, or with one or two Bishops, or in full Council, according to the Importance of the Affair. In like manner Priests and Clerks shall be judged by their Bishop. Before any Prosecution against Widows and Orphans, the Judges shall apply to the Bishop, and in his Absence to the Archdeacon, or to a Priest, to regulate their Affairs. The Bishops shall exhort all Men to Hospitality; and for the better practising it themselves, they shall not have Dogs in their Houses, lest they hinder the Poor from coming to them. Bishops are also forbidden to keep Birds of Prey. Laymen shall shew Respect to all the superior Clerks: When they meet, if both be on Horseback, the Layman shall take off his Hat; if the Clerk be on Foot, the Layman shall alight to salute him. Widows even of the meanest Clerks are forbidden to marry again; and Clerks to assist in Capital Judgments, and Execution.

c. 8.
c. 9.

c. 10.
c. 12.

c. 11.
c. 13.

c. 14.
c. 15.

c. 16, --- 18.

To. 5. conc. **KING** *Gontran* confirmed the Canons of this Council by an Ordinance, which enjoins the Celebrations of *Sundays*, and other Feasts, by the abstaining from all bodily Labour, except dressing something to eat; and in general, Bishops and secular Judges are ordered to correct those who shall not observe these Laws. The Ordinance is dated on the tenth of *November*, in the twenty-fourth Year of *Gontran*, viz. in the Year 585. He himself religiously observed the Right of Sanctuaries confirmed in this Council; as appeared two Years after upon this Occasion. He was celebrating at *Challon* the

p. 991.

Feast

Feast of St. *Marcellus*; and as he was going to the Altar to receive the Communion, a Man advanced under Pretence of speaking to him, but being hasty, he dropp'd a Dagger out of his Hand. They seized him immediately, and found another about him. He was carried out of the Church, and being put to the Torture, confessed that he had been sent to kill the King, and that the Church had been pitched upon as the most convenient Place for that Attempt, because every where else he was too well guarded: By which it appears, that Kings had no Guards in Churches. The Accomplices were put to Death; but because the Assassin had been apprehended in the Church, the King gave him his Life.

AUNACARIUS, Bishop of *Auxerre*, held a particular Synod in his Diocese, the Canons of which are so conformable to those of this Council of *Macon*, where he had assisted, that they seem made only in execution of them. There are forty-five of them, of which these are the most remarkable. They prohibit divers Superstitions, most of them Relicks of *Paganism*; namely, the Observance of the first Day of *January*, wearing the Skins of Cows and Stags, and the making of New-Year's Gifts. They forbid to fulfil Vows made in Groves, under Trees, or by Fountains; to make wooden Feet, or entire Figures of Men, to place them in the Roads: They forbid also to assemble in particular Houses, to celebrate the Eves of Feasts. The Church is the proper Place for solemnizing *Vigils*, and accomplishing Vows; by giving to the Poor mentioned in the *Matricula* or Register of the Church. They prohibit in particular the *Vigils* in Honour of St. *Martin*, without doubt because they were turned into Abuse. It is not allowed to consult Sorcerers or Diviners, or to lay any Stress upon Auguries or Lots by Wood, or Bread, or the pretended Lots of Saints. Dancing or singing of young Women, and Feasts in the Church, are likewise forbidden. Neither the *Eucharist*, nor the Kiss of Peace, is to be given to dead Persons, nor is it allowed to cover their Bodies with the Veil of the Altar, or to bury in the Baptistry, or to place one Corpse upon another, by which is meant a Body which is not consumed.

It forbids to yoke Oxen on *Sundays*, or to do any other Work; to baptize at any other time but *Easter*, except the Person be in danger of Death, or to carry Infants to be baptized out of the Diocese; to eat or drink at Midnight on the Eve of *Easter*, *Christmas*, or other great Feasts, which are to be solemnized till eight o'Clock in the Morning. It forbids to put any Wine mixed with Honey upon the Altar, or any other Liquor but Wine mixed with Water; to say two Masses on a Day upon the same Altar; chiefly a Priest after a Bishop. It appears by this, that there were not a great Number of Masses yet in use. Women are not to receive the *Eucharist* with the naked Hand, but each is to have a linnen Cloth called *Dominical*. The Priests are to demand the *Chrism* at *Mid-Lent*; and all to come to the Synod in the middle of *May*, and all the Abbots on the first of *November*. All the Priests are to send before the *Epiphany*, to know the first Day of *Lent*, in order to give Notice of it to the People on that Day. The Widows of Priests, Deacons or Sub-deacons are forbidden to marry again. The Prohibition of the Council of *Macon* extended to all Clerks. Clerks are forbidden to see Clerks put to the Torture, to

LI.
Synod of Aux-
erre.

To. 5. conc.
p. 956.
Can. 1.
c. 3.
V. Coint. an.
586. n. 3.

c. 5.
c. 4.

c. 12.
c. 14.
c. 15.

Conc. Matisc.
ii. c. 17.
Synod. Autif.
c. 13.
c. 11.
c. 8.

c. 10.

c. 36.—42.
c. 6.

c. 7.

c. 2.

c. 22.

c. 33.

A. D. 585. be present when Sentence of Death is pronounced, or to appear as Accusers, or to sing, or to dance at Feasts. Abbots or Monks are forbidden to be Godfathers. Arch-priests have a Power of correcting Priests, and even Laymen. At this Synod of *Auxerre* were present with the Bishop *Aunacarius*, seven Abbots, thirty-four Priests, and three Deacons, who subscribed for Priests, and the Bishop procured these Statutes to be confirmed by King *Gontran*.

H. ft. Episc.
Antif. c. 29.

THIS same Bishop regulated the Processions which were to be made on the several Days of each Month by the different Parishes of his Diocese, of which the City of *Auxerre* was reckoned the chief, and was to march in Procession the first Day, *Appoigny* the second, and the rest in their Order. He also distinguished the several Churches of *Auxerre*, where these Processions were to end; the first Day of *January* at *St. Germain*, the first Day of *February* at *St. Amatre*, the first Day of *March* at *St. Merian*, and in like manner at the others in Order. He appointed those who were to celebrate the *Vigils* in the Cathedral Church of *St. Stephen* every Night of the Week; by which it appears, that different Companies of Clerks and Monks performed this Office by Turns; but there is nothing set down for *Saturday*.

LII.
Death of Prætextatus.
Greg. VIII.
Hist. c. 31.

QUEEN *Fredegonda* always looked upon Bishop *Prætextatus* as her principal Enemy, engaged in the Interest of Queen *Brunebault*. When she was at *Rouen*, there were angry Words passed between them, and she threatened to send him into Exile; but he answered her with Courage, reproaching her for her Crimes, and threatening her with the Judgment of God. On the *Sunday* following he came early to perform Divine Service in the Church, and having began it, sat down upon a Form, when a Slave of *Fredegonda* coming up to him and drawing a Dagger from his Girdle stabbed him under the Arm. *Prætextatus* cried out for the Clergy to assist him, but no body stirred: He spread his bloody Hands upon the Altar, and having ended his Prayers, was carried to his Chamber, and laid upon his Bed. *Fredegonda* immediately came to see him, and said, Holy Bishop, neither we nor your People had any reason to wish for this Accident, but would to God the guilty Person could be discovered! And who gave me this Wound said *Prætextatus*, but the Hand which has slain Kings, and shed so much innocent Blood? *Fredegonda* offered her Remedies, but he answered, God is pleased to take me out of this World; but thou, the Cause of so many Mischiefs, shalt be accursed, and God shall revenge my Blood. After she was withdrawn, he settled his Affairs, and died.

ROMACARIUS, Bishop of *Contances*, came to bury him; the Citizens of *Rouen*, and particularly the *French* Lords, were sensibly afflicted at his Death. *Leudovaldus* of *Bayeux*, as the principal Bishop of the Province, taking upon him the Care of the Church of *Rouen*, during the Vacancy of the See, wrote to all the Bishops, and, with their Advice, shut up the Churches of *Rouen*, that the People might not assist at Divine Service till the Author of this Crime was discovered. He caused some Persons to be apprehended, who declared upon the Rack, that it was done by *Fredegonda's* Order. King *Gontran* hearing of it, sent three Bishops, *Artemius* of *Sens*, *Veran* of *Cavaillon*, and *Agrecius* of *Troyes*, to enquire into this Crime, with those who had the Government of the young *Clotaire*; but

but the Lords answered the Persons whom *Gontran* had sent, We are infinitely troubled at these Actions, and are very desirous of executing Justice upon them; however, if any Person among us be found guilty, we cannot permit him to be brought before your King, since we can punish him by the Authority of our own. Know then, replied the Bishops, that if the Author of this Crime be not discovered, our King will come with an Army and destroy this whole Country with Fire and Sword. They departed without being able to obtain any other Answer, protesting, that they would never suffer *Melanius*, who had been put in the Place of *Prætextatus* during his Exile, to execute any Episcopal Function.

IN the mean time as the Report spread through the whole Country, ^{n. 41.} that *Fredegonde* had been the Author of the Death of *Prætextatus*, she being willing to justify herself, commanded the Slave, who had given the Wound, to be cruelly beaten, as if he out of Malice had drawn this Reproach upon her, and delivered him to the Nephew of the Deceased, who putting him to the Torture, the Slave declared all, saying, I received an hundred Sols of Gold from Queen *Fredegonde* for this Fact; fifty from the Bishop *Melanius*, and another fifty from the Archdeacon of *Rouen*; and they promised besides to set me and my Wife at Liberty. At these Words the Nephew of *Prætextatus* drew his Sword, and cut the Criminal in Pieces; whether by a Privilege of the *Franks*, which allowed the Relations to kill the Murderer, or as a Slave guilty, and abandoned by his Mistress. The Church honours St. *Prætextatus* as a Martyr, on the twenty-fourth of ^{Martyr. R.} February. *Fredegonde* in his room re-established *Melanius* in the See of ^{24 Feb.} *Rouen*.

WHAT I related in this History, that the Bishops of *Bayeux* shut up ^{LIII.} the Churches of *Rouen*, is an Instance of Ecclesiastical Interdictions, and ^{Ecclesiastical Interdictions.} *Gregory of Tours* relates many more of them. At *Paris* some Years before, ^{Greg. V. Hist. c. 33.} the Church of St. *Denis* having been profaned by Murders, and shedding of Blood, the Service was discontinued, and the Guilty were excommunicated, till they had given Satisfaction. At *Aix* the Bishop *Francon* had ^{Id. de Glor. Confess. c. 71.} been unjustly condemned by King *Sigebert*, who had taken from him an Estate belonging to his Church, and had besides exacted a Fine of three hundred Sols of Gold. The Bishop thus injuriously treated, prostrated himself in Prayer before the Sepulchre of St. *Merre* or *Mittrias*, and said, Great Saint, there shall no Tapers be lighted, nor Psalms sung in this Place, till you have revenged your Servants of your Enemies, and have caused the Revenues usurped by Violence from the Church to be restored. After having spoken these Words with Tears, he threw Thorns upon the Tomb, and having shut the Gates, he put more of them at the Entrance. *Leo*, Bishop of *Agde*, under the Dominions of the *Goths*, did the same ^{De Gl. Mart. 1. c. 79.} thing, to draw down the same Vengeance upon the Count *Gomacharius*, an *Arian*, who had usurped an Estate of the Church, and, moreover, threatened the Bishop to use him severely: He came to the Church of St. *Andrew*, prostrated himself in Prayer, celebrated the *Vigils*, passed the Night in singing Psalms, and shedding Tears. In the Morning he came to the Lamps which hung from the Roof of the Church, and with a Staff broke them all, saying, There shall be no more Lamps lighted here, till

A.D. 586. GOD revenges himself upon his Enemies, and restores the Goods of his House.

KING *Gontran* made War upon *Levigildus*, King of the *Visigoths*, to revenge the Princess *Ingonda* his Niece, and her Husband *Hermenigildus*. He sent two Armies into *Septimania*; but they only pillaged and burnt the Lands belonging to the *French*, robbing Churches, and killing People, and even Clerks themselves upon the very Altars. The King was greatly enraged against the Chief of them; who in their Turn, to avoid his Rage, fled for Refuge to *St. Sempbronian* of *Autun*; and the King coming to the Feast of this Saint, they surrendered themselves, upon Condition of being afterwards tried. *Gontran* having assembled four Bishops, and the elder Laymen, began to examine these Captains, and said to them, How can we at present obtain the Victory, when we imitate so ill the Example of our Fathers? They built Churches, respected the Bishops, honoured the Martyrs, and placed all their Hope in GOD: We steal the sacred Vessels, and even the Relicks, and kill the Ministers of GOD. It is this which renders our Hands feeble, and our Arms ineffectual. If it be my Fault, let GOD inflict the Punishment of it upon me; if you neglect my Orders, it is necessary for one of the Chief to be cut off, as an Example to the whole Army, and to turn away the Wrath of GOD from the whole Country. The Captains would have excused themselves in throwing the Blame upon the Ungovernableness of their Troops, and *Gontran* contented himself with the Remonstrance he had made to them.

LIV.
The Martyr-
dom of S. Her-
menigildus.
Greg. III. Di-
al. c. 31.

LEVIGILDUS vigorously defended his Frontier from Time to Time, offering Proposals of Peace, but without Effect; but he was always a Persecutor of the *Catholicks*; and at length put to Death *Hermenigildus* his eldest Son. This Prince being in Prison, loaded with Irons, began to perceive the Vanity of earthly Greatness, and to aspire only at an heavenly Kingdom. He lay upon an Hair-cloth, and with fervent Prayers begged of GOD to vouchsafe him the Strength and Assistance which was necessary to support him. The Feast of *Easter* being come, the King his Father at Night sent to him an *Arian* Bishop, offering to receive him into his Favour, if he received the Communion from the Hand of this Prelate; but *Hermenigildus* rejected it with Indignation, reproaching him with his *Heresy*, as if he had been at full Liberty. The Bishop returned to the King, who chafing with Rage, sent Officers to kill his Son. They entered the Prison, and one of them, named *Sisbert*, at one Blow cleaved his Head with an Hatchet. Thus died Prince *Hermenigildus* at *Taragona*, in the seventeenth Year of *Levigildus*, viz. in the Year 586, on holy *Saturday*, the thirteenth of *April*, on which Day the Church honours him as a Martyr.

Jo. Bicl. an.
586.

Martyr. R.
13 Apr.

Ibid. Illustr.

c. 28.

Cod. reg. To.

3. p. 155.

Ibid. c. 31.

ST. LEANDER being upon his Return from his Embassy to *Constantinople*, was sent into Exile with other *Catholic* Bishops; at which time he wrote two Books against the *Arians*, and one upon the Education of Virgins, which he addressed to his Sister *Florentina*. It is this which they call the Rule of *St. Leander*. *John* of *Biclar* had a Share of the Troubles of this Persecution: He was a *Goth* by Birth, born at *Scalabis*, or *Santaren* in *Lusitania*. He went in his Youth to *Constantinople*, and after ha-
ving

ving studied the *Greek* and *Latin* Books, returned into *Spain* at the End of A. D. 586 seventeen Years, in the Heat of this Persecution. King *Levigildus* attempting to oblige him to embrace his *Herefy*, and finding him resolved to oppose him, banished him to *Barcelona*, where for ten Years he suffered very much from the Artifice and Violence of the *Arians*. He afterwards founded a Monastery named *Biclar*, and formed a Society there, to which he gave a Rule, which is now lost; but there is still remaining a short Chronicle, which he wrote as a Continuation of that of *Victor of Tunonium*, beginning at the first Year of *Justin the Younger*, viz. the Year 556, and ending at the eighth of *Maurice*, and the fourth of *Recharedus*, viz. in the Year 589. The Abbot *John* was afterwards Bishop of *Gironna*. At ^{c. 29.} the same time lived *Licinian*, Bishop of *Cartbagena*, who wrote upon ^{c. 30.} Baptism, and his Friend *Severus*, Bishop of *Malaga*, who wrote against *Vincent* the Apostate, Bishop of *Saragosa*.

THE *Suevi*, who inhabited *Gallicia*, were also persecuted by *Levigildus*; for their King *Eboric* having been deposed, and put into a Monastery by *Andeca*, *Levigildus* made War upon the latter, took him, ordered him to be shaved, and ordained Priest. Thus being Master of *Gallicia*, he was desirous that the *Suevi*, who were but newly made *Catholicks*, should return back to *Arianism*, and perverted a great Number of them; but he did not long survive his Son *St. Hermenigildus*. He repented of having put him to Death, and acknowledged the Truth of the *Catholic* Religion, but out of Fear of his People durst not publicly profess it. Falling sick, and finding himself past Hope of Recovery, he sent for *St. Leander*, whom he had so much persecuted, and recommended his Son *Recaredus*, whom he left for his Successor, desiring him to instruct him in the same manner as he had done his Brother, that is, to make him a *Catholic*. It was even reported by some, that *Levigildus* spent seven Days to bewail with Tears the Sins he had committed against God, and that he died a *Catholic*; however it be, he died in the eighteenth Year of his Reign, 587 of JESUS CHRIST.

HIS Son *Recaredus* succeeded him, and followed the Example of *St. Hermenigildus*; for he caused himself to be instructed, and having acknowledged the Truth of the *Catholic* Religion, he received the Sign of the Cross, with the Unction of the holy *Chrism*, viz. the Sacrament of Confirmation. In the tenth Month of the first Year of his Reign, he spoke to the *Arian* Bishops with so much Wisdom, that he obliged them to become *Catholicks*, by the Force of his Reasoning rather than his Authority; and, in a Word, he converted the whole Nation of the *Visigoths*, not suffering any *Heretick* to serve in the Army, or Civil Offices. He also brought back the *Suevi* to the *Catholic* Religion. Thus at the Beginning of his Reign was extinguished the *Herefy* in *Spain*, where it had prevailed ever since the coming in of the *Barbarians*, viz. from the Beginning of the fifth Century, about one hundred and eighty Years. King *Recaredus* sent the News of his Conversion into the Province of *Narbonnois*, which was under his Dominion. The *Hereticks* who lived there, by his Example, were converted; but *Athalous*, an *Arian* Bishop, died with Grief upon it.

THE

A. D. 589. **Jo. Bicl.** THE Conversion of *Recaredus*, however, raised some Commotions, which he was obliged to suppress. In the second Year, of his Reign, an *Arian* Bishop named *Sunna*, with *Seggon*, and some others, intended to revolt, but were discovered. They sent *Sunna* into Exile, and also banished *Seggon* into *Gallicia*, after having cut off his Hands. In the third Year, another Conspiracy of the Bishop *Uldila* and Queen *Gosvinta*, Mother-in-law of *Recaredus*, was discovered. She had pretended to espouse his Interests, and even to be a *Catholick* as well as *Uldila*; but it was discovered that they only seemed to receive the Communion, and threw it away. *Uldila* was sent into Exile, and *Gosvinta*, who had always been an Enemy to *Catholicks*, died at the same time.

LVI. **Third Council of Toledo.** **To. 5. conc.** **P. 589.** FOR the Confirmation of the converted *Goths*, King *Recaredus* assembled at *Toledo* a Council of the whole Country under his Dominion; at which seventy-two Bishops were present, viz. five Metropolitans, *Euphemius* of *Toledo*, for *Carpetania*; *St. Leander* of *Sevil*, for *Bætica*; *Migetius* of *Narbon*, for *Gaul*; *Pantard* of *Braga*, for *Gallicia*. There were sixty-four Bishops present, and Deputies from the rest. When they were all at *Toledo*, the King advised them to prepare for the Council by Fastings, Watchings and Prayers. They appointed then a Fast of three Days; after which the Council assembled, on the sixth Day of *May*, in the fourth Year of the Reign of *Recaredus*, *Ara* 627, viz. in the Year 589. The King was present at it, and first ordered his Profession of Faith, concerning the Mystery of the *Trinity*, to be read, in which he declares, That he is desirous of bringing back his Subjects to the same Belief. You have here, saith he, the illustrious Nation of the *Goths*, which, though it has been hitherto separated from the universal Church by the perverted Minds of its Teachers, returns to it now with all its Heart. You have also the very populous Nation of the *Suevi*, which having been drawn into *Heresy* by others, has been, by our Care, brought back to the Truth. I offer these People, by your Hands, as an agreeable Sacrifice to GOD: It is your Part to instruct them in the *Catholick* Doctrine. He afterwards returns to his Confession of Faith, and declares, that he anathematizes *Arius*, his Doctrine, and his Followers; that he receives the Council of *Nice*, the Council of *Constantinople* against *Macedonius*; the first Council of *Epbesus* against *Nestorius*, and the Council of *Chalcedon* against *Eutyches* and *Dioscorus*; and in general all the orthodox Councils, which are conformable to these four. Receive, saith he, this Declaration of us, and our Nation, written and confirmed by our Subscriptions, and lay it up among the Canonical Monuments, to be a perpetual Witness before GOD and Men against him who shall hereafter retract it.

P. 1002. C. THEN were inserted the Definitions of the four general Councils; and then the Subscriptions of King *Recaredus* and Queen *Baddo* his Wife; upon which the Council made many Acclamations of Joy, glorifying GOD for this happy Re-union, and wishing the King the Enjoyment of Glory on Earth, and an eternal Crown hereafter. Then by Order of the Council, a *Catholick* Bishop said to the Bishops and others newly converted, We are obliged by our Duty, and the King's Exhortation, to demand of you, what you condemn in the *Heresy*, and what you believe in the *Catholick* Church,

P. 1000.

Church, that it may appear that you are truly Members, in condemning **A.D. 589.** the *Arian Heresy*, with all its Doctrines, Offices, Communion and Books. Then the converted Bishops, with their Clerks, and the principal Men of the *Gothick* Nation, unanimously answered, Though we have already done what you desire, at the Time of our Conversion, we are ready to repeat it, and to confess what you have shewed us to be best.

THEY afterwards pronounced twenty-three Articles, with an Anathema against the principal Errors of the *Arians* in particular; in which, among others, they received the Faith of the four Councils: They rejected the Book composed in the twelfth Year of King *Levigildus*, viz. the Decree of the pretended Council of *Toledo*; they rejected by Name the Council of *Rimini*, the great Support of the *Arians*. Then the new Bishops subscribed; first, eight Bishops, whose barbarous Names sufficiently shew that they were *Goths*; then the Priests and Deacons, and after them the Nobles. After which the King proposed a Regulation of the Discipline, and they constituted twenty-three Canons, to repair the Breaches which the *Heresy* had made in fomenting all the Disorders. Cap. 11. c. 16.
Sup. n. 40.
c. 17.
p. 1008.
c. 1.

THEY first ordain in general, the Observation of all the antient Canons, and the Synodical Letters of the Popes. Without Prejudice to these holy Laws, which ordain, that two Councils shall be held Yearly; and considering the Length of the Way, and the Poverty of the *Spanish* Churches, they ordain, that the Bishops shall assemble once in a Year at a Place appointed by the Metropolitan; and that the Judges of the Laws, and the Intendants of the King's Demesns, shall repair to the Council on the first Day of *November*, to receive their Instructions, with regard to the Government of the People, from the Mouth of the Bishops, who are their Overseers. Before the Council breaks up, they shall appoint the Place of the next Meeting, that the Metropolitan may not be obliged to send Letters of Convocation. c. 18.

To confirm the Faith of the People, they shall order the Creed of the Council of *Constantinople* to be sung at Mass, in Conformity to the *Eastern* Churches. The *Arian* Bishops, Priests and Deacons cohabited with their Wives. The Council forbid such of them as were converted, to do so; enjoining them a Separation from the same Chamber, and, if possible, from the same House. A Portion of the Holy Scripture is appointed always to be read at the Table of Bishops. Clerks shall not prosecute their Brethren before secular Judges, upon Pain of losing the Cause, and Excommunication. The Churches newly converted from *Arianism* shall be long, with their Revenues, to the Diocesan Bishop. The Council prohibits Bishops to alienate the Revenues of their Churches; however, if a Bishop be desirous of appointing a Church of his Diocese for the Foundation of a Monastery there, he may do it with the Consent of a Council. The Bishop shall have the Disposal of the Church-Revenues, nor shall it be in the Power of the Founders to take it from him; but the Bishops are not permitted to charge the Priests and Deacons with extraordinary Services, or new Impositions, beyond the antient Rights of Bishops over Parishes. c. 2.
c. 5.
c. 7.
c. 13.
c. 9.
c. 3.
c. 4.
c. 19.
c. 20.

A.D. 589. **T**HE Freedmen of the Bishops, or they who are recommended to the Church, shall be under the Protection of the Bishops. Clerks who have been taken out of the Fiscal Families, shall, by paying their Capitation, continue unmolested in their Churches; nor shall it be in the Power of any Person to claim them, under Pretence of the Prince's Donation. If a *Fiscaline* Bondman found and endow a Church, the Bishop shall procure the Royal Confirmation of it. Judges or Intendants are forbidden to compel the Bondmen of Churches, Bishops or Clerks to work *gratis*. The Council forbids that Widows or their Daughters shall be obliged to marry.

WITH regard to Penitents, the Council speaks in this manner; We understand, that in some Churches, Offenders undergo Penance, not according to the Canons, but in an abominable manner; insomuch, that they desire the Priest to reconcile them as often as they please to offend. In order to put a Stop to such execrable Proceedings, the Council ordains, that the Person who repents of his Fault shall first be suspended from the Communion, and come often to receive the Imposition of Hands with the other Penitents. After having fulfilled the Time of Satisfaction, he shall be restored to the Communion at the Discretion of the Bishop; but they who relapse into their Sins during the Time of Penance, or after Reconciliation, shall be condemned according to the Severity of the antient Canons; that is to say, they shall not be any more admitted to Penance. In order to prevent Relapses, the Bishop or Priest, before he grants Penance, shall first cut the Hair of him who desires it, if a Man; or if a Woman, shall order a Change of Habit.

AT the Interment of *Christians*, they shall only sing Psalms, to denote the Hope of the Resurrection, without singing Funeral Songs, or beating the Breast; because these Marks of Mourning favoured of *Paganism*. They prohibit on the Solemnities of the Saints, the Dances and obscene Songs: It must be remembered this is in *Spain*. It is ordained, that all the Remains of Idolatry throughout *Spain* and *Gaul* should be abolished, joining the Temporal Authority with the Spiritual. Above all, it very expressly forbids Fathers to kill the Children which are the Fruit of their Debauches, and with which they find themselves incumbered, which was a *Pagan* Custom. It forbids the *Jews* to undertake any publick Office, to have *Christian* Slaves, or to marry *Christians*; and if they have Children by them, they shall be baptized. In this Council of *Toledo*, which is reckoned the third, *St. Leander* made a Sermon upon the happy Alteration of the Church in *Spain*, which found itself free after so violent a Persecution, and saw all its Children re-united. King *Recaredus* made an Ordinance for the Confirmation of the Decrees of this Council, upon Pain of Excommunication for Clerks; for Laymen, of Confiscation of Goods, or even Banishment, according to the Quality of the Persons.

LVII. **I**N Obedience to the Council of *Toledo*, the Bishops of that Part of *Gaul* under the Dominion of the *Goths*, assembled at *Narbone* on the first Day of *November*, in the same Year 589, the fourth of *Recaredus*. There were eight of them in all, namely, *Migetius*, Bishop of *Narbone*, Metropolitan, *Sedatus* of *Beziers*, *Benenatus* of *Elne*, *Boecius* of *Maguelone*, *Pelagius* of *Nimes*, *Tigridus* of *Agde*, *Sergius* of *Carcassone*, *Agrippinus*

pinus of *Lodeve*. They had all assisted at the Council of *Toledo* in Person, A. D. 589. or by their Deputies. In this Council of *Narbonne* they made fifteen Canons, of which these are the most remarkable.

GLORIA shall be sung at the End of each Psalm, and each Division of the long Psalms. Without doubt they looked upon this Prayer as a short Profession of Faith against the *Arians*. Every Man, Freeman or Slave, Goth, Roman, Syrian, Greek or Jew, shall abstain from Work on Sunday; a Freeman upon Pain of paying six Sols of Gold, a Slave of having an hundred Lashes. We see here the Nations which were in that Part of *Gaul*: The *Goths* are mentioned first as the Masters, the *Romans* are the antient Inhabitants, the *Syrians* and the *Greeks* the Strangers which came to traffick there. By the temporal Punishments set down in this Canon, and some others, it appears, that secular Judges assisted at the Council, as had been ordained by the eighteenth Canon of the Council of *Toledo*. Can. 2. c. 4. c. 9, 14.

No Priest nor Deacon shall go out of the Sanctuary during the Celebration of Mass; and no Deacon, Sub-deacon or Lecturer shall put off the *Albe* till it is ended. We see here that the *Albe* was worn by all the Clerks, but only in the Time of the Service. The Sub-deacons, Porters, and other Clerks shall regularly attend in their several Offices, and draw the *Portiere* to the Seniors; by which I mean the Curtains which hung before the Doors of the Churches. The Penalty for the Sub-deacons is Loss of Salary, for others the Lash. The Clerks shall obey their Bishops, in going to the Places where they have appointed them to serve. Here are a great many Canons in this Council to suppress the Disobedience and want of Submission in the Clerks. It forbids the ordaining of a Priest or Deacon who cannot read. It forbids Clerks to wear purple Habits, or to loiter in idle Talk at publick Places. The Abbots of Monasteries where Clerks are put for Punishment, are to take Care that they live under Penance. It forbids any Person whatsoever to consult Diviners or Sorcerers: They who own themselves such shall be whipt, and sold, and the Price given to the Poor. It forbids to feast on *Thursdays*, as consecrated to *Jupiter*. c. 12. c. 13. c. 10. c. 5, 7. c. 11. c. 1. c. 3. c. 6. c. 14. c. 15.

IN the Month of *June*, of the same Year 589, there had been a Council at *Constantinople*, upon the Trial of *Gregory* Patriarch of *Antioch*. *Asterius*, Count of the *East*, having a Difference with him, had drawn to his Party the Chief of the City, and the meaner People, so that the Bishop was abused in the Street, and even in the Theatres. The Count *John*, Successor to *Asterius*, was ordered by the Emperor to examine this Difference; but he encreased the Disorder, by fixing up publick Declarations, that if any one would accuse the Bishop, he would receive his Complaint. Accordingly he received Libels, which charged the Bishop with having committed Adultery with his own Sister, and having often disturbed the Peace of the City. *Gregory* offered to defend himself before the Count of the *East* upon this last Article: As for the others he appealed to the Emperor and the Council. He then went to *Constantinople*, carrying with him for his Council *Evagrius* the *Scholastick*, that is, the *Advocate*, who relates this Fact in his *Ecclesiastical History*. All the Patriarchs assisted at this Trial in Person, or by their Deputies; the Senate also assisted at it, and many Metropolitans; and the Cause having been examined, after many LVIII. Gregory of Antioch acquitted. Evagr. VI. c. 7.

A. D. 589. *Sittings, Gregory was acquitted, and the Accuser whipt through the City and banished. We may here observe, that Gregory being accused of Incest by a Layman, appeals to the Emperor and Council, that he is tried by the Senate with the Bishops, and that the Senate is named after the Patriarchs, but before the Metropolitans.*

*Evagr. VI.
c. 8.
V. Valef.
hic.
Evagr. VI.
To. 11.*

c. 12, 13.

FOUR Months after this Journey of Bishop Gregory, the last Day of *Hyperberetæus*, in the Year 637 of *Antioch*, viz. on the thirty-first of *October* 589, there happened another Earthquake at *Antioch*, in which about sixty thousand Persons perished, and among others the Count *Asterius*, but the Bishop Gregory escaped. Soon after the Emperor ordered him to bring back the Army of the *East* to their Duty, which had revolted. It was well known what Influence he had over them, because he had given Money to some, to others Cloaths and Provision, when they came to him soon after they were lifted. He then assembled the Chief of the Army at *Litarca*, three hundred Furlongs, or fifteen Leagues from *Antioch*; and though he was indisposed, he spoke to them from his Bed so movingly, accompanying his Discourse with many Tears, that he brought them over in a Moment. They desired to withdraw, and to deliberate together, and then returned, to tell him, That they put themselves into his Hands. He proposed to them that they should desire *Philippicus* for their General, according to the Intention of the Emperor; but they said, That the whole Army was obliged by a great Oath not to receive him. Gregory, without Hesitation, said to them, I am Bishop by the Mercy of GOD; I have the Power of binding and loosing in Earth and in Heaven, and repeated to them the Words of JESUS CHRIST, meaning, that he could absolve them from their Oath. The Soldiers agreed to it; he made Prayers for their Reconciliation to GOD, and gave them the Body of our SAVIOUR; and having order'd Mats to be spread upon the Grass where they were seated, he entertained them all at Supper, though there was two thousand of them. It was on *Monday* in the Holy Week, and he returned the next Day. He immediately sent for *Philippicus*, who was at *Tarsus*: When he arrived at *Antioch* the Soldiers threw themselves upon their Knees before him, with those who had been newly baptized, for their Intercessors. They afterwards marched under his Command against the *Persians*, and the Emperor *Maurice* was desirous that Bishop Gregory should go to the Army.

*Greg. IV.
Epist. 36, 38.*

*Lib. ii.
Epist. Greg.
init.*

THE Council of *Constantinople*, by which Gregory of *Antioch* was acquitted, served as a Pretence for Patriarch *John*, the *Faster*, to take the Title of Universal Bishop; but as soon as Pope *Pelagius* heard of it he sent Letters, wherein by the Authority of St. Peter he annulled the Acts of this Council, and forbid the Deacon, who was his Nuncio at the Emperor's Court, to assist at Mass with *John*. This was *Laurentius*, Archdeacon of the *Roman Church*, afterwards depos'd by St. Gregory, whom he had succeeded in the Office of Nuncio of *Constantinople*.

*LIX.
Letters of
Pope Pelagi-
us to the Bi-
shops of Istria*

THE Bishops of *Istria* continued always in the Schism, in Defence of the three Chapters, and the Chief of them was *Elias*, Patriarch of *Aquileia*, residing at *Grado*. It was a long Time before Pope *Pelagius* wrote to them, because of the Hostilities committed by the *Lombards*; but the *Exarch* *Smaragdus* having made Peace, the Pope wrote his first Letter to these Bishops

Bishops to exhort them to return to the Church. St. Peter, saith he, received a Commandment to strengthen his Brethren, and he was assured that his Faith should not fail: But to remove the bad Impressions that you have received concerning ours, know, that it is that of the Council of *Nice*; of the Council of *Constantinople* under *Theodosius*; of the first Council of *Ephesus*, in which our Predecessor *Cælestin*, and *Cyril* of *Alexandria* presided; that of the Council of *Chalcedon*, in which Pope *Leo* of holy Memory presided by his Legates; and know, that we receive the whole of his Letter to *Flavian*. A. D. 589. Epist. 5. Tom. 5. conc. p. 942. Luk. xxii. 32.

THIS Letter of Pope *Pelagius* was sent by *Redemptus*, Bishop, and *Quodvultdens*, Abbot of the Monastery of St. Peter of Rome. The Bishops of *Istria* answered by a Writing, in which they did not enter into any Examination, affirming that the Question was decided, and their Deputies would not receive any Explanation. Upon which Pope *Pelagius* wrote a second Letter to them, in which he complains of this Proceeding, and answering upon the Authority of St. *Leo*, which they made use of, he shews that he approved the Council of *Chalcedon* only with regard to the Definition of Faith. He then shews them by St. *Augustin* and *Cyprian*, the Marks of the true Church, to which we ought to adhere. In short, saith he, if you are not yet persuaded, send to us skilful Persons, to whom we may make our Reasons appear, as we have desired of the Exarch *Smaragdus*: Or if you are unwilling to send hither, by reason of the Distance, and the Circumstances of the Times, the Bishops may assemble at *Ravenna*, and we will send our Legates thither, who shall give you entire Satisfaction. Epist. 6. p. 644. p. 948. B.

THIS second Letter had no more Effect than the first, and the Bishops of *Istria* still return'd the same Answer, that the Thing was decided, being desirous of obliging the Pope to come into their Opinions. To omit nothing that Charity could require, he wrote them a third Letter, much longer than the former; in which he answers all their Objections, and at large discusses the Question of the *three Chapters*. St. *Leo*, said the Bishops of *Istria*, declares that he does not presume to call in Question what has been determined at the Council of *Chalcedon*. It is true, answers Pope *Pelagius*, but he speaks only of the Definition of Faith, and not of the particular Causes which were there examined. The Bishops of *Istria* answered, We have learned from the Holy See and the Archives of the Roman Church, not to receive what was done under *Justinian*: For from the first, Pope *Vigilius*, and the first Bishops of the *Latin* Provinces, strenuously oppos'd the Condemnation of the *three Chapters*. *Pelagius* answers, These *Latins* not understanding *Greek*, came late to perceive the Errors in Question; but the more Courage they shewed in standing out till they were convinced of the Truth, the more easily ought you to believe them upon their Submission; you would have had Reason to despise their Consent if they had given it hastily, without being well informed; but after having suffered so much, and persisted against a great deal of ill Treatment, you must believe that they would not have yielded at once, if they had not been assured of the Truth: It is not blameable to change our Opinion, but

A. D. 589. to do it out of Inconstancy, when we impartially search after the Truth; as soon as we cease to be ignorant of it, we ought to change our Stile.

c. 9. PELAGIUS afterwards proves that the Dead may be condemned by the Authority of St. *Augustin*, when he speaks of *Cecilian*, and by the Example of the Council of *Ephesus*, which condemned the Creed of *Theodorus* of *Mopsuestia*: Then he relates some Passages of the same *Theodorus*, to shew his Errors. He adds the Request of the Bishops of *Armenia* to *Proclus*, against him; the Letters of *John* of *Antioch*, of St. *Cyril*, of *Rabula*, the Testimony of the Priest *Hesychius* of *Jerusalem* in his History, the Law of *Theodosius* the younger. He proceeds afterwards to the Letter of *Ibas*, and shews, that it cannot be maintained without condemning the Council of *Ephesus*: Besides, as the Council of *Chalcedon* approved that of *Ephesus*, it would contradict it self in approving this Letter. You ought to know then, adds *Pelagius*, where the Council of *Chalcedon* ends. We all know, that in a Council Canons are never made till after the Definitions of Faith: Observe, that the Confession of Faith is finished in the sixth Session of the Council of *Chalcedon*, since in the Seventh the Canons are drawn up, and the following Session treats only of particular Affairs; and as your Deputies call it in Question, we have made it appear by many Copies: Besides, if we carefully examine it, we shall find that the Canons do not belong to the seventh Session, as it is believed, but to the sixth; for there is neither the Date of the Day or the Year, or the Names of the Persons present put to it, which shews it to be the Sequel of the same Session. We see that the Cause relating to the Faith was finished in the sixth Session, by the Subscriptions of the Bishops, and by their Petition to the Emperor for their Dismission. There are no Subscriptions to what they afterwards ordain upon particular Affairs; most of the *Greek* Copies of the Council contain but six Sessions with the Canons: And in the circular Letters to the Emperor *Leo*, *Alipius* of *Cæsarea* in *Cappadocia* says, I declare to you, that I have not read what was done at *Chalcedon* with regard to particular Cases; for *Thalassius*, my Predecessor who assisted at the Council, related nothing to us but the Definition of Faith.

c. 20. PROCEEDING to the third Chapter, Pope *Pelagius* says, We do not condemn all the Writings of *Theodoret*, but only those in which he opposes the twelve Articles of St. *Cyril*: We receive his Person, and as to his other Writings, we not only receive them, but we even make use of them against our Adversaries. But, said the Deputies of *Istria*, *John* of *Antioch* praised *Theodorus* of *Mopsuestia*. *Pelagius* answers, Sometimes the Wicked have been praised by the Good. Who is there worse among the Arch-hereticks than *Origen*? And who more celebrated among the Historians than *Eusebius*? And who knows not the Praises he has bestow'd upon *Origen*? This *Eulogium* of *Eusebius* of *Cæsarea*, is remarkable in the Mouth of Pope *Pelagius*, or rather of St. *Gregory*; for it was he who wrote this Letter in the Name of the Pope, and probably the two former: They were all three ineffectual, and the Patriarch *Elias* died soon after, having held the See of *Aquileia* fifteen Years. His Successor was *Severus*, whom the Exarch *Smaragdus* drove from his See; for being come to *Grado*, he drew him out of the

Sup. lib.
xxviii.
n. 23. n. 31.

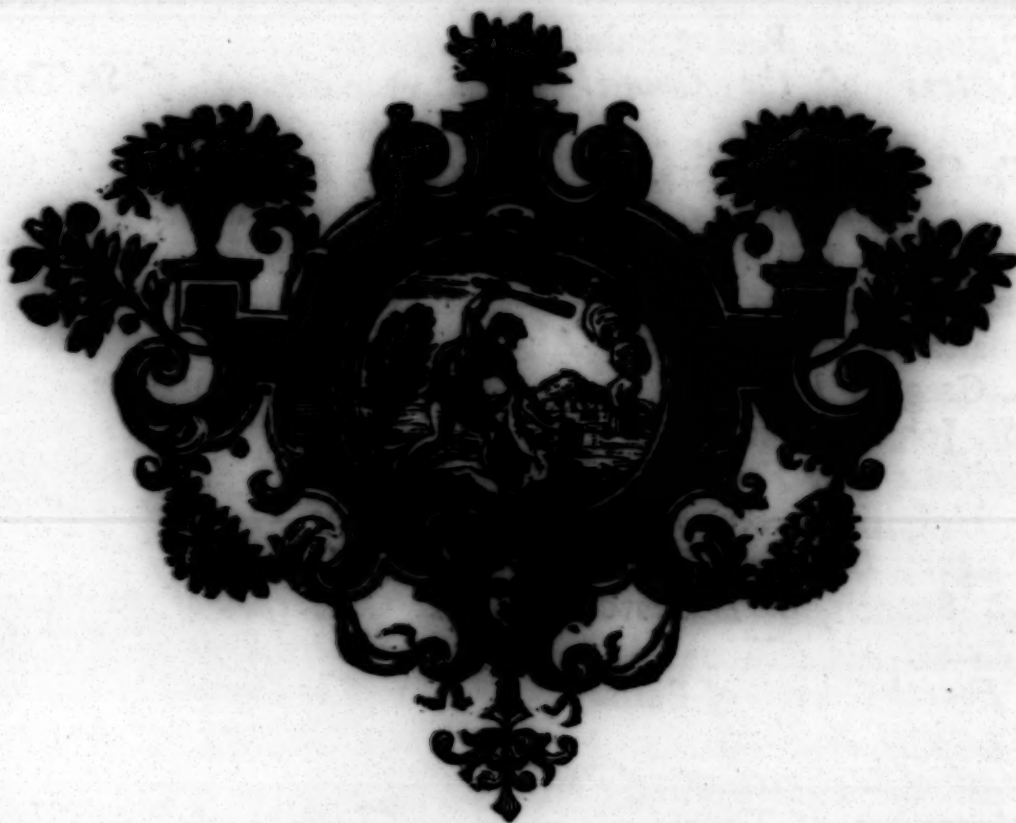
Sup. lib.
xxxix. n. 12.

Paul Diac.
Hist. Longob.
Lib. iii.
c. 20, c. 27.

the Church, and brought him in a disgraceful manner to *Ravenna*, with A. D. 589. three other Bishops of *Istria*, *John*, another *Severus*, and *Vindemius*, and an old Man named *Anthony*, Defender of the Church. He threatened them with Banishment, and terrified them in such a Manner, that he obliged them to enter into the Communion of *John*, Bishop of *Ravenna*, who at that Time condemned the *three Chapters*, after having been separated from the *Roman Church* upon this Account. After a Year's Stay at *Ravenna*, *Severus* and the others returned to *Grado*, but the People and the rest of the Schismatical Bishops looking upon them as Apostates, would not receive them.

POPE *Pelagius* died soon after of a contagious Sickness, which began at *Rome* in the middle of the Month of *January* 590. He died on the eighth of *February*, after having held the holy See twelve Years and near three Months. He turned his House into an Hospital for poor old Men; he re-established the Cemetery of *St. Hermes Martyr*, and entirely rebuilt the Church of *St. Laurentius*: The Sepulchre he adorned with Tables of Silver, and gave such likewise to that of *St. Peter's*. He made two Ordinations in the Month of *December*, and ordained eighty two Priests, eight Deacons, and forty-eight Bishops, in divers Places and at divers Times, which must necessarily be understood: For the Popes ordained Clerks only for the *Roman Church*, but gave Bishops to most of the Churches of *Italy*.

LX.
The Death of
Pope Pelagius.
Greg. Tur.
lib. x. init.
Lib. Pontif.



CONTENTS of the THIRTY-FOURTH BOOK.

- I. **D**EATH of King Clotair I.
- II. Council of Saintes.
- III. Conversion of the Suevi.
- IV. St. Martin of Dumium.
- V. Council of Braga.
- VI. St. Æmilianus and St. Donatus.
- VII. Letters of St. Niceta of Triers.
- VIII. Erroneous Opinions of Justinian.
- IX. St. Eutychius banished.
- X. St. Anastasius of Antioch.
- XI. Death of Justinian, Justin Emperor.
- XII. Second Council of Tours.
- XIII. Continuation of the Council of Tours.
- XIV. Bishops of Britany.
- XV. Saints of Great Britain.
- XVI. Original of St. Radegunda.
- XVII. Letters of the Council of Tours.
- XVIII. St. Cross of Poitiers.
- XIX. Councils of Gallicia.
- XX. Lombards in Italy.
- XXI. Benedict Bonosus, Pope.
- XXII. Anastasius driven from Antioch, Gregory Patriarch.
- XXIII. St. John Climachus.
- XXIV. Prison of the Penitents.
- XXV. St. Hospitius a Recluse.
- XXVI. Gregory Bishop of Tours.
- XXVII. St. Senoch, St. Leobard, and St. Venant.
- XXVIII. Fourth Council of Paris.
- XXIX. Death of Sigebert.
- XXX. Death of St. Germanus of Paris.
- XXXI. Merouéus at Tours.
- XXXII. Fifth Council of Paris.
- XXXIII. Second Session.
- XXXIV. Death of Benedict. Pelagius II. Pope.
- XXXV. Original of St. Gregory.
- XXXVI. Justin dies, Tiberius Emperor.
- XXXVII. St. Gregory opposes Eutychius.
- XXXVIII. Council of Challons, Salomius and Sagittarius.
- XXXIX. Councils of Macon and of Lions.
- XL. Chilperick's Vanity.
- XLI. St. Salvi.
- XLII. Council of Braine.
- XLIII. St. Hermenigildus's Conversion.
- XLIV. John, surnamed the Faster, Patriarch of Constantinople.
- XLV. Tiberius dies, Maurice Emperor.
- XLVI. Original of St. Theodore Si-ceotes.
- XLVII. Employment of Gregory at Constantinople.
- XLVIII. Affairs of Gaul.
- XLIX. Gontran at Orleans.
- L. Second Council of Macon.
- LI. Synod of Auxerre.
- LII. Death of Prætextatus.
- LIII. Ecclesiastical Interdictions.
- LIV. The Martyrdom of St. Hermenigildus.
- LV. Conversion of the Visigoths.
- LVI. Third Council of Toledo.
- LVII. The Council of Narbonne.
- LVIII. Gregory of Antioch acquitted.
- LIX. Letters of Pope Pelagius to the Bishops of Istria.
- LX. The Death of Pope Pelagius.



Ecclesiastical History.

BOOK XXXV.

AFTER the Death of Pope *Pelagius II.* as the Church could not continue without a Pastor, the Clergy, Senate, and *Roman* People, unanimously agreed to choose the Deacon *St. Gregory* for their Bishop, although he opposed it with all his Power, saying, that he was unworthy of that Post, and fearing, lest under Pretence of the Government of the Church, he should re-enter into the Glories of the World, which he had quitted. At last, not being able to hinder his Election, he gave them Hopes that he would consent: And trusting to the Friendship of the Emperor *Maurice*, whose Son he had held in his Arms at the Font, he wrote to him privately, to conjure him not to approve of this Choice. But *Germanus*, Præfect of *Rome*, prevented his Messenger; and having stopt him and open'd his Letters, he sent the Decree of the Election to the Emperor. *Maurice* gave God thanks for having this Opportunity which he desired of procuring this Dignity for the Deacon *Gregory*, and gave his Letters, containing Orders for his Consecration.

IN the mean Time the Plague continued at *Rome* with great Violence, and as they were in Expectation of the Emperor's Answer from *Constantinople*, *St. Gregory* preached a Sermon to the People, wherein he spoke to this Effect: We must, my Brethren, at least fear the Punishments of God when we feel them, since we have not known in what manner to prevent them. You see that every body is stricken with the Sword of his Wrath, and that Death does not wait for a Distemper, but takes the Sinner away before he can think of Repentance. Consider in what Condition he must appear before the terrible Judge. It is not a Part of the Inhabitants which is lost, all fall at one time: The Houses remain empty, and Parents behold the Death of their Children: Let us therefore call our Sins to remembrance, and expiate them with our Tears. Let no body despair on
account

I.
St. Gregory
Pope.
Greg. Tur.
l. x. c. i.
Jo. Diac.
l. i. c. 39.

A.D. 590. account of the Enormity of his Crimes: The *Ninevites* wiped out theirs with a three Days Repentance, and the Thief at the very Hour of his Death. He that warns us to call upon him, shews that he is willing to pardon those who do call upon him. St. Gregory concluded this Sermon with appointing a Litany or Procession in seven Companies, who were to march from different Churches at Break of Day on the *Wednesday* following, and meet all at St. *Maria Maggior*. The first Company was to consist of the Clergy; the second of Abbots with their Monks; the third of Abbeesses with their Nuns; the fourth of Children; the fifth of Laymen; the sixth of Widows; the seventh of married Women: Each Company was led by the Priests of each Quarter. It is thought that from this general Procession came that of St. *Mark's* Day, which is still called the great Litany. During this, there died in one Hour's Time, fourscore of those who assisted at it: But St. Gregory did not forbear to exhort the People and to pray, till such time as the Distemper ceased.

Jo. Diac.
c. 44.

Paul. Diac.
Vita n. 11.
Greg. I.
Epist. 20. &
IV. Epist. 4.
Martyr. R.
3 Sept.

II.
The Com-
plaints of
St. Gregory.
Lib. 1.
Epist. 3.

Epist. 4.

Epist. 5.

Epist. 6.

As he understood that the Præfect *Germanus* intercepted his Letters, he was desirous of preventing the Emperor's Answer, judging very well that it would be contrary to his Inclination; and not being able to go openly out of the Gates of *Rome*, where Guards were placed, he caused himself to be carried away by Merchants, disguised and shut up in a wicker Basket. He concealed himself for three Days in the Woods and Caverns: During which time the *Roman* People observed Fasts and Prayers. Being at last discovered by some miraculous Signs, he was taken and brought back to *Rome*. He then submitted, and was solemnly consecrated in the Church of St. *Peter*, on the third of *September* 590, in the Beginning of the ninth Indiction, and continued in the holy See for thirteen Years.

As Complements were made him upon this new Dignity, he sadly complained of it to his Friends. In this manner did he speak to the Scholastick *Paul*, who was about to leave the Government of *Sicily*: I am not very much concerned that Strangers should congratulate me upon the Honour of the Priesthood; but I am sensibly troubled, that they who are perfectly well acquainted with my Inclination, as you are, should think that I find any Benefit in it. Nothing is more convenient for me than to enjoy the Rest which I desired. And to *John*, Patriarch of *Constantinople*, he said, I know with what Zeal you have avoided the Office of a Bishop; and nevertheless, you have not hindered its being imposed on me: You do not therefore love me as yourself, according to the Rule of Charity. He told *Theodista*, Sister of the Emperor, that they had brought him back to the World under Pretence of making him a Bishop. I am entrusted, said he, with more temporal Cares than I had when a Layman: I have lost the Comfort of my Quiet, and appearing to be outwardly advanced, I am inwardly fallen. My Endeavours were daily to take away myself from the World, and the Flesh, and to remove all corporeal Objects from my Mind, that I might spiritually behold heavenly Joy: And I could say from the Bottom of my Heart, I seek thy Face, O Lord. Neither desiring nor fearing any thing in this World, I was, in my own Thoughts, superior to every thing. But the Storm of Temptation has cast me all on a sudden into Alarms and Fears: For although I am not apprehensive for myself, I fear greatly for those

those who are under my Care. I am dash'd with Waves on every Side: A. D. 530.
 And when, after my Affairs are ended, I would enter into myself, the Tumult of vain Thoughts is a Hindrance, and I find my Mind is wandering. And afterwards; the Emperor ought to impute all my Faults and Neglects to himself, having trusted, with so great a Charge, so insufficient a Person. He said further, to the Patrician *Narjes*; I am so overcome with Grief that I can scarce speak: My Mind is encompassed with darkness: I look upon nothing but what is melancholly; all that the World thinks agreeable, seems to me to have nothing but Trouble in it: For I reflect upon the Height of Tranquillity from which I am fallen, and in what Employments I am engaged, far from the Face of the LORD. And to *Anastafius*, Patriarch of *Antioch*; Your Love for me was spiritual, but it seems to me to be no more now than temporal, in loading me with a Burden which sinks me to the Earth, and does not suffer me any more to lift my Thoughts to Heaven. But when you call me the Mouth and Light of the LORD, and when you say that I can be serviceable to many; it is my greatest Misfortune, that I receive Praises instead of Chastisements, which I deserve. And to *Andrew*, of the Rank of the Illustrious: Upon the News of my being a Bishop, weep if you love me; for there are here so many temporal Employments, that I almost find myself separated from the Love of GOD by this Dignity. And to the Patrician *John*, who had contributed to his Advancement; I complain of your Friendship, for having taken away from me the Repose which you know I sought after. GOD grant you eternal Blessings for your good Intention; but may it be his Pleasure to deliver me from so many Evils: For as my Sins deserved, I am less a Bishop of the Romans, than of the Lombards. This is what your Protection has brought me to.

Epist. 7.

Epist. 19.

Epist. 30.

JOHN, Bishop of *Ravenna*, reprehended St. Gregory modestly and with Friendship, for concealing himself, in order to avoid the Episcopacy, when his Capacity was so very equal to it: This Reproach gave Occasion for his composing a Book even at this Time, upon the Duties of Bishops; and it is the Pastoral which is since so famous in the whole Church. His Design is to justify the Resistance he had made, in explaining what his Thoughts were of the Importance of this Office. The Work is divided into four Parts. The first treats of the Vocation to the Episcopacy; to the End, that he who is called, may examine with what Abilities he enters upon it. If he has Learning, Virtue, Courage, Constancy, and Love of Labour; if he is free from all bodily Defects, which according to the antient Law, excluded Men from the Functions of the Priesthood: The second Part shews how a lawful Pastor ought to discharge himself in the Office which he has not sought after: In what manner he ought to apply himself to Prayer, to the Information and Comfort of his Neighbour; how great his Humility, Zeal, and his Discretion. The third Part shews the different Instructions, which are to be in Proportion to the Diversity of Persons; according to the Sex, Age, Conditions, Inclinations, their permanent or transient Dispositions. Upon all which St. Gregory enters into a long Detail. In the fourth Part, he explains in a few Words, in what manner a Pastor ought to make frequent Reflections upon his Conduct for his own Instruction,

III.

The Pastoral of St. Gregory.

Paul Vita.

n. 12.

Greg. Pref. in Pastor.

Levit. xxi. 17.

A. D. 590. and the Preservation of his Humility. This Work was at that time so much esteemed, that the Emperor *Maurice* desired a Copy of it from the Deacon *Anatolius*, who resided at *Constantinople*, for the Affairs of the Roman Church; and that *Anastasius*, the Patriarch of *Antioch*, translated it into Greek, for the Use of the Eastern Churches.

IV. A DEACON, belonging to *Gregory of Tours*, who had been at *Rome* from the Time of the Death of Pope *Pelagius*, and had been present at the Ordination of *St. Gregory*, related to him the Particulars of it, and brought away the Relicks which *St. Gregory*, while a Deacon, had presented him with. He came to *Tours* the same Year 590, in the fifteenth of the Reign of King *Childebert*, and found the Bishop *Gregory* engaged with many others in suppressing a great Scandal, which had happened in the Monastery of *St. Croix of Poitiers*. *St. Radegunda*, who was the Foundress of it, had recommended it to all the Bishops, in a Letter, wherein she said, that she founded it by the Liberality of King *Clotaire*, under the Rule of *St. Cesarius of Arles*; and with the Approbation of the Bishops, had appointed *Agnes* the Abbess of it, who had been blessed by *St. Germain*. She entreats them not to suffer the Rule to be transgressed, or the Goods of the Monastery to be wasted; and conjures the Princes to grant her their Protection. This Letter is instead of the Will of *St. Radegunda*; after which she died on *Wednesday* the thirteenth of *August*, in the twelfth Year of King *Childebert*, which is 587, and the Church honours her Memory on the same Day.

Greg. IX.
Hist. 1. 2.
Baudon. n. 26.
To. 1. A. G. 33.
Ben. p. 333.

Martyr. R.
13 Aug. de
Glor. Conf.
c. 106.

SHE was buried three Days after by *Gregory of Tours*, who upon the News of her Death, came to *Poitiers*, and found her in the Coffin, encompass'd with her Nuns, to the Number of about Two hundred; among whom were not only Daughters of Senators, but Princesses of the Blood Royal. As they bewail'd the Loss of her, he turn'd towards the Abbess, and said; stop for some time these Complaints, to think of what is necessary. Our Brother *Merouéus* is engaged at some Distance from hence, in visiting his Diocese: Do not put off the burying of this Body till it is corrupted. What shall we do, says the Abbess, since the Place wherein she is to be buried has not been yet consecrated by the Benediction of the Bishop? The Citizens and other considerable Persons, who were then present on Account of the Funeral, said to *Gregory*, Trust in the Charity of your Brother, and bless this Altar, we are persuaded that he will not be offended. *Gregory* was of the same Opinion, and consecrated an Altar in the Church of *St. Mary*, where she was to be buried, and which is now the Collegiate Church of *St. Radegunda*. The Body was then taken from the Monastery, and the Nuns not being suffer'd to go out, got upon the Walls and Towers, where they continued their Groans and Lamentations, in such a Manner, that the Psalmody could not be heard. The Body was embalm'd, and put into a Coffin of Wood, and placed in the Grave; but *Gregory*, after he had said Prayers over it, went away without covering the Sepulchre, leaving this to be done by *Merouéus*, Bishop of *Poitiers*, after he had there celebrated Mass. A Man was cured of Blindness at this Burial, as the Nun *Baudonivia*, who was present at it, relates, who has writ the Life of this Saint. Many other Miracles were likewise performed at her Tomb.

AFTER

AFTER the Death of St. *Radegunda*, the Abbess also desired the Bishop *A. D. 590.*
Merouéus, as the Saint had done, to take her into his Protection. He at first Greg. IX.
Hist. c. 40. refused it, but afterwards having asked Advice, he promised to be a Father of these Nuns, and to protect them in case of need. And as this Monastery was under the particular Protection of the Prince, he went to King *Childebert*, and obtained Letters from him, which gave him Power to exercise the same Authority over it, as over the other Churches of his Diocess. The Abbess *Agnes* died a little Time after, and was succeeded by *Leubouera*.

A POWERFUL Faction was formed against her. *Chrodielta*, Daughter of King *Cherebert*, made several other Nuns take an Oath to accuse V.
The Mutiny
of Chrodi-
elda. *Leubouera* of many Crimes, to the End that she might be expell'd the Monastery, and *Chrodielta* be made Abbess. She drew her Cousin *Basina*, Daughter of King *Chilperic*, over to her Party, and went out of the Monastery with forty young Women or more, saying, I go to acquaint the Kings my Relations with the Indignity which we suffer. We are not treated like Daughters of Kings, but like Daughters of wretched Slaves. The Bishop *Merouéus* endeavoured to stop them; but without giving Ear to his Remonstrance, they broke the Locks and Doors, and went out of the Monastery. It was about the End of *February*, in the Year 589, in very bad Weather, and great Rains, which had made the Ways deep; however they went on Foot, without having one Horse, nor did any one offer them to eat upon the Road. Greg. X.
Hist. c. 16.

ON the first Day of *March* they came to *Tours*, out of Breath, and quite spent with the Fatigue; and *Chrodielta* addressing herself to *Gregory*, said to him, I beseech you, holy Bishop, to protect and support these young Women, whom the Abbess of *Poitiers* has ill used, till such time as I go to the Kings, our Relations, and lay before them our Grievances. *Gregory* made Answer, if the Abbess has transgressed and acted contrary to the Rule, let us go to our Brother *Merouéus*, and join with him in her Punishment, and replace you in your Monastery, after having settled it in good Order; to the End that what St. *Radegunda* has raised by her Fastings, Prayers and Alms, may not be unworthily squandered away. No, said *Chrodielta*, we will go to the Kings. *Gregory* reply'd, Why do you not hearken to my Advice? I am afraid, lest the Bishops should unanimously agree to excommunicate you, according to the Letter which they wrote to St. *Radegunda*, at the time of her founding this Monastery. He then read it to them. It was the Letter of the second Council of *Tours*, Sup. lib. xxxiv.
n. 21. held in the Year 566.

CHRODIELDA continued in the Resolution of going to the Kings her Relations; complaining even of the Bishop of *Poitiers*, and charging him Greg. IX.
c. 40. with being the Occasion of all this Disturbance. *Gregory* seeing the Obstinacy of these young Women, said to them, You will not hear Reason, nor avoid the Scandal; but at least stay till the Winter is over, and when the Weather is better, you may go where you please. They took this Advice; and the Summer following, *Chrodielta* having left the other Nuns with *Basina* at *Tours*, went to find the King *Gontran*. He received her very well, made her Presents, and gave Orders for an Assembly of Bishops,

A. D. 590. to take Cognizance of the Difference between these Nuns and their Abbess. *Chrodielta* returned to *Tours* in Expectation of them; but during the Time of her Journey, several of these Fugitive Nuns suffered themselves to be seduced and married. But the Bishops not coming, *Chrodielta* and her Companions return'd to *Poitiers*; and having got together a Company of Robbers, Murderers, debauched and profligate Persons, they fortified themselves in the Church of *St. Hilarius*, saying, We are Princesses, and will not return to the Monastery so long as the Abbess continues in it. *Gondegesil*, Archbishop of *Bourdeaux*, and Metropolitan of the Province, came then by Order of the Kings to *Poitiers*, with two of his Suffragans, *Nicasius* of *Angoulême*, and *Saffarius* of *Periguenx*, who in Company with *Merouéus* of *Poitiers*, went to *St. Hilarius*, and exhorted these young Women to return to the Monastery, in order to have their Cause examined. As they obstinately resisted, the Bishops denounced Excommunication against them, according to the Letter of the Council of *Tours*. But the seditious Persons whom these young Women had got together, enter'd with Clubs into the Church of *St. Hilarius*, and assaulted the Bishops with so many Blows, that they fell down upon the Pavement, and were scarce able to rise, drew Blood from the Deacons, and the other Clerks, and broke the Heads of divers. The Bishops and their Attendants were so dismayed, that without taking their Leave, each fled to his own Home.

CHRODIELDA afterwards sent Persons to manage the Revenues of the Monastery, forcing the Servants with Blows to obey her Orders, and threatening, if she could get into the Monastery, to throw the Abbess over the Walls. King *Childebert* being apprized of this, sent an Order to *Macon*, who was Count of *Poitiers*, to suppress these Disorders; and the Archbishop *Gondegesil* wrote as well in his own Name as that of the Bishops, who went with him to *Poitiers*, to ten Bishops who were assembled with King *Gontran*: The three Chief were *Etherius* of *Lions*, *Syagrius* of *Autun*, and *Annacarius* of *Auxerre*; to acquaint them with the Excommunication they had pronounced against these rebellious Nuns. The ten Bishops, by their Answer, approved of what their Brethren had done, and waited for the Council, which was to be held on the first Day of *November*, and where they were to examine what Remedy could be thought of for the quieting these Disorders. In the mean time they exhort them to pray for these miserable Women, who were gone astray. The Abbess on her Side, sent Copies of *St. Radegunda's* Will to the neighbouring Bishops.

AFTERWARDS *Merouéus*, Bishop of *Poitiers*, moved with the Reproaches which the rebellious Nuns cast upon him, sent *Porcarius*, Abbot of *St. Hilarius*, to *Gondegesil* Bishop of *Bourdeaux*, and to those of his Province, to desire that the Excommunication might be taken off, to the end that they might appear in order to their Hearing; but this he could not obtain; and a Priest whom King *Childebert* sent, desired the same, but in vain. The Severity of the Winter obliged the rebellious Nuns to separate; some went to their Relations, others to their own Houses, others into Monasteries where they had been formerly; few stayed with *Chrodielta* and *Basina*, and they themselves were at Variance, for *Chrodielta* would be Mistress,

Mistress, and *Basina* knowing her self to be a Princess as well as the other, A. D. 590, would not submit to her.

IN the Year following 590, *Chrodielida* always attended with this Company of profligate Persons, ordered them to enter in the Night into the Monastery of *St. Croix*, and to take the Abbess *Leubouera* from thence. She hearing a Noise which they made in coming in, and not being able to walk by reason of the Gout, caused herself to be carried into the Church, before the Shrine of the Holy Cross. The Men came in with a Torch, and armed, and looked for her in every Corner, and having found her, one of them was just going to give her a Stab with a Sword, but she was at the same Time struck by another with a Knife, and fell down covered with Blood. In the mean Time *Justina* the Prioress, assisted by some other Sisters, put out the Light, and hid the Abbess under a Carpet belonging to the Altar. In this Darkness these Men took the Prioress for the Abbess, and carried her to *St. Hilarius*; but the Day beginning to appear, they knew her, and sent her back to her Monastery. They afterwards returned, took away the Abbess, and put her in Prison near *St. Hilarius*, at a Place where *Basina* lodged: In the Night following they pillaged the Monastery of *St. Croix*, leaving nothing behind them but what they could not bring away.

VI.
Violences against the
Abbess.
Greg. X.
Hist. c. 153.

THE Bishops of *Gaul* were divided in relation to *Easter* this Year 590; the most Part following the Cycle of *Vittor*, kept it on the seventh of the Calends of *April*, the fifteenth of the Moon, that is the twenty-sixth of *March*; others on the second of *April*, the twenty-second of the Moon, fearing lest they should keep it at the same Time as the *Jewish Passover*, if they celebrated it on the fifteenth Day of the Moon. The Feast being so near, that there wanted but seven Days to it, the Bishop *Meroueus* sent a Message to *Chrodielida*, That if she did not give up the Abbess, he would not celebrate *Easter*, and that no Catechumen should be baptized in the City of *Poitiers*. If this is not sufficient, says he, I will assemble the Citizens to procure her Liberty. *Chrodielida*, instead of an Answer, got ready some Murderers, whom she ordered to kill the Abbess, as soon as they should endeavour to rescue her by Force. At this Time *Flavian*, who had the Office of Domestick, came to *Poitiers*, and assisted the Abbess to take Sanctuary in the Church of *St. Hilarius*. But the Sedition still continued, and Murders were committed at the Sepulchre of *St. Radegunda*, and before the Shrine of the Holy Cross.

Greg. X.
Hist. c. 231.
and 1 Mart.
l. 63.

KING *Childebert* at last sent to desire the King *Gontran*, that the Bishops of both Kingdoms might assemble, to terminate this Difference according to the Canons. *Childebert* gave Orders to *Gregory of Tours* to meet at the Council, with *Ebregisel* of *Cologne*, and *Meroueus* of *Poitiers*; and *Gontran* summoned *Gondegesil* with his Suffragans. *Gregory of Tours* declared, That the Bishops would not assemble if the Sedition was not first suppressed by the Secular Power. Hereupon Orders being given to the Count of *Poitiers*, he attacked the Seditious, who were taken out of the Monastery of *St. Croix*, and suffered divers Punishments, some had their Hands, others their Noses or Ears cut off.

A. D. 590.

VII.
Council of
Poitiers.

Greg. X.

Hist. cap. 16.

THE Sedition being appeased, and the Bishops who were present, seating themselves upon the Tribunal of the Church, *Cbrodielta* preferred several Articles of Accusation against the Abbess. First, That she kept a Man in Womens Cloaths in her Service in the Monastery, and shewed him, being present; but it appeared that he was an Eunuch, and that the Abbess did not know him. *Cbrodielta* and *Bafina* being interrogated why they went out of the Monastery, made Answer, That they were ready to die with Hunger, that they wanted Cloaths, and were beaten; that Men made use of their Bath; that the Abbess played at Tables; that Seculars eat with her, and that she had betrothed Persons in the Monastery, and given to her Niece for Cloaths the Silk Carpet which was appointed for the Altar, and taken the Golden Leaves from thence to make her Ornaments. The Abbess answered fully to all these Accusations, submitting her self to whatsoever Penance the Bishops should think fit to enjoin her, if she should be found guilty. They asked *Cbrodielta* and *Bafina*, if they accused their Abbess of any Capital Crime, as Homicide or Adultery, they said no; on the contrary, Nuns were produced of their Party who were big with Child.

THE Bishops afterwards desired to know the Reason of their going away, of the Violences committed against *Gondegesil*, and the other Bishops who would have judged them the Year before, and against the Abbess and the Monastery, and of their last Rebellion; exhorting them to ask Pardon of the Abbess, and repair the Damage which they had committed. But they refused to do it, threatening loudly to kill the Abbess; for which Reason the Bishops, after they had consulted the Canons, declared them excommunicated till such time as they should perform Penance, and they re-established the Abbess in her Monastery. This Judgment was taken down in Writing, and addressed to the Kings who had assembled there, begging them to see the Promise executed, which the rebellious Nuns had made, of restoring the Goods and Charters of the Monastery, which they had got Possession of, and to prevent their returning to a Place which they had so unworthily profaned. This Judgment being published, and the Abbess re-established, the seditious Nuns went to King *Cbildebert*, and named some Persons to him, whom they accused, not only of having a criminal Correspondence with the Abbess, but of carrying daily Messages to the Queen *Fredegunda* his Enemy. The King ordered them to be taken up; but upon Examination, finding nothing to lay to their Charge, he dismissed them. *Cbrodielta* and *Bafina* at last obtained their Absolution from the Council of *Metz*, which was held about the End of this Year, on Occasion of *Giles* or *Egidius*, Bishop of *Rheims*.

VIII.
The Council
of Metz.Greg. X.
c. 19.

THIS Prelate had been charged with being concern'd in a Conspiracy against the Life of King *Cbildebert*, who caused him to be seized and brought to *Metz*, although worn out with a Distemper which had continued a long time upon him. Some Bishops remonstrated to the King, that he should not have taken this Bishop from his own House, and imprisoned him, without being heard; hereupon he was suffered to return to *Rheims*, and the King sent Letters to all the Bishops of his Kingdom to meet at *Verdun*, in the middle of the Month of *October*. When they came thither,

thither, they were carried as far as *Metz*, where *Giles* was likewise present. A. D. 590. The King chose *Ennodius*, who had been Duke, for the Prosecution of this Cause, who begun thus: Why have you left our King to whom the City belonged, of which you are Bishop, to seek the Friendship of *Cbilperic*, who has always been his Enemy, who has killed his Father, banished his Mother, and usurped his Kingdom? And why did you receive from him fiscal Lands in the Provinces which he usurped? The Bishop answered, I cannot deny but I have been the Friend of King *Cbilperic*, but it has never been to the Prejudice of the Interest of King *Cbildebert*; as to the Lands, I have obtained them by Virtue of Letters from the latter: He accordingly produced Letters, but the King *Cbildebert* denied that he had ever made him such a Grant. *Otbo* was produced, who had been at that Time Referendary of the King, and whose Subscription appeared therein; but he denied that it was his Writing, and insisted that his Hand was counterfeited. Thus was the Bishop convicted of falsifying upon this first Article.

THEY afterwards produced Letters of his to *Cbilperic*, and from *Cbilperic* to him, containing many injurious Expressions against *Brunebault*, and among others this, *That if the Root was not cut, the Plant would not wither*; that is, that he must get rid of her, to oppress her Son. The Bishop denied that he had writ or received these Letters; but there appeared one of his Domesticks who kept them in his Register. They afterwards produced a Treaty between *Cbildebert* and *Cbilperic*, to expel *Gontran*, and divide his Kingdom between them. The King *Cbildebert* denied that he had any Knowledge of it, and said to *Giles*, It is thus that you make my Uncles disagree, to raise a Civil War between them: You are the Occasion of the Desolation of the Provinces, and of the Death of so many Men, of which you will render an Account to the Judgment of God. The Bishop could not deny this Fact, for the Proof was taken from a Register of King *Cbilperic*, found in one of his Boxes at *Cbelles*, when after his Death his Treasures were brought to King *Cbildebert*. *Epiphanus*, Abbot of St. *Remy* of *Rheims*, likewise appeared, and said, That the Bishop *Giles* had received two thousand Sols of Gold, and several other Presents, to continue in the Friendship of King *Cbilperic*. They who had attended him in his Embassy to *Cbilperic*, deposed, That he had a long time talked with him in private, without their being able to hear what he said. The Bishop denied these Facts, but the Abbot *Epiphanus*, who had always been of his Confidence, named the Place and Man, who had brought him the Money, and all the Particulars of the Treaty against *Gontran*.

THE Bishop *Giles* in this manner convicted, confessed the whole. The Bishops of the Council could not without Affliction, see their Brother charged with so many Crimes, and they desired that the Judgment might be put off for three Days, to the End, that if it was possible, he might have Time to recollect, and justify himself. The third Day being come, they asked him what he had to offer in his Defence? But he in the utmost Confusion, said to them, Don't defer pronouncing Judgment against a guilty Person; I acknowledge my self worthy of Death for the Crime of Treason; I have always acted contrary to the Service of this King, and his Mother,

A.D. 590. Mother, and it is by my Advice that these Wars have happened, which have occasioned so many Ravages in *Gaul*. The Bishops moved with the Shame of their Brother, obtained his Life; and having read the Canons, deposed him from the Priesthood. He was immediately banished to *Strasbourg*, and the Priest *Romulfus*, Son of the Duke *Lupus*, was ordained Bishop of *Rheims* in his room. A great quantity of Gold and Silver was found in the Treasury of the Bishop *Giles*. They left what he had received of the Revenues of the Church, and what he had acquired by his Crimes, they carried to the King's Treasury. The Abbot *Epiphanius* was likewise deprived of his Office.

IN this same Council of *Metz*, *Basina* fell prostrate before the Bishops, and asked Pardon, promising to be reconciled with her Abbess, and to return to the Monastery of *St. Croix* of *Poitiers*, and live therein according to the Rule; but *Chrodielida* protested that she would never return thither so long as the Abbess *Leubouera* continued in it. The King *Childebert* desired that they might be pardoned, and they were accordingly admitted to the Communion, and sent back to *Poitiers*, upon Condition that *Basina* should return to the Monastery, and that *Chrodielida* should live upon a Piece of Land which the King had granted her. Thus was this great Scandal at last terminated.

IX.
The Beginning
of St. Colom-
ban.
Vita To. 2.
Acta Ben.
p. 7.

IT was about this Time that *St. Colomban* settled in *Gaul*, and in this same Year 590, founded the famous Monastery of *Luxeu*. He was born in *Ireland*, about the Year 560, in the Province of *Lagenia*, or *Leinster*. In his Youth he learnt the Liberal Arts, *Grammar*, *Rhetorick*, *Geometry*; but as he had a graceful Person, and fearing that he should become subject to the Temptations of Pleasure, he left his Country, notwithstanding his Mother's Opposition, and going into another Province of *Ireland*, he put himself under the Guidance of a venerable Person named *Silen*, who so well instructed him in sacred Literature, that even in his Youth he composed a Treatise upon the Psalms, and some other Works. He afterwards entered into the Monastery of *Bancor*, the most famous of *Ireland*, at that time under the Government of the Abbot *Commogel*, or *Congal*, and lived there several Years, accustoming himself to Works of Mortification. To disengage himself yet more from the World, he purposed to travel into a foreign Country, after the Example of *Abraham*. He communicated his Intention to the Abbot, who with great Difficulty suffered himself to be deprived of such an Assistant; but at last believing that it was God's Will, he consented to it. *St. Colomban* having received his Benediction, departed from *Bancor* with twelve other Monks, being about thirty Years of Age. They passed into *Great Britain*, and from thence to *Gaul*. The Faith was there entire, but the Discipline much neglected, whether by the Incursions of Foreigners, or the Remissness of the Prelates. There were few Places where Penance was observed, or Mortification practised.

n. 44.

COLOMBAN preached in all Places through which he passed, and his Virtues added great Weight to his Instructions. He was so humble, that he always contended with his Companions for the lowest Place: They were all of one Mind; their Modesty, Sobriety, Gentleness, Patience and Charity, made them universally admired. If any one was guilty of a Fault,

Fault, they all joined in reforming his Error. Every thing was in common; nor was ever any Contradiction, or hard Words heard among them. In whatsoever Place they abode, their Example inspired an universal Piety. *Colomban's* Reputation reached even to the Court of the King of *Burgundy*: This was *Gontran*, whoupon hearing his Character, desired him to stay in his Kingdoms, and offered him whatsoever he should desire. The holy Man thanked him, saying, that he desired nothing but to carry his Cross after *JESUS CHRIST*, and chose the vast Desert of *Vosgé* for his Retreat, where among the Rocks, and in a most barren Place, he found the Ruins of an old Castle named *Anagrates*, at present *Anegray*, and there settled with his Companions. This was his first Monastery.

THEY eat nothing but Herbs, and Barks of Trees; and one among them falling sick, they had nothing for his Support, when at the Door of the Monastery they saw a Man with Horses laden with Bread and other Provisions. He told them, that he had been of a sudden admonished by Inspiration to come to their Relief, and desired them to offer up their Prayers to GOD for the Cure of his Wife, who had been a whole Year sick of a Fever. They accordingly prayed, and she was instantly cured. Another time having passed nine Days without any other Food than Bark and wild Herbs, *Caramtoc*, Abbot of the Monastery of *Salice*, warned of their Necessity in a Dream, sent *Marculfus*, his Cellarist, to carry them Provisions. He being unacquainted with the Road, prayed to GOD to direct the Horses, who went strait of themselves to the Monastery of *Anegray*. From that time great Numbers of People went to find out *St. Colomban*, chiefly the Sick, who were all cured. As it was his Custom to prepare himself for Festivals by a closer Retirement, he chose for that Purpose a Cavern, from whence he drove out a Bear, about seven Miles distant from *Anegray*, and from whence, by his Prayers, there issued out a Fountain of Water.

HIS Society being already numerous, he sought out a more convenient Place in the Desert to build a Monastery, and found a Castle about eight Miles distant from *Anegray*, called *Luxovium*, or *Luxeu*, which had been very strong, and in the thickest Part of the neighbouring Wood were still to be seen the Idols of Stone, which the *Pagans* had worshipped. *St. Colomban* began to build his Monastery there, which was immediately filled, so that he was obliged to make a third, which he called *Fontaines*, on account of the abundance of Waters in that Place. He appointed Superiors over each of these Monasteries, whose Piety he was acquainted with. He resided in each by Turns, and left a Rule for them, which has been a long time practised in *Gaul*, and is still in use.

IT is short, and chiefly designed to recommend monastical Virtues, as Obedience, Poverty, Disinterestedness, Humility, Chastity, outward and inward Mortification, Silence and Prudence. As to Food, he says, they are to take it only towards the Evening, that is, at *None*, and that it shall be of the meanest Sort, of Herbs, Pulse, Meal dipp'd in Water, with a little Bread. The Food was to be proportioned to the Labour; and they were to spend every Day in Fasting, Prayer, Labour and Reading. The Psalmody is thus regulated; at the Hours of the Day, between Work, X.
The Rule of St.
Colomban.
Cod. Reg.
To. 2. p. 153.
Reg. c. 3.
c. 71.
V. Menard.
conc. Reg.
to Coint. an. 590.
wit, n. 43, 44, &c.

A. D. 590. wit, the third, sixth and ninth, three Psalms with Verses. In the Beginning of the Night, that is, at *Vespers*, twelve Psalms. The Office of the Night is different on *Saturday* and *Sunday* from ordinary Days, and according to the Difference of Seasons. In ordinary Days, during the six Months of Winter, six and thirty Psalms, and after, twelve Anthems: During the six Months of Summer four and twenty Psalms, and after, eight Anthems, for every one was preceded by three Psalms. On *Saturday* and *Sunday*, during the three Months of Winter, *November*, *January* and *February*, five and twenty Anthems each Night, making seventy-five Psalms; so that the whole Psalter was said in these two Nights. In the two Months of Summer, *May* and *June*, twelve Anthems each Night, that is six and thirty Psalms, twelve at Midnight, and four and twenty at *Matins* or *Laudes*. In the three Months of Spring, and four of Autumn, three Psalms were to be added or omitted in each Week, according to the Encrease or Decrease of the Nights. This is the best Sense which is to be given, in my Opinion, to this Article of the Rule of *St. Colomban*, which is sufficiently obscure, and cannot be explained by the present Usage. *St. Colomban* said, that he received this from his Fathers, that is, the Monks of *Ireland*.

Penit. n. 19. At the end of each Psalm it was customary to kneel down. Besides public Prayers, he mentions the Obligation of each Man's praying afterwards in his own Chamber, and that the essential Part is the Prayer of the Heart, and the continual Application of the Mind to God.

c. 20. AFTER the Rule follows the Penitential, that is, Punishments for the ordinary Faults of the Monks, where several remarkable Particulars are to be observed. The most usual Punishment was the Scourge; six Strokes for small Faults, and for others in Proportion, sometimes to the Number of two hundred, but never more than five and twenty at a time. They

n. 14, 30.

Conc. Eliber.

c. 23.

V. Cang.

gloss. Superp.

& Coint. an.

59. n. 62.

n. 3.

n. 5, 13.

n. 19. 28.

Vita S. Gal.

c. 19.

n. 13.

n. 15.

n. 16. & ib.

Coint.

were often condemned to Silence, or extraordinary Fastings, which is simply called *Superposition*, sometimes to a certain Number of Psalms. The Monks made the Sign of the Cross upon every thing which they touched, a Spoon, a Lamp and the like. At going out or coming into the House, they asked the Benediction of the Superior, and presented themselves before the Cross. When they went out, it was customary for them to carry some Oil which had been blessed, to anoint the Sick, and the Vessel wherein it was contained was called *Cbrismal*; for thus I understand the Word, which signifies sometimes a *Reliquary*, or Shrine for Relicks. Others understand it of the Vessel in which the *Eucharist* was carried; for it appears elsewhere, that they carried that, and there is Penance enjoined those who suffer it to receive any Damage. *St. Colomban* made use of Copper Vessels only, to celebrate the holy Sacrifice; very likely out of a Spirit of Poverty; and his Monks made the Bread themselves which they offered there. They often washed their Head, because Penitents were suffered only to wash theirs on *Sunday*. The Penitents used *Genuflexions* even on *Sunday*, and during the whole Time of *Easter*.

THERE were were two Stewards in each Monastery, a Superior and an inferiour Steward: The Superior was the Provost, and had the Care of all Affairs without Doors, that the Abbot might only have the Care of Souls; the under Steward had the Super-intendance of all Things within the

the House. The Monks had a Habit for the Day, and another for the A.D. 591. Night, but they never put on either without first asking Leave. They were ^{n. 17. 24.} suffered to sit down while the Bell rung for Service, except the Penitents, ^{n. 18.} who stood up. Penance was enjoined that Person, who after he had finish- ^{n. 22.} ed his Work, did not ask for more, or did any thing without Orders; as ^{n. 25.} likewise to him who lodges in the same House, where there is a Woman. St. *Colomban* distinguishes two sorts of Sins: Mortal Sins, which were to ^{Prolog.} be confessed to the Priest, and lesser Sins, which might often be confessed to the Abbot, or others who were not Priests, before they sat down to Table, or went to Bed. Several Articles of this Penitential were taken from *Cassian*. There is another Penitential of St. *Colomban*, which contains canonical Punishments for all Kinds of Sins, and all Sorts of Persons.

IN this same Year, 590, the fifth of King *Recaredus*, in 628, according to the *Spanish Æra*, on the fourth of November, was held a Council ^{XI.} at *Sevil*, composed of eight Bishops, the Chief of which was St. *Leander*. ^{Council} As they were assembled in the Church, the Deacons of *Pegasus*, Bishop ^{Sevil.} of *Astigi*, laid before them an account of the Slaves of that Church, whom ^{To. 5. conc.} *Gaudentius* his Predecessor had made free, or given to his Relations. They ^{P. 1588.} consulted the Canons, and found that the Alienations or Donations of the Church Goods, made by the Bishop, were void, unless he had given his own Goods to the Church; for in such a Case a Recompence was made. They decree therefore, that in all other Cases the Alienations and Enfranchisements made by *Gaudentius* could not be of any Force. However, out of a Sense of Humanity they ordained, that the Slaves thus made free, should continue so, but subject to the Church; and that they could not leave their Substance to any body but their Children, who were to continue always like them, subject to the Church, and upon the same Conditions. They declared, that this Decision should take Place in all ^{c. 2.} the Province of *Batica*. They decreed likewise, in Execution of the ^{c. 3.} Council of *Toledo*, that if the Priests and other Clerks, being admonished by the Bishop, did not put away the strange Women, the Judges, with the Bishop's Permission, should take Possession of those strange Women as Slaves, with an Oath never to restore them again to the Clerks.

ST. LEANDER being informed of the Election of Pope St. *Gregory*, ^{Greg. lib. 1.} wrote a Letter, wherein he notified to him the thorough Conversion and ^{Epist. 41.} Piety of King *Recaredus*. He at the same time consulted him upon the three Immersions in Baptism, which the *Arians* abused, to know if they ought to continue them, since the Customs of the Church were different, without Prejudice to the Faith. He, moreover, desired several Books of him, and among others, his Expositions upon *Job*.

ST. GREGORY could not return an Answer to the Letter of St. *Leander* till a long time after, in the Month of May, of the following Year ^{XII.} 591, and then it was in these Terms; It would be very agreeable to me to ^{A Letter of S.} answer your Letters, but I am so incumbered with the Care of my Epif- ^{Leander.} copacy, that I have more Inclination to weep than to speak. You will ^{1. Epist. 41.} find it by the Negligence with which I write to you, to whom I bear so entire an Affection. I am entrusted with the Care of an old Vessel, so worn

A. D. 591. worn and beaten by the Tempest, that I cannot steer it into Port. He writ to the same effect in the foregoing Year to *John* of *Constantinople*, desiring the Assistance of his Prayers; and you are so much the better able to pray, adds he, as you are at a Distance from the Afflictions which this Country suffers. By this it appears, that by this worn-out and weather-beaten Vessel, he does not mean the Church, but the City of *Rome*, which was half ruined, and continually infested by the *Lombards*; for he could not dispense with himself from taking care even of its Temporal Quiet, and Publick Affairs, as appears by what follows. He continues thus to *St. Leander*, I cannot express the Joy which I feel upon seeing King *Recaredus* so perfectly converted to the *Catholick* Faith. The Description which you give of his Morals obliges me to love him without knowing him. Wherefore, you are to keep a watchful Eye over him; that he may not be puffed up by his good Works, and that the Purity of his Life may be answerable to that of his Faith. As to the three Immersions in Baptism, we practise them, to express the three Days of Burial, or, if you please, the three Persons of the *Trinity*; as one only Immersion may signify the Unity of the Divine Nature: But because the *Hereticks* dip three times, it is my Opinion, that you should not practise it, lest they should think we divide the Divinity like them, and that their Custom has got the better of ours. I send you the Books, the Catalogue of which is hereto annexed; as for the Explication of *Job*, I have reduced it from Homilies into regular Books, which are in the Hands of the Copyists. This Letter is dated in the Month of *May*, the ninth Indiction, in the Year 591.

XIII.
St. Gregory
defends the
fifth Council.
 1 Epist. 23.
 1 Epist. 24.

I N the Month of *February* of the same Year, *St. Gregory* held a Council at *Rome*, from whence he wrote *Synodical* Letters to the four Patriarchs, or rather the same Letter, a Copy of which he sent to each, namely to *John* of *Constantinople*, to *Eulogius* of *Alexandria*, to *Gregory* of *Antioch*, to *John* of *Jernsalem*, and to *Anastasius* of *Antioch*. The Reason of naming the two Patriarchs of *Antioch* is, that although *Gregory* was in Possession, yet the Pope acknowledged *Anastasius*, and even writ to the Emperor to obtain, that if he was not suffered to return to his See, he might at least come to *Rome*, with the use of the *Pall*, to celebrate Mass at *St. Peter's* with the Pope. His *Synodical* Letter begins with setting forth the Trouble he was under, in having the Care of the Episcopacy upon him, being likewise, as he thought, so unworthy of it: He afterwards dwells upon the Duty of Pastors, and almost makes an Extract of his own Pastoral. He recommends himself to the Prayers of those to whom he writes, and afterwards, according to Custom, makes his Profession of Faith, wherein he declares, that he receives and reverences the four general Councils, in the same manner as the four Gospels; and adds, I bear the same Respect to the fifth, wherein the pretended Letter of *Ibas* has been condemned, *Theodore* convicted of dividing the Person of the Mediator, and *Theodoret's* Writings against *St. Cyril* disallowed. I reject all the Persons which these venerable Councils reject, and receive all which they honour, because, as they are established by a general Consent, he who pre-

presumes to bind those whom they loose, or loose whom they bind, seeks A. D. 591. his own Ruin without prejudicing them.

WHAT St. Gregory says here of the fifth Council, and the Necessity of condemning those Persons whom the Councils condemn, manifestly relates to the Question of the three Chapters. He likewise took great Care to reunite the *Schismaticks*, who refused to condemn them, and in the Beginning of his Pontificate wrote to *Severus*, Bishop of *Aquileia*, who was the Chief of them in the *West*, to come to *Rome* with his Followers, according to the Emperor's Order, to assist at a Council which was to be held there; very likely the same wherein this Synodical Letter was drawn up. The Bishops of *Istria*, to avoid meeting at the Council, assembled themselves at *Maran*, and sent Clerks to the Emperor *Maurice*, with three Petitions; one in the Name of the Bishops subject to the *Lombards*, another in that of *Severus*, and the other Bishops, subject to the *Romans*; the third in the Name of *Severus* alone. The first is still extant, which contains the Names of nine Bishops.

Epist. 16.

Ap. Baron.

an. 590. n. 43.

V. Boll. de S.

Ingen. 5 Feb.

To. 3. p. 671.

THEY complained of the Violencies which had been practised by the Exarch *Smaragdus*, against their Archbishops *Elias* and *Severus*; and at last, say they, we have lately been informed, that the Pope *Gregory* has sent Orders to have our Archbishop brought to *Rome*. We have often signified to him, that he should not decide any thing relating to the Common Cause of the Church in our Absence; for our People are so zealous upon this Affair, that they would sooner suffer Death than be separated from the antient *Catholick* Communion. We are therefore all of us resolved, as we have writ to the Archbishop, to be contented with the Judgment of GOD, as long as we shall continue under the Yoke of the *Barbarians*, and to wait for a favourable Opportunity to lay our selves at your Feet, to the end that you may judge this Difference, after the Example of your Predecessors, the two *Theodosius's* and *Marcian*; for we are ready to give you an Account of our Faith; but we cannot acknowledge him for Judge who is our Adversary, and whose Communion we avoid; meaning the Pope: But if they make use of Violence, continue they, to bring our Archbishop to *Rome*, we can have no further Hopes of Justice; and if any of us die, our People will not suffer a Bishop to be ordained by the Archbishop of *Aquileia*, but will apply to the Archbishops of *Gaul* our Neighbours. The Emperor *Maurice* was moved with these Reasons, and wrote to St. *Gregory* to let these Bishops continue in quiet till such time as *Italy* should be better settled in Peace.

Bar. ibid. n.

38.

Ibid. n. 43.

ST. GREGORY was not less zealous for the Conversion of Hereticks. *Autarit*, King of the *Lombards*, forbid that Children of that Nation should be baptized in the *Catholick* Church at the Feast of *Easter* 590. He died on the third of *September* following; and *Theodolinda*, his Widow, was so acceptable to the *Lombards*, that they promised to acknowledge any Person for their King, whom she should choose for her Husband. This was *Agilulfus*, Duke of *Turin*, and he began his Reign in the Month of *November*. A little Time after St. *Gregory* wrote to all the Bishops of *Italy* to admonish the *Lombards*, whose Children had been baptized by the *Arians*, to reconcile them to the *Catholick* Faith; to avoid the Anger of

Paul. Diac.

Hist. Lib. ii.

c. ult.

Epist. 17.

GOD,

A. D. 591. **GOD**, which declared it self by a great Mortality. Advertise, says he, all those whom you are able, and bring them over to the Faith by Persuasion. The Queen *Theodolinda* was Catholick; and she afterwards converted the King her Husband, and the whole Nation of the *Lombards*.

Paul. Hist.

Lib. iv. c. 16.

XIV.

The Dona-

tists in Africk.

11 Epist. 25.

1 Epist. 71.

ST. GREGORY likewise took Care of the Church of *Africk*, still molested by the Remainder of the *Manichees* and *Donatists*. In the first Year of his Pontificate, he wrote to *Gennadius*, Patrician and Exarch of *Africk*, whose Courage and Piety he very much commends, exhorting him boldly to oppose the Hereticks, who are never wanting, saith he, to trouble the Church, when they have an Opportunity. Advertise the Catholick Bishops, not to choose a Primate by the Rank he holds, without having regard to Merit; and let him not reside as usual in the Country Towns, but in the City which they shall choose; to the end that he may be better enabled to resist the *Donatists*. If any one of the Bishops of *Numidia* would come to the holy See, permit him, and prevent his meeting with any Opposition. It was the Custom of *Numidia* to take the most antient Bishop for their Primate, according to the Rank of Ordination; and he very often resided in a Country Town, and was a Man of small Abilities. The Bishops of *Numidia* had desired Pope *Pelagius* to preserve their antient Customs, which were established even in the Time of *St. Peter*. This *St. Gregory* granted to them, but at the same Time forbids them to advance Bishops who had been *Donatists* to the Dignity of Primate.

1 Epist. 75.

2 Epist. 82.

ARGENTIUS, Bishop of *Lamiga*, was accused of having, for a Bribe, given Churches to the *Donatists*. Another Bishop, named *Maximian*, of permitting, by Corruption, a *Donatist* Bishop to be re-established in the Place of his Residence. *St. Gregory* wrote of it in these Terms to *Columbus*, Bishop of *Numidia*: I require, that at the Arrival of *Hilarius*, our Notary, you do assemble a general Council, wherein this Affair may be examined; and if this Fact is proved, that *Maximian* be absolutely deposed. We are informed likewise, that the Heresy of the *Donatists* encreases daily, and that for Money they obtain the Liberty of Re-baptizing a great Number of Catholicks. You see the Enormity of this Evil, and how much Guilt we contract, while instead of augmenting the Flock, we suffer the Wolves openly to destroy it. *Dominicus*, Bishop of *Carthage*, had writ to *St. Gregory*, to congratulate him upon his Ordination, and to desire him to confirm his Privileges. *St. Gregory* returned this Answer; You may be assured, that as we defend our own Rights, we likewise maintain those of every Church.

11 Epist. 39.

XV.

The Patrimo-

ny of the Ro-

man Church.

1 Epist. 70.

7 Epist. 17.

18, 19, 20,

21.

THE Roman Church had great Patrimonies, where Rectors or Stewards were sent, who received this Office at the Shrine of *St. Peter*. We have the Form of their Creation among the Letters of *St. Gregory*. The Pope, at the same Time, writ to those who lived upon the Estates, to pay him Obedience; and to the Governor, and other publick Officers, to patronize him. He was sometimes a Defender, often a Sub-deacon. There were some of these Patrimonies in *Africk*, as well as in the other Provinces; and the Exarch *Gennadius* had taken Care of them, even to the providing those Places with Inhabitants, which for want of them had remained uncultivated. *St. Gregory* thanks him for this, in a Letter which the same *Hilarius* the

1 Epist. 73.

Notary

Notary carried, and whom he at the same Time recommended to him. A. D. 591. The *Chartularius*, or Notary, was originally nothing more than Secretary and Keeper of the Charters; but at that Time he had Jurisdiction in the *Cang. Gloss.* Provinces to which he was sent. St. Gregory, in the same Manner, recommended to the Scholastick *Paul*, Governor of *Sicily*, the Sub-deacon: Epist. 3. *Peter*, whom he sent thither, to manage the Revenue of the *Roman Church*, which was very considerable in that Island, as appears by several Letters written to the same *Peter*, and to the Defender *Romanus*. *Peter* was at the same Time the Pope's Vicar in *Sicily*, and was to assist at a Yearly: Epist. 1. Council, which the Pope recommends to the Bishops to assemble. A neigh-: Epist. 9. bouring Abbot of *Palermo* complained, that the Tenants of some Ground belonging to the *Roman Church*, would possess themselves of a Piece of Land adjoining thereto, which belonged to his Monastery. St. Gregory wrote to the Sub-deacon to go upon the Place, and quit the Pretension of the *Roman Church*, if the Monastery had been in quiet Possession of it for forty Years.

PETER having discovered several Abuses, which were committed in the Management of the Revenues of *Sicily*, wrote an ample Account of them: Epist. 42. to the Pope, who gave him a full Resolution of all Cases of Difficulty. We have been inform'd, says he, that Corn is bought of the Peasants, which are subject to the Church, under the Market-price, in time of Plenty, and our Will is, that they be always paid according to the current Price, without deducting the Corn which is lost by Shipwreck, provided that you take Care to transport it in due Season. It is unjust that they should furnish Corn in a greater Measure than that which is brought into the Granaries of the Church. We likewise forbid, that Farmers pay more than what is reserved in their Lease; and we retrench all base Exactions, which shall exceed the Sum settled by you, according to their Abilities: And that they may not be charged anew after our Death, We appoint, that a Certificate may be delivered to them in Writing, containing the Sum which each Person is obliged to pay: And what the Rector of the Patrimony takes for his Fees, we would have you deduct out of the Price of the Lease. Take especial Care that false Weights are not made use of, in receiving the Payments from the Farmers, as the Deacon *Servus dei* discovered, but cause them to be broke in Pieces, and new to be made.

WE have likewise been informed, that our Peasants are troubled at the first Time of the Payment of their Rents; for not having yet sold the Fruits, they are obliged to borrow at a great Interest. For which Reason we give Orders, that you supply them out of the Stock of the Church with what they may have borrowed from Strangers, and that you receive it by Degrees, according as they are able to pay, lest the Commodities which might be enough to clear them, should not be sufficient, if by pressing them, they are obliged to sell at a low Price. We find too, that Peasants pay excessive Duties for their Marriages; and our Will is, that this Fee does not exceed a Sol of Gold, even for the Rich; that it be less for the Poor, and that it be placed to the Profit of the Farmer, without entering in our Accounts. This Duty was purely belonging to the Lord of the Mannor, and a Kind of Tribute upon those Peasants who were half Slaves. He gives this

A. D. 591. this Rule in general: We will not suffer the Coffers of the Church to be polluted by base Gains. The rest of the Letter contains the like Regulations, and shews how exact the Pope St. Gregory was in the Accounts, notwithstanding his other Employments; the Care of the *Roman* Church, the Inspection over all those of *Italy*, and over the universal Church: But he thought no Labour beneath him to maintain the Rights of the Revenues of the Church, and especially to take care that strict Justice should be observed therein.

11 Epist. 30.

WE see the like particular Instructions in another Letter, which St. Gregory wrote to the same *Peter* two Years after, in 593, when he was upon his Return to *Rome*. Bring, says he, among other things, the Payments of the ninth and tenth Indiction, and all the Accounts. These two Indictions respect the Years 591 and 592. He gives him Power to leave those Persons whom he should think proper, in his Room, in the different Patrimonies. They were Defenders, whom the Rector employed to assist him. He recommends it to him to make the usual Acknowledgments to the Officers of the Places: But let it be, says he, by the Hands of those who shall succeed you, that they may obtain the good Will of the Officers. And afterwards, if you find Laymen who fear God, and are to be shaved, to serve as Agents under the Rector of the Revenue, I think well of it. We see by this, that Clerks only were made use of for this whole Management; but they were Clerks of the lowest Rank, the Chief of which was but a Sub-deacon. St. Gregory adds, towards the End, you have sent me a bad Horse, and five good Asses: The Horse is so bad, that I cannot make use of it, nor of the Asses, because they are Asses. If you would contribute to our Convenience, send us those things which are agreeable to us. These Words give Occasion to judge, that St. Gregory's Stables were not extraordinary.

XVI.

The Liberality
of St. Gregory.
Joan. Diac.
11. c. 24.

HE was not less careful to employ these great Revenues well, than he was to preserve them. As he loved to imitate the Pope St. *Gelasius* in every thing, he followed the State which he had drawn up of the Revenues of the Church, and made an Estimate of them in Money; Distributions of which he made to all the Clergy, to the Officers of his House, Monasteries, Churches, Cormeteries, Deaconries, and to the Hospitals in and about *Rome*. He had made a Regulation of what was to be given to each at four Times of the Year; at *Easter*, St. *Peter's*, St. *Andrew's*, and the Day of his Ordination; and this Order of Distribution was still observed at the Time of *John* the Deacon, three hundred Years after. A great Volume was kept in the Palace of the *Lateran*, containing the Names of all the Poor whom St. Gregory had usually assisted, their Age, their Condition, as well at *Rome* as in the neighbouring Places, and even distant Provinces. Moreover, on *Easter-day* in the Morning, being seated in the Church of Pope *Vigilius*, near which his usual Residence was, he gave the Kiss of Peace to the Bishops, the Priests, the Deacons, and other Persons of Distinction, and presented them with Pieces of Gold. On every first Day of the Month he distributed to the Poor in Kind, according to the Season, Corn, Wine, Cheese, Herbs, Bacon, Flesh, Fish, and Oil; and to Persons of Condition, Liquors, or other Refreshments. He every Day caused Officers, who were appointed on purpose to distribute in each Street, certain Alms to the

to the Sick and Infirm; and before he sat down to eat, he sent Portions A.D. 591. from his Table to some poor People, who were ashamed to appear. A poor Man being found dead in a Corner of a By-street, it is said, that he abstained from Mafs for some Days, as believing himself guilty of his Death.

THE following are some Examples of his Liberality: In the first Year of his Pontificate he had given Orders to the Sub-deacon *Peter*, to give a Pension to a Person named *Marcellus*, confined to the Monastery of St. *Adrian* of *Palermo*, to perform Penance. Give him, says he, for his Diet and Cloathing, and for the Subsistence of a Servant, what you shall think convenient, and it shall be allowed in your Account. In another Letter, he orders the same *Peter*, to give every Year to *Godestaldus*, a Man of Birth, but poor and blind, four and twenty Bushels of Corn, twelve of Beans, and a certain Quantity of Wine. He gave Orders to the Sub-deacon *Anthemius*, Rector of the Revenues of *Italy*, to give to the Nuns of *Nola*, forty Sols of Gold, for the ninth Indiction then current, that is, the Year 591, and twenty for the Years following. Moreover, two Sols of Gold to a Priest named *Paulinus*, and to two Monks in the Service of the Oratory of St. *Michael*. He writ again to the same *Anthemius*, I ordered you at your Departure to take care of the Poor, and remember to have written to you since to the same Effect, to inform me by your Letters of such Persons as you might know to be in Want: However, you have informed me of very few. I would have you immediately, upon the receipt of this Order, present to *Pateria*, my Aunt, forty Sols of Gold, towards the Cloathing her Domesticks, and four hundred Bushels of Corn; to *Palatina*, Widow of *Urbinius*, twenty Sols and three hundred Bushels; to *Viviana*, Widow of *Felix*, as much. They are in all fourscore Sols of Gold, which shall be allowed you in the Account. In another Letter he gives him Orders to present *Palatina* yearly with thirty Sols of Gold, a Woman of the Rank of the Illustrious, who was ruined by the Wars. In another, he orders him to give to a Person named *Pastor*, three and twenty Bushels of Corn and eleven of Beans, for him, his Wife and two Children. In another Letter, he advertises a Sub-deacon, named *Peter*, to perform the Dedication of an Oratory of St. *Mary*, in the Monastery of the Abbot *Marinian*; and afterwards adds, Because this House is poor, we ought to contribute to the Expence of the Solemnity; for which Reason we direct, that you give, to be distributed among the Poor, ten Sols of Gold, thirty Pitchers, or *Amphoræ*, of Wine, two hundred Bushels of Corn, two Jars, or *Orceæ*, of Oil, twelve Sheep, and a hundred Ews, which you shall place to Account. It appears by this, that the Dedications of Churches were accompanied with Distributions, which still followed the Usage of the Love-Feasts, or *Agapæ*, of the first Ages. All these Letters are of the first Year of the Pontificate of St. *Gregory*, nor was he less liberal in the following.

ELIAS, Abbot of *Isauria*, had begg'd fifty Sols of Gold of him for the Necessities of his Monastery; afterwards fearing that he had ask'd too much, he requested but forty, and after that, less. St. *Gregory*, not to appear less disinterested than he, gave him at first fifty; then he added ten

1 Epist. 18.

1 Epist. 44.

1 Epist. 23.

1 Epist. 37.

1 Epist. 57.

1 Epist. 65.

1 Epist. 54.

IV.

Epist. 30.

A.D. 591. to them, and afterwards twelve; that is, he gave them in all seventy-two.
 10 Epist. 52. Knowing that *Felix*, Bishop of *Porto*, wanted Servants, he sent him a young Slave of eighteen Years of Age, born upon some Land belonging to the Church. To another Bishop he sent Cloaths to defend him from
 10 Epist. 53. Cold in Winter. He maintained several Strangers, as well in divers other
 Jo. Diac. 11. Countries as in *Rome* it self, where they had taken Refuge for fear of the
 c. 22, 23. *Lombards*. His Chaplain by his Order, invited every Day twelve Strangers to his Table; among which it is said, that he entertained at one Time, his Guardian Angel, and at another JESUS CHRIST himself.

BUT whilst he made so many Benefactions, he would receive none himself: And in this manner did he write to *Felix* Bishop of *Messina*;
 1 Epist. 64. We ought to lay aside the Customs which are chargeable to the Churches, to the end that they may not be obliged to give here, where they ought rather to receive. You are to observe the Custom in relation to the other Clerks, and send them every Year what is established by Usage: But for us, we forbid you to send us any thing for the future, because we do not love Presents; and although we acknowledge our selves obliged by the receipt of the Palm Trees which you sent us, yet we have caused them to be sold, and have sent you the Price of them.

XVII. THE Wars with which *Italy* was for the Space of forty Years infested, had ruined several Cities, and laid their Churches desolate: St. Gregory took care of them upon entring into his Pontificate, and to the end that the small Number of People which remained might not be forsaken, he resolved to give in charge to the Neighbouring Bishops, to take care of them.
 1 Epist. 8. Thus *Bacanda*, Bishop of *Formia*, desired him to unite the Church of *Minturna*, which had neither People nor Clergy, to his own, which was poor. The Pope thought the Proposal reasonable, and granted him all the Revenues and Rights of the Church of *Minturna*. Being informed that the Church of *Populonium* was so much forsaken, that neither Penance to dying Persons was administered in it, nor Baptism to Infants, he gave Orders to *Balbinus*, Bishop of *Rosellæ*, to take care of that Church in Quality of a Visitor, to establish therein a Cardinal Priest, and two Deacons, and three Priests in the Parishes of the Country. The Bishops who were fixed to any particular Church, were at that Time called Cardinals, as also the titular Priests and Deacons, to distinguish them from those who served occasionally, and by Appointment.

1 Epist. 51. ST. GREGORY in the same manner ordered *Felix*, Bishop of *Sipontum*, to appoint at least two Priests at *Canusium*, for the Parishes of the Country: He united the neighbouring Churches of *Misenum* and *Cumæ*, which had not a sufficient Number of Persons to have each of them a Bishop. He gave them both to *Benenatus*, with Liberty to fix his Residence where he should judge it most convenient, provided he took equal care of the Church where he did not reside, and caused the Divine Mysteries to be performed in it. He likewise united the Church of the *Three Taverns* which was fallen to Decay, to that of *Velitra*, and gave Orders to *John*, Bishop of the latter, to change his Residence, and to settle in a Place of greater Security, where he might be in less Danger of Hostilities.
 2 Epist. 35.
 2 Epist. 41.
 2 Ind. 11.
 Epist. 13, 14. *Aguellus*, Bishop of *Fondi*, having been elected Bishop of *Terracina*, the Pope

Pope readily consented to it, and united to *Terracina* the Church of A.D. 592. *Fondi*, which was so ruin'd by the Wars, that it could be no longer inhabited: However, without making the Title of that Church extinct, *John* Bishop of *Lissitana*, being driven out of his City, which was taken by the Enemy, St. Gregory appointed him Bishop-Cardinal of *Squillaci* in Italy, provided he should return to his former Church, in case it might recover its Liberty. 2 Epist. 25.

SEVERAL Bishops of *Illyricum* being forced to quit their Sees on account of the War, the Emperor gave Orders, that they should repair to the Bishops who continued in theirs, and that the latter should be obliged to maintain them. St. Gregory being informed of this by the Governor of the Province, writ to all the Bishops of *Illyricum* to discharge this Duty, not only in Obedience to the Emperor, but still more in Obedience to God; who requires us to give Temporal Succour even to our Enemies, when we have an Opportunity. He declares, however, that these deprived Bishops shall have no Power in the Churches which shall grant them Refuge, but shall be contented with receiving their Support from them. In the Island of *Corfica*, *Martin*, Bishop of *Tamita*, being forced out, and the City so ruined by the War, that he had no Hopes of ever returning to it, he desired the Church of *Aleria* in the same Island, which had been a long Time vacant; the Pope granted it to him, by appointing him Bishop-Cardinal over it. We have an Example of providing for a vacant Cure in a different Diocesis from that of *Rome*. The Pope writ to a Bishop named *Importunus*, that he had appointed the Priest *Dominicus*, the Bearer of the Letter, to such a Church, and gives him Orders to let him have the Benefit of the Revenues, even of the preceding Year. 1 Epist. 43. 1 Epist. 77. 79. 2 Epist. 10.

ST. GREGORY was very careful of the Election of the Bishops in Italy and *Sicily*, and therein exercised a great Authority. *Demetrius*, Bishop of *Naples*, was deposed for his Crimes, which in strictest Justice deserved Death, according to the Laws Divine and Human. This Church being thus vacant, St. Gregory wrote to the Clergy, Nobles, Magistrates and People, to elect a Bishop forthwith, and in the mean Time sent *Paul*, Bishop of *Nepi* to *Naples*, as Visitor. The People of *Naples* so well approved of him, that they desired the Pope to give him to them for a titular Bishop. But the Pope would take more Time to deliberate upon so important a Choice, and in the mean Time recommended to *Paul*, the Instruction of the People and Clergy, permitting him to ordain Clerks, and receive the Enfranchisements of Slaves in the Church; giving him Orders likewise to pay the Clergy what was customary. *Paul*, after he had been some Months at *Naples*, desired the Pope that he would speedily dispose of this Church, being impatient to return to his own small See of *Nepi*: But St. Gregory desired still Time to make a firm Settlement of the Church of *Naples*; and afterwards, perceiving the Feast of *Easter* to approach, he recommended the Church of *Nepi* to a Bishop named *John*; to the end that in Quality of a Visitor, he might there celebrate the Feast in the Absence of *Paul*. Thus St. Gregory made no Difficulty of making a Bishop leave a small Church, of which he was Titular, to govern a more important XVIII. Elections of Bishops. 2 Epist. 3. 2 Epist. 6, 7. 2 Epist. 12. 2 Epist. 20. R r 2 tant

A.D. 592. tant one by Commission, having no other regard, but to the Benefit of the Faithful.

2 Ind. 2.
Epist. 51.

IN the Month of *December*, of the same Year 592, the *Neapolitans* sent to the Pope a Decree of Election in Favour of *Florentius*, Sub-deacon of the *Roman Church*, but he with many Tears refused it, not being able to go to *Naples*. But this Refusal was the Occasion of as much Trouble to *St. Gregory*, as this Election had given him Satisfaction. He sent those back therefore, who had brought the Decree, with a Letter to *Scholasticus*, Duke of *Campania*, wherein he desires him to assemble the most considerable Persons and People of *Naples*, to choose another Bishop: But if, adds he, you cannot find a Person whom you can fix upon, choose at least three Men, whose Uprightness and Wisdom are well known to you, and send them here in the Name of the whole Community; perhaps they will find at *Rome* a Person of Abilities to be your Bishop. We see by this an Example of Election by Compromise.

Ibid. Ep. 35.

THIS Order of the Pope not having any Effect, he sent another like it in the Month of *May* following, 593, with a Letter to *Peter*, Sub-deacon of *Campania*, very likely Rector of the Patrimony, to move the Clergy of *Naples* to depute two or three among them, and send them to *Rome*, to choose a Bishop there, in the Name of the whole City. Advertise them, says he, to bring all the Episcopal Garments, and what Money shall be necessary for his Expence. The Reason was, because he was to be consecrated at *Rome*, and to set out from thence for *Naples*. In the mean time, the Bishop *Paul*, continually desired *St. Gregory* to send him back to his Church of *Nepi*, from which he had been absent eighteen Months. The Pope thought this reasonable, and gave Orders to the Sub-deacon *Peter*, to give him an hundred Sols of Gold, at the Expence of the Church of *Naples*, and such a little Orphan as he should choose, that is, a Slave. *Fortunatus* was at last ordained Bishop of *Naples*, before the Month of *August* 593, as appears by two Letters of *St. Gregory*.

2 Ind. 2.
Epist. 59, 61.

1 Epist. 55,
56.

SOME of the Inhabitants of *Rimini* having chosen *Odeatus* for their Bishop, sent an Account of it to *St. Gregory*, for his Consecration; but he rejected him, and gave them Orders to proceed to the Choice of another. But if, adds he, you have no body in your City who is fit for it, the Bearer of these Presents will name one to you, whom you ought to fix upon. It appears by this, that the Pope had a Right to exclude those who were not agreeable to him. At last, being tired with their Importunities, he gave them *Castorius*, whom he did not look upon as sufficient to govern this Church; and who in effect, fell sick with Vexation at the little Submission he met with from the People, and the Affronts he received, which obliged *St. Gregory*, in his Absence, to commit the Care of the Church of *Rimini* to *Leontius* Bishop of *Urbino*, as Visitor. Sometimes he gave one Visitor to several neighbouring Churches; sometimes he entrusted the Care of a vacant Church to a Priest only, who was to take care that they proceeded to an Election; and was desirous of having a Bishop chosen out of the same City, if it might be done. The elected Bishop came to *Rome* to be ordained, with the Decree of Election, and Letters from the Visitor.

2 Ind. 10.
Epist. 22.

2 Ind. 11.
Epist. 34, 35.

2 Epist. 29.
1 Epist. 78.

2 Epist. 19.

2 Epist. 15,
27.

ST. GREGORY was not less careful of the Churches of *Sicily*, than of *A. D. 592.* those of *Italy*. In the first Year of his Pontificate he wrote to the Sub-deacon *Peter*, Rector of the Revenue of *Sicily*, That if there were any Churches vacant by the Guilt of their Bishops, he should find out those who were of Abilities to fill their Places, whether among the Clergy of the same Churches, or in the Monasteries, and should send them to *Rome*, after having informed himself of their Morals. But if you don't find any body upon the Place, says he, do not fail to acquaint me with it, to the end that God may make Provision therein. *Maximinian*, Monk and Abbot of St. *Andrew's* at *Rome*, a particular Friend of his, being ordained Bishop of *Syracuse*, he appointed him his Vicar over all *Sicily*, in the Month of *December*, of the tenth Indiction, in 591, giving him Power to try and determine lesser Causes upon the Place, reserving to himself the Cognisance of the more difficult: But he declares that this Power is personal, and not belonging to his Place. He afterwards gave Order to *Maximian*, to establish *Paulinus*, Bishop of *Tauranum* in *Calabria*, in the vacant See of *Lipari*, and to *Paulinus*, to pay an absolute Obedience; which shews that he opposed that Translation. He likewise orders him to visit the Church of *Tauranum*; but however, that he should make his Residence at *Lipari*. *Felix*, a Man of consular Dignity, acquainting him, that there was a Priest in *Sicily* worthy of the Episcopacy, he wrote to *Maximian* to send for him; and if, upon Examination, says he, you find him worthy of this Dignity, send him to us, that we may ordain him a Bishop in some Place.

1 Epist. 18.

1 Epist. 4.

2 Epist. 26.

2 Epist. 13.

2 Epist. 18.

ST. GREGORY gave these particular Instructions only for the Churches that were immediately dependent on the Holy See, and for that Reason called *Suburbicary*; namely, those of the Southern part of *Italy*, of which he alone was Archbishop; and of those of *Sicily* and the other Islands, notwithstanding they had Metropolitans: But we do not find that he exercised the same immediate Power in the Provinces dependent on *Milan*, and *Aquileia*, or in *Spain* and *Gaul*. It is true, that in *Gaul* the Bishop of *Arles* was his Vicar, as likewise the Bishop of *Thessalonica* in the Western *Illyricum*. The Pope took care too of the Churches of *Africk*, to have Councils held there, and the Canons observed: But we do not find that he exercised a particular Jurisdiction over any Part of the Eastern Empire, that is, over the four Patriarchates of *Alexandria*, *Antioch*, *Jerusalem*, and *Constantinople*. He was in the same Communion, and held Correspondence by Letters with all these Patriarchs, without entring into the particular Government of the Churches under their Dependance, unless in some extraordinary Case. The great Number of St. Gregory's Letters give us an Opportunity of observing all these Distinctions, that we may not extend indifferently to all, the Rights which he used only over particular Churches.

XIX.
The Jurisdiction of the Pope.

VENANTIUS, a Man of Quality, had quitted the Monastical Profession after he had embraced it, was married, and had the Post of Chancellor of *Italy*, which at that Time was considerable, and gave him the general Inspection over the whole Province. St. Gregory was his Friend, and many imagined that after he was made a Bishop, he would not write to him

XX.
A Letter to Venantius.

1 Epist. 33.

A. D. 592. him often; but the holy Pope thought that this Post did not permit him to be silent. I will speak to you then, says he to *Venantius*, though you should take it ill, because I heartily desire your Salvation, and would not be guilty of your Loss. You know what Habit you have worn, and to what you are fallen: Consider what you deserve from the Judgment of God; you, who have not taken Money from him, but your self, whom you had devoted to a Monastical Life: I am so afflicted that I can scarce speak to you; however, the Reproach of your Conscience renders my Words insupportable to you: You blush at them, you turn your Eyes away from them. If then you are not able to bear the Words of a Man, who is but Dust, how will you be able to bear the Judgment of the Creator? I know, that upon the receipt of my Letter you will assemble your Friends, and consult those upon your Life, who are the Accomplices of your Death: These People say nothing but what is agreeable to you upon the Occasion, because they love your Riches, not you. If you want Advice, take mine; nobody can more faithfully advise you, than he who loves you, and not your Fortune. If my Zeal is suspected by you, I will call the whole Church to give their Opinion, and will voluntarily subscribe to whatever shall be determined with a general Consent. *Venantius* was not perswaded; however, St. Gregory did not renounce his Friendship.

V. Epist. 9.
25, 31.

XXI.
Conversions of
the Jews.
1 Epist. 34.

ABOUT the same Time, in 591, a Jew, named *Joseph*, complained to St. Gregory of Peter, Bishop of *Terracina*, who after he had driven the Jews out of a Place where they usually assembled, and permitted them to meet in another, would still remove them from thence. If it is thus, says St. Gregory, writing to the Bishop, we would have you put an End to these Complaints: For it is by Gentleness, Goodness, and Exhortations, that we must bring over the Infidels to the Christian Religion, and not remove them to a greater Distance from it, by Menaces and Terror.

7 Epist. 5.
Ind. 2.

THE Jews of *Cagliari*, the Metropolis of *Sardinia*, came to Rome in 598, to complain, that one among them, named *Peter*, who was become a Christian, on the next Day after his Baptism, that is *Easter-day*, got Possession of the Synagogue by Force, being attended by a Company of insolent Persons, and therein put the Image of the holy Virgin, a Cross, and the white Habit he had received at his Baptism. St. Gregory wrote of it to *Januarius*, Bishop of *Cagliari*, commending him for not giving his Consent to this Violence, and exhorting him to have the Image and Cross taken away, with the Veneration which is due to them, and to settle Affairs in the same Condition they were before: For, adds he, as the Laws do not permit the Jews to build new Synagogues, so they suffer them quietly to possess the old. This Moderation is to be used towards them, that they may not oppose us; but we must not carry them away against their Inclination, since it is written, I will offer a voluntary Sacrifice.

12 Epist. 30.
4 Epist. 6.

ST. GREGORY writ in the same Spirit to the Sub-deacon *Peter*, and to the Deacon *Cyprian*, Rectors of the Revenue of *Sicily*. I have been informed, says he, that there are Jews in our Lands who will not be converted. It is my Advice, that you send Letters into all these Places, with a Promise, expressly on my Part, that they who will be converted, shall have an Abatement of their Rent; so that he who now pays a Sol of Gold, shall have

have a third Part remitted to him. He that pays three or four, shall pay one less: And we are not to fear, that this Diminution of the Revenue will be in vain. For although their Conversion may not be sufficiently sincere, yet their Children will be baptized with better Dispositions.

HOWEVER, St. Gregory writ to *Libertinus*, Præfect of *Sicily*, to desire him to restrain the Attempt of a Jew named *Nafas*, who had dared to raise an Altar in the Name of the Prophet *Elias*, and had seduced many *Christians* to come and adore it. He likewise bought *Christian Slaves*, in Contempt of the Laws. This Jew had by Money gained the last Governor, named *Justin*, who suffered him to go unpunished.

IN the first Year of St. Gregory's Pontificate, several Jews of *Italy*, who in the way of Trade called sometimes at *Marseilles*, complained to him that great Numbers of Jews were baptized there, more by Force than Persuasion. St. Gregory wrote of it to *Virgilius*, Bishop of *Arles*, and to *Theodorus*, Bishop of *Marseilles*. I commend, says he, your Intention; but if it is not according to the Rule of Scripture, I fear, lest they whom you would save, may receive Damage; and that going by Compulsion to be baptized, they may return with greater Danger to their first Superstition. We should then think it sufficient to preach and instruct them, that they may be enlightened, and sincerely converted.

IT was three Years that St. *Virgilius* had been Bishop of *Arles*: He was a Native of *Aquitain*, and having quitted his Estate, which was considerable, he embraced a monastical Life, in the Island of *Lerins*. He was Abbot of St. *Symphorian* of *Autun*, and from thence called to the Bishoprick of *Arles*, after the Death of the Bishop *Licerius*, by the means of *Syagrius*, Bishop of *Autun*, in the thirteenth Year of King *Childebert*, 588 from JESUS CHRIST. It appears by some Examples in former Years, that in *Gaul* they did not make much Difficulty to constrain the Jews to become *Christians*. St. *Avitus*, Bishop of *Clermont*, having converted one of them, as he was carrying him, with the other new baptized Persons, to the Church, a Jew threw some stinking Oil upon his Head. The exasperated People pulled down the Synagogue. Afterwards, St. *Avitus* sent them this Message: I do not pretend to compel you by Force, to the Belief of the SON of GOD; I exhort you to it; but if you will not believe, depart from hence. The greatest Part acknowledged their Belief of JESUS CHRIST, and were baptized to the Number of five hundred, or more: They that refused retired to *Marseilles*. King *Chilperic* caused many Jews to be baptized in the Year 582, the one and twentieth of his Reign, and received many from the Fonts; but some still observed the Sabbath as Sunday. One among them, named *Priscus*, would not be converted. The enraged King caused him to be put in Prison, to oblige him at least to hear the Instructions, notwithstanding his Opposition; but he was afterwards killed by a converted Jew, the God-son of the King.

IN the same Year that St. Gregory wrote to the two Bishops of *Gaul*, that is, the Year 591, the sixteenth of *Childebert*, St. *Sulpitius Severus*, Bishop of *Bourges*, died on the twenty-ninth of January, the Day on which the Church pays Honour to his Memory. He had held the See seven Years, from the Year 584, and was succeeded by *Eustace*, Deacon of the Church

2 Epist. 37.
Ind. 11.

1 Epist. 45.

XXII.
The Saints of Gaul.

Vita To. 2.
Act. Ben. p. 55
Greg. Tur. IX. Hist. c. 23.

Greg. V. Hist. c. 11.

Id. VI. Hist. c. 17.

Greg. Tur. X. Hist. c. 26.
Martyr. R. 29 Jan.

of

A. D. 592. of *Autun*. In the same Year 591, died *Ragnemodius*, Bishop of *Paris*. The Priest *Faramodius*, his Brother, endeavoured to succeed him. But a *Syrian* Merchant, named *Eusebius*, by the Help of Presents, obtained the Office. When he had got Possession of the Bishoprick, he changed all the Clergy of his Predecessor, and put *Syrians* to officiate in the House of the Church. However, after him, *Faramodius* was made Bishop of *Paris*.

Ibid. c. 29.

Id. Glor.

conf. c. 9.

Vita PP.

c. 17.

Vita S. Ared.

Act. Ben.

To. i. p. 350.

IN the same Year died *St. Trier*, or *Aredius*, a famous Abbot in *Limon-
fin*, born of a considerable Family at *Limoges*. He was in the Service of the Court of King *Theodebert*, and his Chancellor: But *St. Nicetas* of *Treves* persuaded him to quit the Court while young, and instructed him in sacred Literature. He returned to his Country, and leaving the Care of his Family and Fortune to his Mother, he apply'd himself to building Churches, and collecting Relicks. He founded a Monastery, wherein he at first put his Slaves, and established the Rules of *Cassian*, *St. Basil*, and other Abbots, who have formed the monastical Life: His Mother *Pelagia* furnished them with Diet and Raiment, spending her Time in Prayer and the Service of God. Many sick Persons made Application to *St. Trier*, who cured them by making the Sign of the Cross upon them: In this Manner did he perform a great Number of Miracles. He went at last to *Tours*, after the Feast of *St. Martin*, and took Leave of the Bishop *Gregory*, as believing that he was near his Death; and when he returned to his Monastery, he made his Will, wherein he appointed *St. Hilarius* and *St. Martin* his Heirs, and died on the five and twentieth of *August*. *St. Ferreolus*, Bishop of *Limoges*, took Care of his Burial.

Martyr.

Usuar. 25

Aug.

Greg. VIII.

Hist. c. 15.

ST. TRIER had a Disciple worthy to be mentioned, the Deacon *Vulfi-
laic*. He was of the Nation of the *Lombards*; and in his Infancy, paid a particular Devotion to *St. Martin*, without knowing whether he was a Martyr or Confessor, or in what Nation his Relicks were. He entered himself under the Discipline of *St. Trier*, and remained some time in his Monastery. He afterwards went into the Territory of *Treves*, near a Castle at that Time called *Eposium*, now *Ivois*; and upon a neighbouring Mountain built a Monastery, the Church of which was dedicated to *St. Martin*. He there erected a Pillar, where he stood bare-foot, enduring the Severity of the Winter, so that his Nails came from him several Times. He lived upon a little Bread and Water, with a few Herbs. The People of the neighbouring Towns run to see this Spectacle, and the holy Man exhorted them to renounce the Worship of *Diana*, and the profane Songs which accompanied their Festivals. They had a great Idol of this Goddess, the superstitious Worship of which was famous in these large Forests, in the Time of the Emperor *Domitian*, under the Name of *Diana* of *Ardenne*. *Vulfi-
laic* prevail'd so much by his Prayers and Exhortations, that he converted these Idolaters; and after they had broke the lesser Idols, he persuaded them likewise to pull down the great one, and beat it to Powder.

Inscr. ap.

Bron. antiq.

Trey

WHEN the Bishops saw his Manner of Life, they told him, You should not endeavour to imitate the great *Simeon* of *Antioch*, who lived upon a Pillar; and the Situation of the Country does not permit you to undergo so great a Misery: Come down rather, and live with the Brethren which you have assembled. He thought it would be a Crime not to pay Obedience

dience to the Bishops, and came down from his Column, and lived with the others. One Day, the Bishops having drawn him to a great Distance from his Monastery, sent Workmen, who pulled down the Pillar. *Vulfilaic* returning next Day, and not finding it there, shed many Tears for Loss of it; but he dared not erect it again for fear of disobeying the Bishops. *Gregory of Tours*, visiting his Monastery, learnt all this from his own Mouth; and he is the only Example of a Stylite Monk that I know in the *West*.

XXIII.
Impostors in
Gaul.
Greg. X.
Hist. c. 25.

ABOUT the Time of *St. Trier's* Death, a dangerous Impostor appeared in *Gaul*. He was a Native of *Berry*, and whilst he was cutting Wood in a Forest, was stung by a Swarm of Wasps; by which he lost his Reason, and passed for a Madman for two Years. He afterwards went into the Province of *Arles*, where he cloathed himself with Skins, and appeared constant in Prayer. They even pretended that he had Revelations. From thence he passed into *Givaudan*, where he began to give out, that he was *CHRIST*, having a Woman in Company with him, whom he called *Mary*. Many People brought sick Persons to him, and it was pretended, that they were cured by his Touch. They gave him Gold, Silver and Cloaths, which, that he might be the better able to deceive, he distributed among the Poor; but he likewise robbed Passengers, to bestow what he took from them in Alms. He laid himself prostrate upon the Earth, and prayed with this Woman; and when he got up, obliged the Persons to adore him, threatening those who refused with Death, even the Bishops. His Predictions were generally of Distempers or Losses, which he threatened: He seduced an infinite Number of People, not only Peasants, but Ecclesiasticks; so that there were more than three thousand that followed him. When he came to *Velay*, he stopp'd near to *Anis*, at present called *Le Pui*, with all his Army, which he drew up, in order to attack the Bishop *Aurelius*. He sent before him, naked Men, who with Dancing and shewing Tricks, proclaimed his Arrival. The Bishop was surprized, and sent Men of Courage to him, to know what he designed. The most considerable among them stooped before the Impostor to kiss his Knees. The Impostor commanded him to be taken and stripp'd; but the other drew his Sword, killed the Impostor, and cut him in Pieces. Hereupon his Followers dispersed. They took the pretended *Mary*, and put her to the Torture; by which all the Deceits of the Impostor were discovered. However, they whom he had seduced, were not undeceived, and constantly maintained that he was *CHRIST*, and the Woman *Mary*, who partook of the Divinity. There were such like Impostors in all Parts of *Gaul*, accompanied by Women, who acting like Persons that were mad, pretended that they were Saints.

It was in this same Year 591, the sixteenth of King *Childebert*, that *Gregory of Tours* finished his History; but he lived four Years after. He was small of Stature, but eminent for his Virtues. Several Miracles are ascribed to him, which he imputed to *St. Martin* and other Saints, whose Relicks he always carried about him. When some Thieves were taken who had robbed the Church of *St. Martin*, he was afraid, lest the King *Chilperic* should put them to Death, and wrote to him to save their Lives. Since he did not accuse them, who was the only proper Person to carry on the Prosecution, the King pardoned them, but took great Care to have them restore what

XXIV.
The End of
St. Gregory
of Tours.
De Mir.
St. Mart.
lib. IV. c. 4.
Vita ap. Sur.
17 Nov. c. 13.
Greg. VI.
Hist. c. 10.

A. D. 592. what they had taken away. Gregory was well skilled in the Doctrine of the Church, as appears by several Disputes, which he himself relates, against two *Arians*, *Agilan* and *Oppila*; against King *Chilperic*, who favoured *Sabellianism*; against one of his Priests, who denied the Resurrection. Upon all which Occasions, St. Gregory, with great Judgment, quoted Proofs out of Scripture. In the latter Part of his Life he went to *Rome*, and was very well received by the Pope St. Gregory, who to pay Honour to the Church of *Tours*, presented him with a Chain of Gold. Gregory of *Tours* died at fifty two Years of Age (after he had been a Bishop two and twenty) in the Year 595, on the seventeenth of *November*, the Day on which the Church honours his Memory. Several Writings are extant of his. First of all, his *Ecclesiastical History* in ten Books; the first of which contains an Abridgment of the Times, successively from the Creation of the World to the Death of St. *Martin*: In the following, Facts are related more at large, chiefly those of his own Time, mixing therein a great deal of Civil History. Seven Books of Martyrs; namely, two of the Glory of Martyrs, one of that of Confessors, and four of St. *Martin*: An eighth Book of the Lives of the Fathers. There were two other Books likewise of his which we have not; to wit, a Commentary upon the *Psalms*, and a Treatise of the Ecclesiastical Offices. The great Number of Miracles which he relates, is a greater Proof of his Credulity than his Judgment; and his Style, as he himself acknowledgeth, discovers a little of the Barbarity of his Age.

Greg. Prolog.
Hist. & Pref.
Glor. Conf.

XXV.
The War of
the Lom-
bards.

Lib. 11. Ind.
10 Ep. 32.

THE Pope St. Gregory, by the Misfortune of the Times, was obliged likewise to take Care of the Temporal State of *Rome*. *Romanus* the Patrician and Exarch of *Ravenna*, had broken the Peace with the *Lombards*, and was in no Condition to maintain the War. *Ariulfus*, Duke of *Spoleto*, came as far as *Rome*, killed some, and wounded others; which troubled St. Gregory so much, that he fell sick upon it, as he writ to *John*, Bishop of *Ravenna*, in the Summer of the Year 592. I was very much surprized, adds he, that you should do nothing for us, you whose Vigilance I am so well acquainted with; and it appears by your Letters, that you are sufficiently active, but you have no body with whom you can act. In Effect, he that is with you, that is the Exarch, neglects the fighting with our Enemies, and hinders us from making Peace, though at present we could not do it, if he did consent; for *Ariulfus* having the Troops of *Autaris* and *Nordulfus*, will receive the Contributions which are due to them, before he will hear of Peace. Moreover, the Animosity of *Romanus* the Patrician ought not to surprize you: The more my Dignity makes me Superior to him, the more Gravity I ought to have to bear with his Levities. However, if you find him any thing tractable, bring him to consent that we make Peace with *Ariulfus*; for the best Troops are taken from *Rome*, as he knows, and the *Theodosians* which remain, not being paid, will scarce defend the Walls. And afterwards, as to *Naples*, represent likewise to the Exarch, that *Arigisus* is joined with *Ariulfus*, and designs to make an Attempt upon that City; so that we are to look upon it as lost, if we do not speedily send thither a Commander. *Arigisus* was Duke of *Benevento*. St. Gregory adds, If we can perswade the Exarch to let us treat of Peace, I will send another Person to you, to agree about the Price. The Reason is,

is, because they treated with the *Lombards* only for Money. It appears A. D. 592. by some other Letters, which seem to relate to the same War, what Care ^{12 Ep. 21.} St. Gregory took to excite the *Roman* Captains to oppose the *Lombards*; ^{22, 23.} but the most remarkable is that wherein he orders the Soldiers of *Naples* to obey the Tribune *Constantius*, whom he sends to command them. The Neglect of the Exarch obliged him to proceed in this manner, and perhaps he paid those Troops; for it is not to be doubted but he paid great Submission to the Secular Power.

JOHN of *Ravenna* had writ to the Pope, relating to the *schismatical* ^{11 Epist. 24.} Bishops of *Istria*, who had prevailed upon the Emperor to put a Stop to the Prosecution which the Pope carried on against them, alledging, as a Reason for this Delay, the Ravages of the *Lombards*; for they had laid all their Country desolate, and burnt *Grado*, which their Patriarch *Severus* had made the Place of his Residence. *John* of *Ravenna* even proposed to the Pope to send to *Severus* some Alms upon this Occasion; upon which the ^{11 Ep. 31.} Pope returned this Answer; You would not speak thus, if you knew the Presents that he sends to the Court against us; and in case he did not, it is our Duty rather to be charitable to those who are faithful to the Church, than assist its Adversaries. The City of *Fano* is near, from whence they have taken several Captives: It was my Desire to have sent thither last Year, but I dared not do it in the midst of our Enemies. I am therefore of Opinion, that you should send thither the Abbot *Claudius* with some Money to redeem as many as he can. As to the Sum, I approve whatever you shall think proper. *Claudius* was Abbot of St. *John* of *Classe* near *Ravenna*.

IN the same Letter St. Gregory speaks of *Natalis*, Bishop of *Salona* in ^{XXVI.} *Dalmatia*, expressing the great Joy he received at his Amendment. We ^{The Affair of Natalis of Salona.} find what this alludes to, by some former Letters of St. Gregory. In the Time of Pope *Pelagius*, his Predecessor *Honoratus*, Arch-deacon of *Salona*, ^{11 Ind. 10.} complained that the Bishop *Natalis* had used him ill, because, said he, ^{1 Ep. 14, 15.} I prevented his giving the sacred Vessels, which were under my Care, to his Relations. The Pope *Pelagius* ordered *Natalis* not to have any Resentment against *Honoratus*, or to make him a Priest against his Inclinations. *Natalis* notwithstanding assembled a Council of the Province, of which he was Metropolitan, wherein he deposed *Honoratus*, and ordained another Arch-deacon in his room, who was more agreeable to him. He ^{1 Epist. 10.} afterwards ordained *Honoratus* Priest against his Will. St. Gregory received a Letter from both, in the first Year of his Pontificate; upon which he gave Orders to *Honoratus* to continue the exercising his Function as Arch-deacon, and if you can, says he, put an End to this Scandal, you will gain much for your Soul; if not, come forthwith to us, and let the Bishop send some body on his Part who is well acquainted with the Affair. Know, however, that you shall give an exact Account to us of the precious Goods, as well of your own Church, as those that have been brought hither from several others. As to *Natalis*, he wrote to him in these ^{1 Epist. 19.} Terms; The Acts which you have sent me of your Council relating to the Condemnation of the Arch-deacon *Honoratus*, are calculated only to foment Discontents, since at the same time that you depose him as unworthy

A. D. 592. worthy of the Deaconry, you raise him against his own Inclinations to the Priesthood. We therefore admonish you to re-establish him in his former Function, and if there still remains any Disagreement between you, let him come here to us, as well as one on your Part.

11 Ind. 10.
Ep. 14.

NATALIS not complying with this Letter, St. Gregory wrote to him in the Month of *March* in the Year 592, the tenth Indiction. We have received Information, says he, by several Persons who come from you, that you neglect the Care of your Flock, and that the Table you keep is extravagant; besides, it is evident by your Conduct, that you neither apply your self to Reading nor to Exhortation. He afterwards censures him for what passed under the Pope *Pelagius*, and in his own Time, and then adds, After so many Admonitions, re-establish *Honoratus* in his Dignity immediately upon the Receipt of this Letter: If you still put it off, know that you are deprived of the Use of the *Pall*, which the Holy See has granted you, and if you persist further in your Obstinacy, you shall be deprived of the Participation of the Body and Blood of our LORD. After which we will examine judicially, if you are to continue in the Episcopacy. As to him who suffered himself to be promoted to the Arch-deaconry in Prejudice of *Honoratus*, we depose him from that Dignity; and if he continues to perform the Functions of it, he shall be deprived of the holy Communion.

Ibid. Ep. 16.

Epist. 15.

Epist. 17.

St. Gregory gave this Letter in Charge, as well as the Execution of the Orders which it contained, to the Sub-deacon *Antoninus*, whom he sent to take Care of the Revenue of the Roman Church in *Dalmatia*. He likewise gave him two other Letters; one to the Bishops of the Province, to acquaint them with this Affair, the other to the Præfect *Jobinus*, recommending *Antoninus* to him, and to desire him not to screen *Natalis* from Justice.

Epist. 32.

Epist. 37.

Rom. xiv. 3.

NATALIS at last consented, altered his Behaviour, and submitted to the Pope's Orders; but he wrote him a Letter, wherein he pretended to justify himself, bringing several ill-applied Passages of Scripture, as Authority for his Feasts; among others this, *Let him that eateth not, not judge him that eateth*. This Passage, says St. Gregory, is not at all to the present Purpose; for it is not true, that I do not eat; and St. *Paul* speaks thus only in regard to those who take upon them to judge others without having Authority. You are much troubled that I censure you for your great Entertainments; and I, who am Superior to you by my Post, though not by my Morals, am ready to receive the Censure of all the World; and I look only upon those as my Friends, whose Discourse tends to the wiping out the Blemishes of my Mind, before the coming of the terrible Judge. He refers the Judgment of his Difference with *Honoratus* to the arrival of his Deputies; but *Natalis* died about six Months after.

11 Ind. II.
Ep. 22.

XXVII.

The Affair of
Adrian of
Thebes.

11 Ind. 11.

Epist. 7.

IN the Month of *October*, of the same Year 592, the eleventh Indiction, St. Gregory re-established *Adrian*, Bishop of *Thebes*, who had been unjustly deposed. He had himself deposed two Deacons of his own Church, named *John* and *Cosmus*; one for a Crime of Incontinency, the other for embezzelling the Revenues of the Church. They both prosecuted him before the Emperor, in Causes Civil and Criminal. The Emperor, according to the Canons, sent *Adrian* to *John* Bishop of *Larissa*, his Metropolitan,

in

in order that he might judge him definitively as to the Civil Cause, and inform himself of his Crime, and afterwards make his Report of it to the Emperor. The first Crime which the Deacons *John* and *Cosmas* charged their Bishop with, was his not having deposed *Stephen*, Deacon of the same Church of *Thebes*, although he knew his Life was scandalous. That *Stephen's* Life was infamous they sufficiently proved; but not that *Adrian* was acquainted with it. The second Head of Accusation was, his not suffering some Children to be baptized, who therefore died without Baptism. But the Witnesses produced upon this Fact, did not affirm that Bishop *Adrian* knew any thing of it, and only spoke upon the Evidence of the Mothers, whose Husbands had been excommunicated for their Crimes. Besides, it is certain, that the Children had been baptized at *Demetrius*. *John*, Archbishop of *Larissa*, notwithstanding condemned *Adrian* of *Thebes*, as well upon the criminal as the civil Cause.

ADRIAN appealed from this Sentence to the Emperor; but notwithstanding his Appeal, *John* of *Larissa* confined him in a close Prison, where he obliged him to acknowledge, under his Hand, his being satisfied with his Sentence, as well in relation to the criminal Cause as the civil. He, however, confessed his pretended Crimes in such ambiguous Terms, as left him sufficient room for his Justification. In the mean time he prosecuted his Appeal before the Emperor, and produced all the Acts of the Proceedings before *John* of *Larissa*. The Emperor committed the Examination of this Appeal to *Honoratus*, Deacon of the Roman Church, and Nuntio at *Constantinople*, together with one of his principal Secretaries named *Sebastian*; which when they had carefully examined, they acquitted *Adrian* of *Thebes*.

SOME time after another Order was obtained from the Emperor, by *Epist. 6.* which the Cause was re-heard by *John*, Bishop of the first *Justiniana*, Primate of *Illyricum*, and Vicar of the Holy See. In this new Examination, *Adrian* of *Thebes* was neither convicted by the Witnesses Depositions, nor his own Confession; the Primate *John*, however, condemned him, and deposed him from the Episcopacy. *Adrian* of *Thebes* from thence appealed to the Pope, and notified his Appeal to *John* of *Justiniana*, who by his Nuncios promised the Deacon *Honoratus*, the Pope's Nuncio at *Constantinople*, to send some Persons to *Rome* to maintain his Judgment. *Adrian* accordingly repaired thither himself, and complained to the Pope of the Injustice he had suffered from his Metropolitan and Primate. The Pope *St. Gregory* waited a long time in Expectation of their sending some body to support their Sentence; but at last finding no body appear on their Part, and not being willing, however, to pass Judgment without knowing the Cause, he examined the Acts of the Proceedings, as well before *John* of *Larissa*, as before *John* of *Justiniana*, and found their Sentence not only irregular in the Form, but also unjust; for which reason *Epist. 6.* he made void the Sentence of the Primate, and condemned him to thirty Days Penance; during which he was to be deprived of the holy Communion upon Pain of suffering a severe Punishment, in case he disobeyed. The Pope likewise re-established *Adrian* in his See, and reserved to himself the further Examination of what was proper to ordain against *John* of *Justiniana*,

A. D. 592. *Justiniana*, who had made such an ill Use of the Power he had in *Illyricum* as Vicar of the Holy See.

Epist. 7.

As to the Metropolitan, *John of Larissa*, St. Gregory speaks to him in the following manner; You deserve to be deprived of the Communion of the Body of our LORD, for having contemned the Admonition of my Predecessor, by which *Adrian*, and his Church of *Thebes*, was exempt from your Jurisdiction. We shall, however, satisfy our selves with decreeing the Execution of this Order, that if you have any thing either civil or criminal to offer against the Bishop *Adrian*, if it is not very important, it may be decided by our Nuncios at *Constantinople*; if it be considerable, that it be referred hither to the Holy See. The whole upon Pain of Excommunication, from which you shall not be acquitted, but by Order of the Roman Pontiff, except at the Point of Death. You shall likewise forthwith restore all the Goods, sacred and profane, Moveables or Immoveables, belonging to the Church of *Thebes*, which you are charged with detaining, the Account of which is hereunto annexed: And if there arises any Disagreement, our Will is, that our Nuncio at *Constantinople* do take Cognizance of it. It was in this manner that the Pope put an End to this Affair, wherein we see an exact Account of the Ecclesiastical Proceedings, and a remarkable Instance of the Authority of the Holy See. St. Gregory afterwards understanding by the Bishops of the Province of *Corinth*, that *Adrian* was reconciled with his Accusers, sent a Deacon of the Roman Church to be informed whether there was any Prevarication in the Agreement.

11 Ind. 11.
Ep. 38.

XXVIII. IN the Month of *July*, 593, St. Gregory sent *Sabinian* to *Constantinople* as his Nuntio; who afterwards succeeded him. The Pope gave him several Letters in Charge, in which he recommended him to Persons in Power, who were his Friends; as the Patrician *Priscus*, who commanded the Troops in the *East*, and the Physician *Theotimus*. He recommended him likewise to *John the Faster*, in which Letter the Beginning of the Coldness between St. Gregory and that Patriarch first appears. The Pope had writ twice to him, relating to an Affair of a Priest named *John*, and some Monks of *Isauria*, who were accused of *Heresy*; one of whom, who was a Priest, and named *Anastasius*, had received some Blows with a Club in the Church of *Constantinople*. The Patriarch *John* wrote to St. Gregory, that he knew nothing of the Matter; upon which St. Gregory said to him, Your Answer very much surprizes me; for if you speak true, what can be worse than to see the Servants of the LORD treated in this manner, and for the Pastor, who is present, to know nothing of the Matter? But if you do know it, what Answer shall I make to the Scripture, which says, *The Mouth that lies destroys the Soul*? Is it to this that your great Abstinence tends? And is it not better to have Flesh enter into your Mouth, than to have a false Discourse proceed from thence, to deceive your Neighbours? God forbid I should have such Thoughts of you. These Letters bear your Name, but I do not believe they were wrote by you. The young Man who is with you is rather the Author of them, who is not yet acquainted with the Things belonging to God, and does not know the Bowels of Charity; whom all the World charges with several Crimes,

Wisd. i. 11.

11 Ind. 11.
Epist. 64.

Crimes, and who daily, say they, endeavours to make Advantage of the Death of some body by concealed Wills, being with-held neither by the Fear of God, nor Respect of Mankind. Believe me, my venerable Brother, you should begin first by correcting him; for if you continue to give Ear to him, you will have no Peace with the Brethren. He refers this Affair of the offended Priests to be treated at large by the Deacon *Sabinian*, and concludes, by saying, That he wishes that he may find *John* the same as he formerly knew him at *Constantinople*.

ST. GREGORY writ to the Patrician *Narfes* relating to the same Affair, in these Terms; I declare to you that I am resolved to prosecute this Affair to the utmost of my Power; and if I find that they will not observe the Canons of the Holy See, God will inspire me how I ought to proceed against those who contemn them. I desire you to excuse me for returning so short an Answer. I am so overwhelmed with Afflictions, that I have not the Courage either to read or write long Letters.

HE wrote about the same time to *Domitian*, Bishop of *Melitina*, the Metropolis of *Armenia*, and a Relation of the Emperor *Maurice*, who had writ to St. Gregory upon some moral Explanations of the Scripture, and upon the little Success of his Zeal for the Conversion of the *Persian* King. This was *Cosroes*, whose Father *Hormisdas*, having been killed by the *Persians*, he was acknowledged as King, and immediately after was expelled by the opposite Party; upon which he retired into the *Roman* Territories, and the Emperor *Maurice* granted him all sort of Assistance; and to pay him greater Honour, he sent the Bishop *Domitian* to him, who was very much enclined to it, by reason of the Neighbourhood of his City *Melitina*, and whose great Understanding and Prudence made him equal to the most difficult Undertakings. The Emperor likewise sent Gregory, Bishop of *Antioch*, to *Cosroes*, whom *Cosroes* respected both for the Presents he received from him, and for the Wisdom of his Counsels. This Prince advancing as far as *Hierapolis*, the Metropolis of the Province of *Euphrates*, returned into *Persia*, and by the Help of the *Romans*, defeated his Enemies, and recovered his Kingdom.

HE thought he had received great Assistance from the Martyr St. *Sergius*, so famous in those Parts. He therefore sent to St. Gregory, Bishop of *Antioch*, a Cross adorned with Gold and precious Stones, which had formerly been given by the Empress *Theodora*, Wife of *Justinian*, and afterwards taken away by the elder *Cosroes*, with the rest of the Treasure of St. *Sergius*. *Cosroes* the Younger at the same time made a Present of another Cross of Gold, on which he caused a *Greek* Inscription to be put, which was to this Effect; I *Cosroes*, King of Kings, Son of *Hormisdas*, being withdrawn under the Protection of the *Romans*, on account of the Revolt of *Varanus*, and knowing that the wicked *Zadespram* intended to make the Cavalry of *Nisibis* revolt against me, I sent some Cavalry against him; and having heard that the famous St. *Sergius* granted whatever was asked of him, I made a Promise to him on the seventh Day of *January*, in the first Year of my Reign, that if my Soldiers either killed, or took *Zadespram*, I would send to his House, in Honour of his Name, a Cross adorned with precious Stones. On the ninth of *February*, *Zadespram*'s

XXIX.
Presents of
Cosroes to
St. Sergius.
Evagr. VI.
c. 16, 17.

c. 18.

c. 19.

Theoph. V.
c. 15.
Evagr. 6.
c. 21.

Sup. lib.
xxiii. n. 2.

pram's

A. D. 593. *pram's* Head was brought me. Having therefore been heard, and to the end that no body may question it, I send him this Cross, with that which was formerly sent by the Emperor *Justinian*, and taken away by *Cosroes*, King of Kings, Son of *Cabad* my Father, and found in my Treasures.

Theoph. c. 14. GREGORY, Patriarch of *Antioch*, received these Crosses with the Consent of the Emperor *Maurice*, and in a solemn manner deposited them in the Church of *St. Sergius*. Some little time after, *Cosroes* sent other Presents, to wit, a Patin and Chalice for the use of the sacred Mysteries, a Cross to be placed upon the holy Table, and a Censer, all made of Gold; as also some Curtains, which were adorned with Gold, for the Door of the Church. Upon the Patin of the Chalice was a *Greek* Inscription, importing, that *Cosroes* had sent these Presents to *St. Sergius*, in pursuance of a Vow which he had made, in order to obtain, that *Sira* his Wife, who was a *Christian*, might be big with Child, which was accomplished. These Actions of *Cosroes*, and the Conversations which he had with the Bishops, gave some Hopes that he would himself become *Christian*, and in *Spain* he was thought so, as appears by the Testimony of *John*, Abbot of *Biclar*; but the Letter from *St. Gregory* to *Domitian* evidences the contrary; for he tells him, Though I am concerned to think that the Emperor of the *Persians* is not converted, however I am over-joyed that you have preached the *Christian* Faith to him, since without doubt you will receive your Reward for it; for although the *Ethiopian* comes out of the Bath as black as he went in, the Bather is nevertheless paid.

Evagr. VI. NAAMAN, Chief of the *Saracens*, or of the *Arabians* in the Desert; Hist. c. 22. was converted about the same time: He was so cruel a Heathen, that he offered up Men with his own Hand to his false Gods. He then received Baptism, and converted all that belonged to him; melting down an Idol of *Venus* that was made of Gold, and distributing it to the Poor.

Evagr. VI. At the same time lived a holy *Persian* Woman, named *Golandouche*, Hist. c. 30. who was called the living Martyr; being of the Race of the *Magi*, and Niceph. xviii. attached to all their Superstitions: She was married to one of the Chief c. 25. of the Senate, and had two Sons. Three Years after falling into a Trance, Theoph. V. she was instructed by an Angel in the Mystery of the *Christian* Religion; Hist. c. 12. upon which they delivered her over to the *Magi*, who made her suffer many cruel Torments; but she endured them, and afterwards performed great Miracles, discovering Things that were concealed, and foretelling Things to come. She came into the *Roman* Territories to *Circesium*, *Damascus*, and as far as *Jerusalem*. The Emperor was desirous of having her come to *Constantinople*, but she excused herself. After she had converted her own Family, and many others, to *Christianity*, she died at *Hierapolis*, and *Stephen*, the Bishop thereof, writ her Life, from the Particulars he had learned from her own Mouth.

XXX. THE Patriarch Gregory, after he had received the Presents from *Cosroes*, Death of Gre- went to visit the Solitudes of the Frontiers, where the Errors of *Severus* gory of Anti- had greatly spread. He brought back several Towns, Villages and Mo- och. nasteries to the Church, as well as entire Tribes: He afterwards went to Abid. c. 23. assist at the Death of *St. Simeon* the *Stylite*, the Younger, who was a Disciple of another *Stylite*, and had lived sixty-eight Years upon two Columns. success-

successively. He performed many Miracles, chiefly upon the Sick, fore-telling what was to come, and knowing the most secret Thoughts. *Evagrius* the Historian says, that he himself had tried him, and adds, that there resorted to him a great Concourse of People of all Nations, as well Romans as Barbarians. The Patriarch *Gregory* being therefore informed by the same *Evagrius*, that *Simeon* was at the Point of Death, went in all Haste to give him the last Adieu; but he came too late. *Gregory* himself lived but a little time after, and *Anastafius* re-entered into the See of *Antioch*, three and twenty Years after he had been expelled, that is, in the Year 593. *John*, Patriarch of *Jerusalem*, died the same Year 593, and was succeeded by *Amos*, who held the See eight Years. It was with this twelfth Year of the Emperor *Maurice*, that *Evagrius* finished his *Ecclesiastical History*, the See of *Jerusalem* being vacant after the Death of *John*. After *Evagrius*, we have no other continued *Ecclesiastical History*, and are obliged to extract it out of the particular Lives of the Saints, from Letters, and other Writings of the respective Times, and even Profane History.

THE Emperor *Maurice* had the Year before made a Law, prohibiting all such as had been engaged in publick Employment from entering into the Clergy, or Monasteries, as well as all those who are marked in the Hand, as enrolled Soldiers, from embracing a Monastical Life. *Gregory* received this Law by one of the Emperor's Quirries, named *Longinus*, and could not at that time return any Answer, because he was sick; but about the End of the eleventh Indiction, in the Month of *August* 593, he writ the Emperor a Letter, which begins thus; For a Man not to act with the greatest Sincerity with Princes, is to make himself guilty before God. I do not speak to you in this Remonstrance as a Bishop, or as a publick Minister, but as a private Man, because I was well acquainted with you before you became Master of the whole World. He afterwards mentions what the Law enacts, and commends the first Part of it, which excludes Publick Officers from the Clerkship; for, says he, those People would rather change their Employment than quit the World: But I am very much surprized that you, by the same Law, forbid those who have been engaged in publick Employments to embrace a Monastical Life; for the Monastery might make up their Accompts, and pay their Debts; because the Monks at that time carried all their Wealth with them into the Society, and received Inheritances. The Monastery, therefore, which received an Advantage from their Fortune, was either to take their Debts upon them, or not receive them. *St. Gregory* goes on, The Prohibition in the Law against Soldiers embracing a Monastical Life, makes me apprehensive for you, I confess. This is excluding many from the Way to Heaven; for though it is possible to live Religiously in the World, yet there are a great many who cannot be saved without forsaking all. In this, and many other Letters, *St. Gregory* speaks to the Emperors in the Plural Number, because *Maurice* had associated *Theodosius* his Son to the Empire, on the fourteenth of *April*, 591. He proceeds,

I, who thus speak to my Masters, what am I, but a Worm upon the Earth? I am not however able to refrain from speaking, seeing a Law so

XXXI.
A Law a-
gainst Soldi-
ers becoming
Monks.
Sup. viii. a.
13.

11 Ind. Ep.
62.

Nov. V. c. 3.

A. D. 593.

Gregory Cap. 14.

Sup. xxxiv.
n. 28.

A. D. 593. opposite to GOD. For Power was granted you over all Mankind, in order to forward good Inclinations, and to make the Kingdom of the Earth subservient to the Kingdom of Heaven: However, it is openly declared, that he who is once engaged in the Service of the World, cannot serve JESUS CHRIST till his Time is accomplish'd, or till he has received his Discharge, as unqualified for further Service: To which JESUS CHRIST returns this Answer by my Mouth. From a Secretary I made you a Captain of the Guards, afterwards *Cæsar*, then Emperor and Father of Emperors; I have subjected my Priests to your Power, and do you withhold your Soldiers from my Service? Answer, I desire you, my Lord, your Servant, what Answer will you make your Master, when he shall come to judge you, and speak thus to you? I conjure you by this terrible Judge, not to render fruitless so many Tears which you shed, so many Prayers, Fastings, and Alms, which you bestow, but to soften or alter this Law. For my Part, being subject to your Orders, I have sent it into different Parts of the World, and at the same Time represented to you, that it is not agreeable to the Law of GOD. I have therefore done my Duty in both Respects, since I have obeyed my Emperor, and declared my Sentiments for the Interest of GOD.

ST. GREGORY directed this Letter to *Theodorus*, the Emperor's Physician, with whom he had a considerable Interest, and who employed him some time after in negotiating a Peace with the Chan of the *Avari*—St. Gregory said to him, among other things, If the Design of this Law is to prevent by the Conversions of Souldiers, the lessening of the Armies, the Emperor ought to consider, that it is less by the Power of his Troops, than that of his Prayers, that he has conquered the *Persians*. Now it seems very strange to me, that he should hinder his Soldiers from entering into the Service of him, who has made him not only Master of those Soldiers, but of the Bishops themselves. And afterwards, I desire you to present my Remonstrance to the Emperor in private, and to take a favourable Opportunity for it. I would not have it publickly offer'd by my Nuncio. But as you serve him with greater Familiarity, you may take greater Liberty in speaking to him concerning the Interest of his Conscience, in the midst of those many Employments, which draw off his Attention. If he hearkens to you, you will procure the good of his, as well as your own Soul: If he does not, you will have the Satisfaction of having laboured always for your own. We shall see afterwards how much this Law was moderated.

Inf. n. 53.

XXXII.
Constantius,
Bishop of
Milan.
11 Ind. II.
Epist. 26.

Ibid. Epist.
29, 30.

LAURENTIUS, Archbishop of *Milan*, dying about the Month of *March* of this Year 593, a Priest of the same Church, named *Magnus*, complained to the Pope, that he had been unjustly excommunicated by him; and the Pope finding that this was true, suffered *Magnus* to exercise his Functions, and to communicate, leaving it to his Conscience, if he found himself guilty of any Fault, to expiate it in private. He at the same time directed him to admonish the Clergy, and People, and proceed unanimously to the Election of a Bishop. They accordingly chose *Constantius* Deacon of the same Church of *Milan*; and the Clergy sent the Decree of the Election to St. Gregory, by the same Priest *Magnus*, and a Clerk named *Hippolitus*. But because the Decree was not subscribed, the Pope was apprehensive

prehenſive that it might be ſurreptitiouſly obtained; and ſent *John*, Sub-deacon of the Roman Church, with an Order to go to *Genoa*, where ſeveral *Milaneſe* were withdrawn, in order to avoid the Hoſtilities of the *Lombards*. You ſhall aſſemble them, ſays *Gregory*, and if you find that they are all unanimous in the Election of *Conſtantius*, you ſhall cauſe him to be conſecrated with our Conſent, agreeably to the antient Cuſtom, by the Biſhops of the Province. So that the holy See may preſerve its Authority, without leſſening that of others. In the other Parts of *Italy*, the Biſhops elected upon the Place, came to *Rome*, to be conſecrated by the Pope, as we have ſeen in the Inſtance of *Naples*. In the Province of *Milan*, the Biſhops were conſecrated by the Archbiſhop, and he by them, but with the Conſent of the Pope.

ST. GREGORY likewise charged the Sub-deacon *John* with two Letters; one for the Clergy of *Milan*, the other for *Romanus*, the Exarch of *Italy*, to whom he recommends *Conſtantius*. In the firſt, he ſays, I am very well acquainted with the Deacon *Conſtantius*, whom you have choſen; he was a long Time with me when I was *Nuncio* at *Conſtantinople*, and I have no Exception to him. But becauſe it is long ſince that I made a Reſolution not to procure the Epiſcopacy for any one, I ſhall content my ſelf with joining my Prayers to GOD to your Election, that he may grant you a worthy Paſtor. Uſe the more Caution at preſent in judging of the Fitneſs of the Perſon, becauſe when he is once conſecrated, it will be out of your Power to judge him; you will have nothing more to do then, but to pay an entire Submiſſion and Obedience to him, or rather to GOD, who has given him to you. What St. *Gregory* ſays here, that he does not procure the Epiſcopacy to any body, is only to be underſtood of thoſe Churches who were not immediately under his Jurisdiction; for in thoſe that were, he was not backward in naming Biſhops, when the Clergy and People could not eaſily agree. *Conſtantius* was with a general Conſent elected, and conſecrated Biſhop of *Milan*; St. *Gregory* congratulated him upon his Election, giving him proper Inſtructions, and ſending him the *Pall*. The Letter bears Date in the Month of *September* 593, in the Beginning of the twelfth Indiction. Ind. II.
Epiſt. 29.

CONSTANTIUS ſent his Confession of Faith to the Pope as uſual; and although there was no mention made of the three Chapters, three Biſhops of the Province notwithstanding, ſpread a Report, that he had obliged himſelf to condemn them in Writing. Upon this Pretence they ſeparated themſelves from his Communion, and perſuaded the Queen *Theodelinda* to do the like. St. *Gregory* being informed of it, writ at the ſame Time two Letters to *Conſtantius*; the firſt for him alone, wherein he ſaid, You know very well whether any thing has been ſaid between us of the three Chapters, although *Laurentius*, your Predeceſſor, ſent a very full Acknowledgment of them to the holy See, to which Perſons of the greateſt Diſtinction, and myſelf among the reſt, being at that time *Prætor* of *Rome*, ſubſcribed. The ſecond Letter was to be communicated to the Biſhops who had ſeparated themſelves: The Pope therein declares too, that there was no mention made of the three Chapters, between him and *Conſtantius*, and profeſſes in his Conſcience, that he preſerves the Faith of the Council of *Chalcedon*, XXXIII.
Theodelinda
ſeduced by the
Schismatics.
III Epiſt. 4.
III Epiſt. 4.
Id. Epiſt. 2.
III Epiſt. 3.

A. D. 593. *cedon*, and that he dares not add or diminish from its Definition; anathematizing whosoever believes more or less. He afterwards adds, He that is not satisfy'd with this Declaration, does not love the Council of *Chalcedon* so much, as he hates the Church our Mother.

WITH these Letters St. Gregory sent a third to *Constantius*, for the Queen *Theodelinda*; but as he therein speaks of the fifth Council, *Constantius* did not think proper to give it to that Princess, for fear of giving her Offence. St. Gregory approved his Conduct, and sent him another Letter
 III. Epist. 37. for her, wherein he confines himself to the Commendation of the four first
 III. Epist. 33. Councils, without mentioning the fifth; and exhorts the Queen to write immediately to *Constantius*, to testify her Agreement to his Ordination, and that she embraces his Communion. St. Gregory, at the same time, in a Letter to *Constantius*, tells him; As to the Council of *Constantinople*, which some People call the fifth, you are to know that there was nothing determined there against the four preceding: For they did not treat there concerning the Faith, but only in relation to some particular Persons, of whom there was no mention made in the Council of *Chalcedon*. Only after the Canons were settled, there arose some Dispute relating to these Persons; which Dispute was examined in the last Session. We see by this, that St. Gregory reckoned only the first seven Sessions, comprehending the Definition of the Faith, and the Canons, as Acts of the Council of *Chalcedon*,
 V. Sup. Lib. looking upon all the rest as only private Affairs, that had no Relation to
 xxviii. n. 22, the universal Church.

31.
Epist. 37.

IN the same Letter, St. Gregory answers *Constantius*, relating to several other Articles. The Bishop and Citizens of *Brescia* would have *Constantius* declare to them upon Oath, that he had not condemned the three Chapters. Upon which St. Gregory said, If your Predecessor did not do it, they have no Reason to require it of you; if he did do it, he has acted contrary to his Oath, and separated himself from the Catholick Church, which I cannot believe. But that you may not give Offence to those who have writ to you, send them a Letter, wherein you declare with Anathema, that you do not in any Respect recede from the Council of *Chalcedon*, nor receive those who do; that you condemn all those whom that Council condemns, and justify all who are justified by it. As to the Offence which they take at your not naming our Brother *John*, Bishop of *Ravenna*, at Mass, you must inform yourself of the antient Custom, and follow that. Learn likewise whether he names you at the Altar; for if he does not, I see no Obligation you are under of naming him. We see that it was customary at that time, to name at the Altar, the Bishops of great Sees who were living; as it is now usual for us to name the Pope.

XXXIV.
Reproofs to
John of Ra-
venna.

11 Ind. II.
Epist. 55.

ST. GREGORY was not satisfied with the Behaviour of *John* of *Ravenna*, who under Pretence of living in that City, as the Emperors had done, and where the Exarchs still resided, would distinguish himself, not only from the other Bishops, but from the Metropolitans. The Pope having learnt that he affected to wear the *Pall*, even in Processions, wrote to him of it by *Castorius*, Notary of the *Roman* Church; and *John* of *Ravenna* returned an Answer by a very submissive Letter, in all outward Appearance; wherein notwithstanding he maintained his Custom, relating to the *Pall* in
 Pro-

Processions, and relating to the *Maniples*, which, as he pretended, his Priests and Deacons wore even in *Rome*. I call that *Maniple*, which in *Latin* is called *Mappula*: That is, a Napkin, which the Priests and Deacons carried when they served at the Altar. St. Gregory, not satisfy'd with this Answer, wrote to *John* of *Ravenna*, a Letter, wherein he says, speaking of Processions, how is it possible, that in a Time of Hair-cloth and Ashes, in the midst of the Afflictions of the People, you should wear an Ornament in the publick Streets, which you deny that you wear in the private Hall of the Church. You ought to conform yourself to the Custom of all Metropolitans, or shew your Privilege from the Pope, if you have any. Besides the diligent Search we have made in our Archives, without being able to find any, we have ask'd the Deacon *Peter*, *Gaudiosus* Defender, and *Michael Primicerius*, who have been Nuncios of our Predecessors at *Ravenna*, and they have all absolutely denied, that you ever made use of this Practice in their Presence. Our Clergy likewise deny what you assume to yours, relating to the Usage of the *Maniples*. We allow it however to your chief Deacons, but only in such Cases as when they serve you. This Letter bears Date in the Month of *July* 593.

John of *Ravenna* did not submit himself, but solicited the Pope by means of the *Exarch*, the *Præfect* of *Italy*, and several other considerable Persons who lived at *Ravenna*, to grant him his Claim; and the Pope being informed that his Predecessors did actually wear the *Pall* at Processions, at the Feasts of St. *John* the Baptist, St. *Peter*, and St. *Apollinarius*, first Bishop of *Ravenna*, granted him the Liberty of wearing it at these three Feasts, and at the Day of his Ordination. But as *John* of *Ravenna* continued always to wear the *Pall* out of the Church, without any Distinction or Limitation, the Pope writ him a Letter in more express Terms, which begins thus: The chief Thing which gives me Disturbance is, your writing with a double Heart, Letters filled with Flattery, which don't at all agree with your general Conversation. In the second Place, that you use such Raillery as is only fit for School-Boys; that you take Delight in casting bitter and severe Reflections upon those, to whom when present you give great Commendations. In the third Place, that when you are angry, your Expressions to your Servants are brutish and scandalous: Besides, you are not at all careful in regulating the Manners of your Clergy, to whom you always behave your self as their Master and Superior. In short, what still discovers the most of your Pride, is, your wearing the *Pall* out of the Church. By all which it appears, that you place the Honour of the Episcopacy in outward Shew and Ostentation, and not in the inward Disposition of Mind. He afterwards exhorts him in strong, tho' affectionate Terms, to correct the Errors, chiefly that of his Insincerity, and ends with these Words, *Answer me not with Words, but with your Manners*.

It was about this Time that St. Gregory composed his Dialogues, in the fourth Year of his Pontificate, at the Desire of his Brethren, that is, the Clerks and Monks, who lived in great Intimacy with him, and pressed him to write something concerning the Miracles of the Saints, whose Reputation had been so often talked of in *Italy*. This is what he acknowledges in a Letter to *Maximian*, Bishop of *Syracuse*, about the Month of *July*,

A. D. 593.

Ibid. Epist.

54.

IV. Epist. 11.

IV. Epist. 15.

XXXV.

Dialogues of

St. Gregory.

11 Ind. 11.

Epist. 50. lib. i.

Dial. præf.

A.D. 593. *July*, of the eleventh Indiction, in the Year 593, desiring him to write him an Account of the Facts of this Nature that have come to his Knowledge; and he himself likewise gives an Account of the Occasion of this Work. One Day, says he, being very much fatigued with the Importunity of some worldly People, who require more of us in relation to their Affairs, than it is in our Power to grant; I withdrew into a private Place, where I might be at greater Liberty to consider the Uneasiness which I suffered from my Employments. This Place of Retirement was the Monastery of St. *Andrew* at *Rome*, which St. *Gregory* had founded. He goes on; As I was very much troubled, I sat my self down, and did not speak a Word of a long Time: The Deacon *Pelagius*, who was my particular Friend from my very Youth, and Companion of my Studies of the Holy Scripture, being with me, and seeing me in this Affliction, asked me if I had any new Occasion for my Sorrow. I made Answer to him, my Grief is grown old by its being habitual to me, and new, by its daily encreasing. I remember that my Mind was in the Monastery superior to all perishable Things, entirely taken up with heavenly Blessings, going out of the Prison of this Body through Contemplation, wishing for Death, which most People look upon as a Punishment, and loving it, as being the Entrance into Life, and the Reward of its Labour. At present I am engaged in secular Affairs, on account of the Care of Souls; and whilst through Complaisance I am wasting outwardly, the inward Man becomes more weak; the Weight of my Sufferings encreases by the Remembrance of what I have lost; nor can I without Difficulty remember; for the Mind, by a continual Wasting and Decay, is come to such a Pitch as to forget the Blessing it enjoyed; and still as an Addition to my Misfortunes, I remember the Life of those holy Persons who entirely quitted the World, and whose Greatness and Glory makes me conceive how low I am fallen. I don't know, replied *Peter*, of whom you are speaking, nor did I ever hear that *Italy* was famous for Persons of any extraordinary Virtue, at least that performed Miracles. St. *Gregory* said, The Day would not be sufficient, if I was to relate what I know of them, either by my self, or from the Testimonies of Persons of Credit and known Reputation. *Peter* desired him to give him an Account of some of these Facts, for the Edification of those who are more influenced by Example than Doctrine. St. *Gregory* consented, and added, To take away the least reason of Doubt, I will set down to each Fact the Persons Name from whom I have learnt it; in some Cases I will quote their very Words, in others I will content my self with relating the Sense, because their Language would be too rustick. The Reason was, the *Latin* Tongue was very much corrupted at that Time in the Mouth of the common People; so that such sort of Expressions would have been very indecent in so serious a Work.

Inscr. To. 4.
Analect.

ST. GREGORY continues his Dialogue between him and *Peter*, relating to him the wonderful Histories of several *Italian* Saints, divided into four Books: The first begins with St. *Honoratus*, who established a Monastery at *Fondi*, where he governed about two hundred Monks, and died in the Year 550. He afterwards goes on to St. *Libertinus*, and St. *Hortulan*, of the same Monastery; then he comes to St. *Equitius*, Abbot in the Province

Province of *Valeria*, whom I have taken Notice of in his proper Place. A. D. 593. He makes mention of several other holy Abbots and Monks, by which we may judge, that in the sixth Age the Number of Monasteries was very great in *Italy*. He speaks likewise of several holy Bishops, as *Marcellinus* of *Ancona*, *Boniface* of *Ferentum*, *Fortunatus* of *Todi*. The second Book is entirely taken up with the Life of St. *Benedict*. The third likewise treats of several holy Bishops; among others, of the Popes *John* the first, and *Agapitus*, of St. *Datus* of *Milan*, St. *Sabinus* of *Cannusium*, St. *Cassius* of *Narni*, St. *Sabinus* of *Placentia*, St. *Cerbonus* of *Populonium*, St. *Herculan* of *Perusia*, besides several other Priests and Monks. The fourth Book is chiefly designed to prove the Immortality of the Soul, which several, even in the Bosom of the Church, still doubted; and St. *Gregory* confesses in one of his Sermons, that he himself heretofore was in some Doubt of the Resurrection. He proves therefore the Immortality of the Soul, first by the Authority of *Ecclesiastes*, which says, *What Advantage has the wise Man over the Fool? And what Advantage has the Poor, unless he is guided to Life?* And in the Sequel he gives us a Key to this Book, by making a Distinction between the Objections and Solutions. Afterwards, in order to make this Truth intelligible to the meanest Capacities, he relates several Apparitions of Souls either at the Instant of their Departure, or after Death; and takes this Occasion to shew, that there is a Purgatory by Fire to purify Souls from lighter Offences, which they have not expiated in this Life.

Sup. lib.
xxxii. n. 20.

I Dialog.
c. 6, 9, 10.

Sup. xxxii.
n. 13, &c.
n. 47.

III. Dial.
c. ult.

Hom. 26. in
Evang.

IV. Dialog.
c. 4.
Eccl. VI. 8.

IV. Dialog.
c. 39.

I KNOW that this Work of St. *Gregory* is what the modern Criticks have thought most worthy of their Censure, and some of their Contempt. But what I have already quoted, and will farther relate of the Actions and Sentiments of this holy Pope, does not in my Opinion give any reason to suspect him, either of Weakness of Judgment, or Artifice. We discover through the whole, Humility, Candour, and Integrity, together with a settled Constancy and consummate Prudence. It is true, he has turned his Mind more to moral Reflections and the management of Affairs, than to the Study of speculative Science and human Learning. For which Reason, we are not to be surprized if he followed the Taste of his Age in relating and collecting * marvellous Facts. Besides, St. *Gregory* had no Philosophers to oppose, who attacked Religion with Argument; there were very few Heathens left, besides Peasants and Slaves in the Country, or Barbarian Soldiers, upon whom marvellous Facts had a much greater Influence than the most conclusive Syllogisms. All that St. *Gregory* thought he was obliged to, was, to relate only those which he thought were the best attested, after he had taken all the Precautions imaginable to be certain of the Truth of them; for in general, his Faith and Piety would not suffer him to doubt of the Power of GOD. His Intention in relating these Miracles is very just and religious; it is to confirm the Faith of the Weak concerning the Immortality of the Soul, and the Resurrection of the Body, the Intercession of the Saints, and the Veneration of the Relicks, the Use-

* This Work (his Dialogues) does not seem suitable to the Gravity and Judgment of this holy Pope, being stuffed with extraordinary Miracles and Relations almost incredible. It is true, that he hath recorded them

upon the Testimony of others, but then he ought not so lightly to have given Credit to them, and published them as certain Truths. Du Pin. Nouv. Eib. Tom. 4. p. 325. Paris 1703.

A.D. 593. fulness of Prayer for the Dead, particularly of the Holy Sacrifice; being all Points and Practices established, as we have seen, in the early Times of the Church.

Paul. Hist.
Long. IV.
c. 3.

THESE Dialogues were therefore at first received with wonderful Applause, and continued in great Esteem for eight or nine hundred Years. St. Gregory sent them to the Queen *Theodelinda*, and it is thought that she made use of them to convert the *Lombards*, who were able to know the Truth of the greatest part of the Miracles which were there inserted, since they happened to People of their Nation, who lived in *Italy* within the Space of thirty Years. The Pope *Zacharias* translated these Works into *Greek* about a hundred and fifty Years afterwards, and the *Grecians* received it so well, that they gave St. Gregory the surname of *Dialogue*. About the end of the eighth Age they were likewise translated into *Arabick*.

XXXVI.
The Affair of
Maximus of
Salona,
Sup. n. 26.
11 Ind. 11.
Epist. 22.

ST. GREGORY being informed of the Death of *Natalis*, Bishop of *Salona*, the Metropolis of *Dalmatia*, wrote in the following manner to the Sub-deacon *Antonius*, Rector of the Revenue of this Province, in the Month of *March*, of the eleventh Indiction, in the Year 593. Advertise forthwith the Clergy and People of this City, to choose unanimously a Bishop, and send us the Decree of Election, to this end, that the Bishop, as formerly, may have our Consent to his Ordination. Take care above all, that in these Proceedings there are neither Presents given, nor any Countenance or Protection shewn from People in Power; for he that is elected in this manner, is under an Obligation of following the Inclinations of his Patron, at the Expence of the Church Goods and the Discipline. Cause an exact Inventory to be made before you, of all the Goods and Ornaments of this Church, and give them in Charge to the Deacon *Respectus*, and to *Stephen*, Chief of the Notaries, upon this Condition, that in case of any Loss, they make them good out of their own Substance: But give the Bishop *Malcus* a Caution, that he by no means meddles in this Affair. This was a Bishop of *Sicily*, who had taken care of the Revenue of *Dalmatia*, but had acted with so little Honesty, that St. Gregory was much dissatisfied with him. He goes on to speak thus to *Antonius*: The necessary Expence shall be furnished by the Steward, who is in Office at the Death of the Bishop, and he shall give an Account of it to his Successor.

11 Ind. 11.
Epist. 32.

Ibid. Epist.
46.

III. Epist.
30.

VII. Epist. 1.
IV. Epist. 34.

IN the mean Time, as *Natalis* died before his Difference with the Arch-deacon *Honoratus*, whom he had deposed, had been judged at *Rome*, St. Gregory writ to *Honoratus*, declaring him absolved, and directing him to continue his Functions; and as he was likewise chosen by the Clergy of *Salona*, the Pope very much approved the Election: However, several were against it, the Bishops of the Province preferring to *Honoratus*, a Man named *Maximus*, whom they looked upon as more tractable and agreeable to their Inclinations. He accordingly obtained an Order from the Emperor which confirmed his Election, and which he got some People belonging to the *Roman* Exarch of *Ravenna*, whom he won over with his Presents, to put in execution with armed Force. Some Priests and Deacons were beat upon this Occasion, and the Sub-deacon *Antonius*, Rector of

of the Revenue, if he had not escaped, would have been in great danger A. D. 593. of his Life.

As soon as St. Gregory was informed of this Attempt, he wrote to the Bishops of *Dalmatia*, to forbid them by the Authority of St. Peter, to ordain a Bishop at *Salona* without his Consent, upon pain of being deprived of the Communion of the Body and Blood of our LORD, and of the Election's being made void, excluding the Person of *Maximus* by Name. The Letter bears Date in the Month of *October*, the twelfth Indiction, in the Year 593. In the Month of *April* following, in the Year 594, St. Gregory being informed of the Violences committed upon the Institution of *Maximus*, wrote to him himself, declaring in the first Place, that he looked upon the Emperor's Order as false and surreptitious. For, says he, your Life is not unknown to us, nor are we ignorant of the Emperor's Intention, who is not used to concern himself in Episcopal Affairs, that he may not be answerable for our Sins. We cannot therefore call a Ceremony performed by excommunicated Persons, an Ordination, and till such Time as we are informed by the Emperor's Letters or our Nuncio, that you have been truly ordained by his Command, we forbid either you, or the Persons that ordained you, to perform any Sacerdotal Function, or to approach the holy Altar, till you have received our Answer. The whole upon pain of *Anathema*. It appears by this what Respect the Pope paid the Emperor's Orders. This Letter was publickly fixed up at *Salona*, but *Maximus* tore it down, and continued to act as Bishop without having any regard to it. III. Epist. 15. III. Epist. 20. VII. Epist. 1.

At the same Time, that is, in the Month of *June* 594, the twelfth Indiction, St. Gregory endeavoured to convert the *Barbaricini*, Inhabitants of *Sardinia*, who continued still in Idolatry. *Felix*, a Bishop of *Italy*, was therefore sent thither, together with *Cyriacus*, Abbot of St. *Andrew* of *Rome*, because *Januarius*, Bishop of *Cagliari*, Metropolitan of the Province, was not sufficiently zealous in the Affair, so that the Slaves of his own Church were still Heathens; nor were the other Bishops of the Province less negligent in endeavouring to convert the Idolaters. *Zabarda*, who commanded in *Sardinia* for the Romans, seconded St. Gregory's good Intentions, and offered Peace to the *Barbarians*, provided they became *Christians*. Their Chief, called *Hospiton*, was already so, and St. Gregory recommended his Missionaries to him, exhorting him to procure the Salvation of his Nation. Almost all the Peasants in general of that Island were still Heathens, as St. Gregory was informed by *Felix*, and *Cyriacus*, at which he was sensibly afflicted, and wrote an Account of it to all the Nobles and Proprietors of the Lands. Consider, says he, what Account you will give to GOD of your Subjects. They are given you to do you Service in your temporal Affairs, and to the end that you may procure for them eternal Blessings to their Souls. If they do their Duty, why do you neglect yours? XXXVII. The Affairs of Sardinia. IV. Epist. 33. III. Epist. 16. III. Epist. 25. III. Epist. 27. III. Epist. 23.

As to such Peasants as were Slaves belonging to the Church, he says to the Bishop of *Cagliari*, To what Purpose is my exhorting you to convert Strangers, if you neglect to convert your own People? Your Application should chiefly tend to that; for if I can find any Bishop of *Sardinia*, Epist. 26.

A. D. 594. *nia*, who has a Slave belonging to him that is a Heathen, that Bishop shall be severely punished for it: But if the Peasant continues obstinate in his Infidelity, a heavier Tax should be laid upon him, in order to bring him to Reason.

HE in the same Letter makes Complaints of several other Abuses: That the Bishops were under Oppression from the Lay-Judges; that *Januarius* suffered himself to be contemned by his Clergy, and under pretence of Simplicity, neglected the Discipline. Notwithstanding which, in another Letter he reprehends him for excommunicating a Man of some Consideration, because he had received an Injury from him: But it is the Nature of weak People to take Offence upon slight Occasions. St. Gregory upon this Occasion tells him, That a Bishop is forbidden by the Canons to excommunicate upon any personal Affront offered to him. He likewise makes further Complaints, That in *Sardinia* Clerks were re-established in their Functions, who, notwithstanding they were in Sacred Orders, were fallen into the Sins of the Flesh, which is absolutely forbid, as being contrary to the Canons; even in case those Clerks should have performed Penance. In order to prevent the like Inconveniencies, adds he, those who are ordained should pass a strict Examination, whether they have lived continently for several Years, or whether they are enclined to Prayer and giving of Alms.

III. Epist. 9. IN a former Letter, St. Gregory told the same *Januarius* of *Cagliari*, That the Priests should not mark newly baptized Infants upon the Forehead with the *Cbrism*, but only upon the Breast, that the Bishops might afterwards anoint the Forehead. But being informed that some took Of-

III. Epist. 16. fence at this Prohibition, he afterwards writes to him, This we have done in compliance with the antient Usage of our Church; but if any Persons are very much troubled at it, we likewise permit the Priests to spread the Unction of the *Cbrism* upon the Forehead of baptized Persons, instead of the Bishop. Several Theologists conclude from this Authority of St. Gregory, that notwithstanding the Bishop is the usual Minister of the Sacrament of Confirmation, the Priest may by Dispensation administer it, and that the Usages upon this Point have differed in the *Western* Churches, as they do now between the *Greek* and *Latin*.

XXXVIII.
Against Tran-
slation of Re-
licks.

III. Epist. 30.

THE Empress *Constantina* desired of St. Gregory the Head of *St. Paul*, or any other Part of his Body, to place in the Church which was built in Honour of that holy Apostle in the Palace of *Constantinople*. St. Gregory returned her this Answer, You order me to do what I neither can, nor dare do; for the Bodies of the Apostles of *St. Peter* and *St. Paul* have rendered themselves so terrible by their Miracles, that no Man can come near them even to pray, without being seized with great Fear. My Predecessor being desirous to change an Ornament of Silver which was upon the Body of *St. Peter*, though at the distance of fifteen Feet, saw a terrible Apparition. I my self desired to repair something near the Body of *St. Paul*, for the doing of which, it was necessary to dig a little before you come to the Sepulchre: The Superior of the Place found some Bones, which, notwithstanding they did not touch the Sepulchre, upon his translating them to another Place, he died suddenly, after a very frightful Vision. My Predecessor

deceffor likewise defigned to repair something near the Body of St. Lawrence; and as they were digging without knowing exactly where it was, they all of a fudden opened the Sepulchre; but the Monks and Manfionaries who were working there, after they had feen the Body, without ever touching it, died all of them in the fpace of ten Days.

YOU are therefore to know, Madam, that when the Romans prefent the Relicks of Saints, they do not touch the Bodies: their Method is, only to put a Piece of Linnen in a Box, which is placed near the holy Body, and which they afterwards take away, and fhut up with fuitable Veneration in the Church which they are going to dedicate, and it performs as many Miracles as if the whole Body had been transferred thither. In the Time of the Pope St. Leo, fome Greeks doubting of the Virtue of thefe Relicks, brought fome Sciffars and cut the Linnen, from whence proceeded fome Blood, as is reported by the antient Inhabitants: For not only at Rome, but in all the *West*, the touching of the Bodies of Saints is look'd upon as a piece of Sacrilege. For which Reason, we are very much furprifed at the Custom of the Greeks, as it is reported, of taking away the Bones of Saints, and we cannot eafily believe it. Some Grecian Monks came about two Years fince, and in the Night-time dug up the dead Bodies in a Field near the Church of St. Paul, and locked up the Bones: Being taken in the Faft, and a ftrict Examination being made why they did it, they confefled that they had a Defign to carry thefe Bones into Greece as Relicks. This Example makes us ftill further doubt, whether there is any Truth in what is affirmed, that the Bones of Saints are really tranflated: That is, St. Gregory fufpected all thefe Relicks thus tranflated, to be falfe.

HE afterwards adds, fpeaking ftill to the Emprefs, This Command, which is not in my Power to execute, does not proceed from you, but from thofe who have a Defire to ruin my Interelt with you. My Truft however is in GOD, that you will not fuffer your felf to be deceived; but that your pious Defire may not be entirely fruflrated, I will immediately fend you fome Duft of the Chains which St. Paul wore about his Neck and Hands, and which work a great many Miracles, if it is poffible for me to draw any thing from them with the File. It is customary for People often to defire fome of this Duft, and the Bifhop with the File fometimes draws a Quantity in a little Time, and fometimes files a great while without Effect. This Letter to the Emprefs bears Date in the Month of June, the twelfth Indiction, in the Year 594. It appears by this what thefe Relicks of the holy Apoftles were, which St. Gregory mentions in feveral other Letters. It was ufually a *Brandeum*: Thus the Pieces of Linnen were called, which had been placed fome time near their Sepulchres, and which through the Ignorance of the latter Ages paffed for Corporeals: Sometimes they confifted of this Duft of the Chains of St. Peter and St. Paul, which were enclosed in Croffes, or Keys of Gold. There are a great Number of Letters wherein thefe Keys, together with their Miracles are mentioned.

WHAT St. Gregory fays, that fome Perfons were defirous of doing him a Prejudice in the Mind of the Emprefs, feems to relate chiefly to John, Patriarch of *Conftantinople*, with whom he at that time had a great Difference. John fent St. Gregory the Acts of a Judgment which he had given

I. Epift. 28.
29, 30, &c.
XXXIX.
Title of Uni-
verfal Bifhop.
IV. Epift. 39.

againft

A. D. 595. against a Priest accused of Heresy; wherein he took upon him, in almost every Line, the Title of Oecumenical Patriarch. St. Gregory being desirous of observing the Decency of a brotherly Reprehension, order'd his Nuncio thrice to speak to *John* about it, and afterwards writ to him upon the same

IV. Epist. 38. Subject, on the first of *January*, the thirteenth Indiction, in the Year 595. His Letter begins thus: You know what Peace you found in the Church, and I don't know with what Pretence you assume a new Title, calculated to give Offence to all your Brethren. What very much surprizes me, is, that you seemed to avoid the Episcopacy, and at present make such a Use of it, as if you had endeavoured with Ambition to obtain it: You declared yourself unworthy of the Name of a Bishop, and would now alone bear the Title of it. *Pelagius*, my Predecessor, wrote very pressing Letters to you

Sup. Lib.

xxxiv. n. 59.

upon this Subject, wherein he made void the Acts of a Council, which you had held, relating to a Cause of our Brother the Bishop *Gregory*; and forbid the Arch-deacon, who was his Nuncio to the Emperor, to be present at Mass with you. Since the Time of my being called to the Government of the Church, I have expostulated with you by my other Nuncios, and at present by the Deacon *Sabinian*. And because Wounds should be touched gently with the Hands, before the Application of Iron, I desire you, conjure you, and request it of you with all imaginable Gentleness, not to give Ear to those who flatter you, and ascribe to you a Title full of Pride and Extravagance. These Flatterers of the Patriarch were not only his Domesticks or particular Friends, but the greatest Part of the Bishops of the *East*, who had Access to the Emperor only by his means. St. Gregory proceeds; Do not you know that the Council of *Chalcedon* offered this Honour to the Bishops of *Rome*, by calling them universal? But not one of them would receive it, lest he should seem to assume to himself alone the Episcopacy, and take it away from the rest of the Brethren. The remaining Part of the Letter is a pressing Exhortation to Humility. In the Council of *Chalcedon*, We do really find some Petitions directed to St. *Leo*, under the Title of Oecumenical Archbishop: To wit, that of *Theodorus* and *Ischyron*, Deacons of *Alexandria*, and of *Atbanasius* the Priest, who styles him Oecumenical Patriarch.

AG. III.

p. 396, 400,
405.

IV. Epist. 38. ST. GREGORY wrote at the same time to his Nuncio *Sabinian*, discovering *John's* Artifice to him, who procured the Emperor to write in his Behalf. He hopes, says he, to authorize his vain Pretension, if I obey the Emperor, and to exasperate him against me, if I do not. But walking in the right Way, GOD is the only Person I have Reason to fear in this Affair. Nor do you apprehend any thing more than I: but look upon every thing that appears great in this World with Contempt, for the Sake of Truth; and trusting in the Grace of GOD, and Assistance of St. *Peter*, act with great Authority. Since they were not able to defend us from the Enemies Swords, and have made us lose our Wealth for the Preservation of the State; it is too great a Shame for them to compel us to quit our Faith, by giving our Consent to this criminal Title. St. Gregory looks upon this Attempt as bringing the Faith in Question; because, in Reality, the Faith allows us to acknowledge but one Bishop, of which the others are but Vicars; and he foresaw the unhappy Consequences of the Ambition of the Bishops of *Constantinople*, which was but too apparent in the following Ages. THIS

THIS is what obliged him to answer the Letter which the Emperor A. D 595. writ in favour of the Patriarch. Our publick Calamities, says he, are only to be attributed to the Ambition of Bishops. We destroy by our Practice, adds he, what we preach up in Words. Our Bodies are consumed with Fastings, and our Minds puffed up with Pride: We are high-minded under the Disguise of mean contemptible Habits; and though we lie upon Ashes, we pretend to Grandeur; and under the Appearance of Sheep we conceal the Teeth of Wolves. All this relates to the Mortifications of *John of Constantinople*, who acquired the Name of the *Faster*. *St. Gregory* continues; The Direction and the Primacy of all the Churches has been given to *St. Peter*; and notwithstanding this, they do not call him the universal Apostle; all *Europe* is delivered up to *Barbarians*, the Cities destroyed, the Fortresses ruined, the Provinces ravaged, the Lands uncultivated; Idolaters are Masters of the Lives of the Faithful, and the Bishops, who should remain prostrate upon Ashes, endeavour after new Titles to satisfy their Vanity. Is the Cause which I defend, particularly my own? is it not that of GOD, and the universal Church? We know that several Bishops of *Constantinople* have been not only Hereticks, but Heresiarchs, as *Nestorius* and *Macedonius*. If therefore he who filled that See was universal Bishop, the whole Church would of Course fall with him. For my part, I am the Servant of every Bishop, so long as he behaves himself like a Bishop; but if any one lifts up his Head against GOD, I hope he will not humble mine, even with the Sword. Condescend therefore to judge this Affair yourself, or to oblige the Bishop *John* to lay aside his Pretension. In Compliance with your Orders, I have wrote to him with Gentleness and Humility. If he gives Ear to me, he will find in me a Brother entirely devoted to him; if not, he will have one for his Adversary who resisteth the Proud.

ST. GREGORY wrote to the Empress *Constantina* upon the same Subject, but with greater Liberty. It is a melancholy thing, says he, that the Emperor should suffer one, who in Contempt of all the rest, would be the only Person that is stiled a Bishop. It is true that the Sins of *Gregory* deserve this, but *St. Peter* is guilty of no Sins, which in your Time should draw such a Treatment upon him. It is now twenty-seven Years that we have lived amidst the Swords of the *Lombards*, and it is not necessary to say how much this Church contributes to them every Day. I will say in one Word, that as the Emperor has a Treasurer for his Army of *Ravenna*, I am at *Rome* the Treasurer of the *Lombards*. And this Church, which continually is at so many other Expences for Clerks, Monasteries, the Poor, and the People, is likewise greatly concern'd for the Trouble of the rest of the Churches, who all groan under the Pride of this one Man, although they dare not speak of it.

As *Maximus* of *Salona* persisted always in his Usurpation and Disobedience, *St. Gregory*, in the same Letter, complains of it to the Empress. He depends, says he, upon the Protection of some Seculars, to whom, it is said, he makes Presents, at the Expence of the Church, and refuses to come to me, in Obedience to the Emperor's Order. For my Part, I pay Obedience to the Prince, and notwithstanding *Maximus* has been ordained without

Jac. IV. 6.
IV. Epist. 34.

A.D. 595. without my Knowledge, I freely forgive him this Contempt. But God does not suffer me to pass over his other Crimes in Silence; namely, his Sins of Impurity, his Ordination obtained by Bribes, and the Masses he has dared to perform, since his Excommunication, of which I pray to God that he may be able to justify himself. It is true that the Emperor orders me to receive him with Honour, when he comes hither, which is very severe, considering the many Crimes the Man has been guilty of; and if the Causes of Bishops, with which I am charged, are to be regulated by the Emperor, by the Credit others have with him, what Business have I to do in this Church?

IV. Epist. 36. ALL the Patriarchs were equally interested to suppress the Pretension of *John of Constantinople*. St. Gregory therefore wrote a common Letter concerning it, to St. *Eulogius of Alexandria*, and St. *Anastasius of Antioch*. He therein goes back to the Beginning of this Dispute, which lasted for eight Years, reckoning from the Council of *John of Constantinople*, which was made void by Pope *Pelagius*. St. Gregory repeats the same Reasons he had made use of in the other Letters, and adds, Do not therefore grant the Title of Universal to any body, or upon this Occasion conceive the least ill Suspicion of the Emperor. He fears God, nor will he act any thing contrary to the Gospel and the Canons. And afterwards; if this Title is allowed any one, all the rest of the Patriarchs are of course degraded; and if he who is stiled the universal Bishop, shall fall into an Error, there will not be found one Bishop who continues in the Truth. I conjure you therefore to be constant in preserving the Churches, the same as you have received them. Endeavour to preserve all the Bishops who are subject to you from this Corruption, and shew them that you are truly Patriarchs of the universal Church. If any Misfortune happens, let us continue unanimous, and make it appear even at our Deaths, that our own particular Interest is not the Motive of our condemning this Title. Believe me, as we have received our Dignity, only in order to preach Truth, it is certainly better for us to lose it on that Account, if there should be a Necessity, than to keep it. Pray for me, that I may make manifest by my Works, what I take the Liberty to say to you. These five Letters of St. Gregory, concerning the Pretension of *John of Constantinople*, seem to be of the same Date, that is, on the first of January 595, and to have been sent together to the Nuncio *Sabinian*.

XL.
Sermons of
St. Gregory,
Sup. n. 23.
Paul IV. Hist.
long. c. 8.
Greg. IV.
Epist. 31.

IN the mean time Rome was attacked by the *Lombards*. *Romanus*, the Patrician and Exarch of *Ravenna*, had, contrary to the Treaty, taken from them *Perusia*, and several other Cities. This Treatment exasperated their King *Agilulfus*; who coming out of *Pavia*, where he usually resided, marched with a puissant Army, in order to retake *Perusia*, and advanced as far as *Rome*, to which he laid Siege. The Exarch had before taken the Soldiers out of it, in order to his Design upon *Perusia*; so that the Præfect *Gregory*, and *Castorius*, the Master of the Militia, were at great Difficulty to preserve it, *Rome* being at that time in want of every thing, as Bread, Troops, and Inhabitants.

ST. GREGORY, about the same time, explained the Prophet *Ezekiel* in his Sermons. For as he was exceeding diligent in the Duties of a Bishop, he

he was not negligent in the Chief of all, which is Preaching. In the Beginning of his Pontificate, he composed forty Homilies upon the Gospels, which in the Course of one Year were all read at *Rome*; being for the most Part the same which are still read upon the same Days. He dictated twenty of them, and afterwards caused them to be read before the People: The other twenty he pronounced, which were copied down as he spoke them. These were afterwards collected in two Books, not according to the Order of Days, but as they were composed during several Years. As soon as they were collected, he sent them to *Secundinus*, Bishop of *Taormina*, in *Sicily*, signifying to him, that they were repeated during Mass. For that was the usual Time when they preached.

A. D. 595.

Præf. in Homil.

ST. GREGORY afterwards undertook to explain the Prophet *Ezekiel* to the People, and his Homilies, at the same time that he pronounced them, were all writ down. After he had compleated twelve of them upon the three first Chapters, his People finding that the Business he was constantly engaged in, would not suffer him in the same Manner to finish the whole Book, desired him at least to explain the last Part, relating to the rebuilding the Temple, which is the most difficult to be understood. I am under an Obligation, says he, of obeying you; but there are two Things in this Undertaking which give me Uneasiness; the Obscurity of this Prophecy, and the News we have received of *Agilulfus*, King of the *Lombards*, passing the *Po*, to march in all haste to besiege us. Judge, my dear Brethren, how a poor Spirit distracted with Fear, and engaged in different Cares, can search into such concealed Mysteries. But the Grace I receive from Heaven, and your pressing Desires support me. He begins one of his Homilies in this Manner: To prevent my being accused of Rashness, I will tell you with what Disposition I undertake to explain to you such profound Mysteries. The Knowledge which very often I have not been able to acquire myself in the holy Scriptures, has been imparted to me in the Presence of my Brethren; from whence I draw this Conclusion; that it is upon their Account that it has been granted to me. I ought therefore to impute it to my want of Light, that there are some Parts in this Prophet that are unintelligible to me, and to you, that other Parts are more clear to me.

Præf. in Lib. 2.

Homil. 11.

IN another Homily, he describes the State of *Italy* and *Rome* in the following Manner: What is there in this World that can give Satisfaction? We see nothing but Sorrow, and hear nothing but Groans. The Cities are destroyed, the Fortresses ruined, the Country laid waste, and the Earth become desolate, and the few that remain of Mankind are continually afflicted with the Judgments of GOD. Some we see carried away into Captivity, others disabled, and others killed. *Rome* herself, formerly the Mistress of the World, we now find how low she is reduced; sunk in Misfortunes, forsaken by her Citizens, insulted by her Enemies, full of Ruins. Where is now the Senate, where are the People! Why do I speak of Men? The Buildings themselves are demolished, the Walls fall to Decay. Where are they who rejoiced in her Glory? Where is their Pomp and their Pride? Her Princes formerly, and her Chiefs, dispersed themselves through all the Provinces to pillage them; the young People ran thither from all Parts to rise themselves in the World. How desolate is she at present, and run to Ruin!

Homil. 18.
P. 1184. C.
Edit. Paris,
1640.

A. D. 595. Ruin! no body comes here now to seek their Fortune; nor do Persons of Power any longer continue here, who are able to oppress the rest. The learned Reader ought not to be surpris'd at this Description of *Rome*, if he considers, that for the last three hundred Years, the Emperors did not live here. *Dioclesian* resided at *Nicomedia*; *Constantine* at *Byzantium*; the Emperors of the *West* still lived either in *Illyricum* or *Gaul*; and if they were in *Italy*, their Residence was at *Milan* or *Ravenna*, which was likewise the Residence of the *Gothic* Kings, and afterwards of the *Exarchs*. As the Court therefore, and the Center of Affairs continued no longer at *Rome*, People insensibly quitted it: Her uninhabited Palaces fell to Ruin, and she went on from Time to Time decaying in such a Degree, that she was at last reduced to that terrible Desolation which *St. John* had foretold in his *Apocalypsis*. *St. Gregory* adds, What has been said of *Rome*, we are informed has happened in all the Cities of the World. Some Places have been destroyed by Famine, some by the Sword, some by Earthquakes, as well as other Calamities. Let us therefore from our Heart despise this perishing World; and as its End approaches, put an End to those Desires that attach us to it. He was thoroughly persuaded, that the End of the World drew near, and looked upon so many Incursions of the *Barbarians*, so many Wars and Calamities, with which this Age was afflicted, as the Fore-runners of it. He takes all Opportunities to speak of it, and nothing is so often repeated in all his Sermons and Letters, as the Coming of the terrible Judge, and the Rigour of his Judgment. He appears strongly affected with this Fear, and that is the Reason that his Style discovers so much Humility, Remorse, and Tears of Repentance.

Apoc. xvii,
xviii.

THERE are but ten Homilies upon the last Part of *Ezekiel*, and he explained but one Chapter of it; after which he ends in this Manner: No body ought to be offended, if I leave off after this Discourse. You see how much our Afflictions are encreased, the Sword encompasses us on every Side: Some return Home to us with their Hands cut off, others, we are informed, are taken Prisoners, and some killed. When we are no longer able to live, how can we explain the Mysteries of Scripture? What have we to do therefore, but to return Thanks to him with Tears who afflicts us for our Sins? These two and twenty Homilies upon *Ezekiel* were eight Years after collected into two Books, as well as the Homilies upon the Gospels; and *St. Gregory* sent them to the Bishop *Marinian*, who had desired them of him.

Præfat.

XLI. ST. GREGORY finding *Rome* so closely pressed, made Proposals of Peace to *Agilulfus*, which he hearkened to; and in order to persuade the Exarch to consent to them, *St. Gregory* wrote in the following Manner to the Scholastick *Severus*, who was one of his Counsel. Know, that King *Agilulfus* does not refuse to conclude a general Peace with us, provided the Exarch makes Satisfaction for several Breaches of the former Treaty, of which he greatly complains. You know very well how necessary Peace is for us; endeavour therefore with your usual Prudence to oblige the Exarch immediately to consent to it. In case he will not, the King promises to conclude a separate Peace with us: We know however, that several other Places will be infallibly lost. The Emperor, very likely prejudiced by the Exarch,

Complaints of
St. Gregory
to the Empe-
ror.

IV. Epist. 19.

Exarch, who was no Friend of St. Gregory's, did not approve of his Inclination to treat with the *Lombards*, and wrote him a Letter, wherein he calls St. Gregory's trusting to their Promises, Simplicity. This Reproach gave him much Disturbance; and he complained to the Emperor, that it was the same as to accuse him of Folly, in Terms not so disagreeable. I confess, says he, this is what I deserve; for if I had been wise, I should not have exposed myself to what I suffer here, in the midst of the Arms of the *Lombards*. He afterwards complains, that he is not believed when he speaks the Truth; and adds, I could willingly have passed over this Contempt in Silence, if I was not sensible that the Slavery of my Country daily increases; and what sensibly afflicts me is, that for want of believing my Advice, the Strength of the Enemy is suffered greatly to augment. Think as ill of me as you please, my Lord; but do not easily give Ear to every body concerning the Interest of the State, and the Loss of *Italy*, but rather credit Facts than Words. He afterwards insists upon the Respect due to Bishops, even from the Princes, who are their Masters. This Letter is dated in the Month of *June* 595. IV. Epist. 31.

He at the same time makes the following Complaints of the Exarch, in a Letter to a Bishop who was in the *East*. I cannot express to you what your Friend, the Lord *Romanus*, makes me suffer in this Country. His Malice is of worse Consequence to us than the Arms of the *Lombards*; and we are better treated by the Enemies who kill us, than by the Officers of the Empire, whose Rapines and Frauds consume us with Disquietudes. How great must my Trouble and Uneasiness be, to have at the same time the Bishops, Clergy, Monasteries, and People, under my Care, to be watchful against the Surprizes of the Enemies, and to be always upon my Guard against the Deceits and Malice of Governors! You are better able to imagine them, as you have a most sincere Love for me. IV. Epist. 35.

He mentions the like Difficulties, in a Letter about the same Time to the Empress *Constantina*. Being informed, says he, that there were many Idolaters in *Sardinia*, and that the Bishops of the Island were negligent in instructing them, I sent one of the Bishops of *Italy* thither, who has converted many of them. But I am likewise informed, that those who sacrifice to Idols, pay the Judge a Tax for being suffered to do it; and that he continues to exact the same Tax from those who no longer sacrifice, and are baptized. When the Bishop reprov'd him for this, he made Answer, that he bought his Post so dear, that he could not pay for it but by such Practices. The Island of *Corfica* is so loaded with Taxes, that the Inhabitants are at a great Difficulty to satisfy them, by selling their Children, which makes them leave the Empire, and fly over to the *Lombards*. For what can they suffer worse from these *Barbarians*? In *Sicily*, a Person named *Stephen*, *Chartularius* of the Marine, is accused of committing so many Disorders, seizing every body's Goods, and putting the Flag upon the Lands and Houses, without Knowledge of the Cause; that the Informations I have received of them would fill a large Volume. This is what I desire may be represented to the Emperor. I know he will say, that the Money which is raised upon these Islands, is employed in the Expences in *Italy*; but the Reason, very likely, of the little Advantage which is made of these IV. Epist. 33.

A.D. 595. Expences in this Country, is because they are levied with some Injustice. If we were less supported, it is better for us to suffer a temporal Death, than to expose you to the Loss of eternal Life.

XLII. **Marinian, Bishop of Ravenna.** **Sup. n. 28.** **IV. Epist. 38.** **IV. Epist. 44.** **IV. Epist. 20, 21.** **Epist. 23.** **Epist. 45.** **IV. Epist. 28.** **V. Epist. 29.** **ST. GREGORY** writing to *John* of Constantinople on the first of *January*, in this Year 595, had deferred to return him an Answer relating to the Business of the Priests *John* and *Atbanasius*: They were come to *Rome*, and their Affair had been examined in a Council; very likely the same, the Canons of which are still extant, which was held before the Body of *St. Peter* on the fifth of *July*, in the thirteenth Year of the Emperor *Maurice*, in the thirteenth Indiction; that is to say, this Year 595. Three and twenty Bishops assisted at it, including *St. Gregory*, who presided therein, and there were three and thirty Priests, whose Titles are all writ down: They sat down as well as the Bishops, the Deacons with the rest of the Clergy standing up. The second of the Bishops was *Marinian* of *Ravenna*, who could not hold that Rank but on account of the Dignity of his City, for he was but newly ordained. The Bishop *John* died about the Month of *February* of the same Year. *St. Gregory* appointed *Severus* Bishop of *Ficole* or *Ficode*, now called *Cervia*, as Visitor, and charged his Agent, the Notary *Castorius*, to take care that the Election might be made according to Rule. The Exarch would have had the Archdeacon *Donatus* to be chosen, but *St. Gregory* having examined into his Life, and finding him guilty of several Faults, which made him unworthy of the Episcopacy, refused to ordain him. He likewise refused the Priest *John*, because he did not know the *Psalms*, and that Neglect shewed the little Care he had of his own Soul. At last they all agreed in the Choice of the Priest *Marinian*, who they knew, had a long Time lived in the Monastery with *St. Gregory*. He endeavoured by several Means to excuse himself from it, and they were at a great deal of Difficulty to persuade him to consent. *St. Gregory*, who was well acquainted with his Virtue, and his Zeal for the Salvation of Souls, ordained him without Delay, and very likely he assisted at the Council before he went to *Ravenna*. A little Time after, *St. Gregory* gave him the *Pall*, but with a *Proviso* that he made use of it only at *Mass*, and at the four solemn Processions.

THE Year following he gave him some important Advice. Because I love you very much, says he, I exhort you very earnestly not to be more careful about the gaining Money than Souls. This is what we ought entirely to apply our selves to, because it is the only Thing that our **LORD** will require a Bishop to give an Account of: And writing to the Abbot *Secundinus*, who was at *Ravenna*, he says, Be watchful over our Brother *Marinian*, for I believe he is negligent. Some People came to me, among whom were certain old Beggars: Upon my Enquiry they informed me of those who had given them any thing upon the Road; I asked them with some Earnestness, what *Marinian* had given them; they told me they had asked him, but received nothing from him, not even Bread, though it is usual for this Church to give that to every body. I am surpris'd, that he who has Variety of Habits, Plate, and his Cellars full, has nothing to give to the Poor; advise him therefore to alter his Disposition; let him not think that it is sufficient for him to read, pray, and confine himself to a Retirement,

Retirement, if he is not liberal to the Poor, and does good Works with his own Hands; otherwise he possesses only the vain Title of a Bishop.

THE third Bishop of the Council of Rome, is Paul of Nepi, he who had governed the Church of Naples as Visitor, in 592. Fortunatus, Bishop of Naples, is named among the last; all the rest are of that Part of Italy which depended particularly on the Pope, and chiefly in the Neighbourhood of Rome. There is one of Sicily, named Secundinus of Taormina. Six Canons were made in this Council, all proposed by the Pope, and in this manner approved by the Acclamations of the Bishops.

THE Pope Gregory said, A very bad Custom has been long since introduced into the Roman Church, of choosing Chanters for the Ministry of the holy Altar; and they being Deacons, continue to sing, instead of applying themselves to Preaching and the Distribution of Alms. From whence it happens, that Persons are often sought out to officiate in the sacred Ministry, rather for their fine Voices than the Soundness of their Morals; and their Life provokes God, while their Singing is pleasing to the People. For which Reason I ordain, That the Ministers of the holy Altar shall not sing in this Church, but only read the Gospel at Mass, and that the Sub-deacons, or if it is necessary, Clerks of an inferior Rank shall sing the Psalms, and perform the Duty of Reading. If any one acts contrary to this Decree, let him be *Anathema*. All made Answer, Let him be *Anathema*.

XLIII.
Council of
Rome.
To. 3. Conc.
p. 1198.

ST. GREGORY took great Care to regulate the Singing, and the whole Office of the Church, as I shall set forth hereafter. He continued in this manner to propose the second Canon: Neglect has introduced a shameful Custom, which is, that the Bishops of this See employ Lay and Secular Servants for the secret Services of their Chamber; so that they know the most secret Life of the Bishop, while the Clerks are ignorant of it; although the Life of a Pastor ought always to serve as an Example to his Disciples. Upon which I decree, that Clerks, or even chosen Monks, should do the Duty of the Bishop's Chamber, to the end that they may be Witnesses of the Secret of his Life, and be able to profit from his Example. These Clerks, who were to look so near into all the Actions of the Bishop, were those whom the Greeks called *Syncelli*, and whose Post among them was of some Dignity.

Sup. lib. xxv.
n. 3. in fin.

MOREOVER, St. Gregory first put in Practice what he had here ordained, in the Beginning of his Pontificate: He retained near his Person Clerks and Monks of great Merit, among whom the Deacon Peter is taken notice of, who was of his Age, and whom he introduces speaking in his Dialogues. *Æmilian* the Notary, who with the others writ under him the forty Homilies; likewise the Notary *Paterius*, who made a very useful Extract of his Works; *John* the Defender, whom he sent into Spain to re-establish *Januarins* Bishop of Malaga, who had been unjustly deposed. These are the Clerks. Among the Monks, *Maximian* is named, Abbot of his Monastery, afterwards Bishop of Syracuse, who died in the Year 594. *Augustin*, Provost of his Monastery, and *Mellitus*; both whom he sent afterwards into England; *Marinian*, who was Bishop of Ravenna; *Probus*, whom he made Abbot and sent to build an Hospital at Jerusalem; *Claudius*,

Jo. Diac.
l. 11. c. 11.

Inf. XXXVI.
n. 49.
IV. Epist. 19.

Joan. c. 124

Abbot

A.D. 595. Abbot of *Classe*, near *Ravenna*. *St. Gregory* lived in common with these, practising a Monastick Life in the Episcopal Palace: He consulted them in Affairs relating to the Church, and had about him all those who had the greatest Capacity of his Time. They all wore the *Roman* Habit, and spoke the *Latin* Tongue, being without any Mixture of barbarous Customs. He did not employ any Laymen, either in the Service of his House, or in the Administration of the Church Revenues.

c. 13.

THE third Canon of the *Roman* Council is expressed in these Terms: A new Abuse is introduced in this Church by the Rector of the Revenue, in placing the Flag, as the Officers of the Treasury do, upon the Lands or Houses which they pretend belong to the Church, and by an Act of Violence, defend Possessions set apart for the Support of the Poor: I therefore ordain, If any one of the Ecclesiasticks by his own Authority places the Flag, let him be *Anathema*. They all replied, Let him be *Anathema*. *St. Gregory* added, If the Bishop gives Orders for it, he is not to be punished, but if he does it without his Order, let him be *Anathema*.

ST. GREGORY went on, The more Honour we receive from the Faithful on Account of the Respect paid to *St. Peter*, the more we ought to acknowledge our Weakness, and reject extraordinary Honours. There is an established Custom, that when the Bodies of the Bishops of this See are carried to be laid in the Ground, the People cover them with Dalmatics, which they afterwards divide and keep as Relicks. I therefore decree, That the Bier on which the Body of any Bishop of *Rome* is born, be not covered with any Cloathing; and I ordain that the Priests and Deacons do see this Decree put in Execution, upon the Penalty of incurring the Censure of *Anathema*; whereupon they all repeated, *Anathema*.

IN Conformity to the antient Practice, added he, I forbid all Persons to receive any thing for Ordinations, the *Pall*, or the *Letters*, even under the new Pretence of a small Repast, called *Pastellum*: For as the Bishop ought not to sell the Imposition of Hands, nor the Deacon the Reading of the Gospel used in the Office of Ordination; so the Notary ought not to sell the *Letter* which he delivers upon this Occasion. If any Person then either gives or receives for any of these Things, he shall be answerable for it at the Judgment of *GOD*. But if without any Demand, Exaction, or previous Convention, he who has been ordained, after having received the *Letters* and the *Pall*, has a Mind out of Courtesy to make a Present to any of the Clergy, we do not forbid the receiving of it.

A GREAT Number of Slaves in the Service of the Church, or of Seculars, present themselves for Admission into the Monastery. If we permit this indifferently, we give all the Slaves an Opportunity of withdrawing themselves from the Church: If we keep all in Servitude without Examination, we take something from *GOD*, who has given us all Things. It is necessary then, that he who would devote himself to *GOD*, be first tried in a secular Habit, in order that if the Sincerity of his Desire appear by his Behaviour, he may be freed from Men, to embrace a more rigorous Service. The Monastick Life was indeed at that Time so poor, laborious, and mortified,

tified, that Slaves would not have found their Account in a pretended A. D. 595. Conversion.

IN the same Council of Rome, the Affair of the Priests, *John* and *Athanasius*, was examined and determined. *Athanasius* was of *Isauria*, Priest and Monk of the Monastery of *Tamnac*, or of *St. Mila* in *Lycaonia*. He was at *Rome* when *St. Gregory* wrote his Dialogues, in which he delivers an History upon his Relation. *John* of *Constantinople* had sent his Deputies to *Rome*, charged with Letters, in which he pretended to shew, that *Athanasius*, and the Monks, his Brethren, had spoken against the Definition of the Council of *Ephesus*, and had sent certain Articles, as Extracts from the same Council; in which among others, was an *Anathema* against him who should say, that the Soul of *Adam* died by his Sin, and that the Devil entered into the Heart of Man. *John* of *Constantinople* had also sent a Book, found in the Cell of *Athanasius*, and containing Heresies. 4. *St. Gregory* having examined it, found the Doctrine of the *Manichees* in it; but discovered besides, that he who had wrote Notes upon it to shew its Errors, was fallen into the *Pelagian* Heresy, and found fault with some Catholick Propositions as Heresies; for Instance, that the Soul of *Adam* died by his Sin. *St. Gregory* having examined the Council of *Ephesus*, found nothing like it there; and had a very antient Copy brought from *Ravenna*, which entirely agreed with that of *Rome*. He explained at large to the Deputies of *John* of *Constantinople*, in what Manner these Propositions attributed to the Council of *Ephesus*, were heretical, and fully satisfied them upon this Subject. He then wrote about it to Count *Narsetz* in these Words; I have examined the Council of *Ephesus*, and have found nothing relating to *Adelphius*, *Sava*, and the others, who are said to have been condemned; and we believe, that as the Council of *Chalcedon* has been falsified in one Place by the Church of *Constantinople*, it may have made some such Alteration in the Council of *Ephesus*: Search then the most antient Copies of this Council, but do not easily give Credit to the new. The *Latin* are much truer than the *Greek*; for our People who have not so much Wit, make use of no Impostures. *Adelphius* and *Sava*, or rather *Sabbas*, of whom *St. Gregory* speaks, seem to be the Chief of the *Messalians* who were convicted and condemned by *Flavian*, Bishop of *Antioch*, about the Year 390; and what he says of the Falsification of the Council of *Chalcedon*, may relate to the Canon concerning the Prerogatives of the See of *Constantinople*. As to this *Pelagian* Definition attributed to the Council of *Ephesus*, it is thought it came from the Schismatical Council held at *Ephesus* against *St. Cyril*, by *John* of *Antioch* and the *Nestorians*, or from the Council of *Constantinople*, held by *Nestorius* in the Year 429.

JOHN, Priest of *Chalcedon*, was accused of the Heresy of the *Marcianists*, and the Patriarch of *Constantinople* appointed him Judges, before whom his Accusers being asked what this Heresy was, owned they knew nothing of it. The Priest *John* on his Part declared himself Catholick, and presented his Confession of Faith to the Judges; but, however, they condemned him. All this was proved at the Council of *Rome* by the Acts of the Process, and his Profession of Faith reported, which was found Orthodox; for which Reason

XLIV.
Judgment for
the Priests
John and
Athanasius.
IV. Dial. c. 38.
VI. Epist. 31.
VII. Epist. 48.

Lib. v. Epist.

Sup. lib. xix.
n. 26.
Lib. xxv.
n. 45.

Sup. xxviii.
n. 30. Garn.
in Mercat. 2.
p. 63.

A. D. 595. Reason the Pope St. Gregory annulled the Sentence pronounced by the Judges, whom the Patriarch of *Constantinople* had delegated, and acquitted the Priest *John*. This appears by the Letters written in his Favour to the Patriarch, to the Emperor, and *Theoctistus* the Emperor's Kinsman. In the Letter to the Emperor are these remarkable Words; Not to believe him who professes the Truth, is not to destroy an Heresy, but to establish it. It is necessary to take Notice of this Act of the Pope's Jurisdiction over the Patriarch of *Constantinople*, at the Time when he called himself the Universal Bishop; for the Patriarch submitted to it, since he sent his Deputies with Letters, and the Papers of the Process.

XLV. *The Affairs of Gaul.* Soon after the Council of Rome, St. Gregory wrote to St. *Virgil* of *Arles*, granting him the *Pall*, and the Vicarship of *Gaul*. He recommended to him at the same time the Reformation of two Abuses which prevailed in *Gaul*, and in *Germany*; *Simony*, and the Ordination of *Neophytes*; viz. of Laymen, whom they raised at once to the Episcopacy, without having lived before as Ecclesiasticks. He concludes his Letter in this manner; We constitute you our Vicar in the Churches under the Government of King *Childebert*, without Prejudice to the Rights of Metropolitans. We send you also the *Pall*, which you shall make Use of only in the Church, and during Mass. If any Bishop has a Mind to make any great Journey, he shall not do it without your Permission. If there happen any Question of Faith, or any other difficult Affair, you shall assemble twelve Bishops to judge of it; but if it cannot be decided, you shall refer the Determination of it to us. He wrote to the Bishops of *Gaul*, and to King *Childebert*, to the same Purpose, on the twelfth of *August*, the thirteenth Indiction, in the Year 595.

CHILDEBERT reigned in *Austrasia*, which was extended a great way beyond the *Rhine*; for which reason St. Gregory joins here *Germany* and *Gaul*. The Year before, *Childebert* succeeded to the Kingdom of *Burgundy*, by the Decease of King *Gontran* his Uncle, who is reckoned among the Saints; and indeed he testified a great Zeal for Religion. He founded and magnificently endowed the Monastery of St. *Benignus* at *Dijon*, and that of St. *Marcellus* at *Challon*. He assembled many Councils; he had a great Abhorrence of *Simoniackal* Ordinations; which he testified after the Death of St. *Remi*, Archbishop of *Bourges*, in 584. Upon the Occasion of a contagious Sickness, which afflicted his Kingdom in 588, he appointed Prayers and publick Processions, attended by Young and Old, with Bread and Water: He distributed immense Alms. Gregory of *Tours* attributes Miracles to him, and says he was a Witness of them. He himself, however, cannot help blaming some of his Actions, and these two among others. The Queen *Anstrigilda* his Wife told him, when she was dying, that her Physicians had killed her, and made him promise to put them to Death; which he faithfully performed, and had them both executed. *Chundun*, his Chamberlain, having killed a wild Ox in the Forest of *Vosge*, which he had ordered to be kept, he commanded him to be apprehended, and permitted a Duel upon this Occasion, in which the two Champions were killed: Then *Chundun* attempting to save himself, he ordered him to be knocked on the Head with Stones. It is true, he repented

Boll. 28. Mar.
To. 8. p. 718.
Martyr. R. &
Ufuard.

Greg. VI.
Hist. c. 39.

Id. ix. c. 21.

Id. v. c. 36.

Id. x. c. 10.

mented of this Passion ; but it must be owned, that among the *Franks*, and A.D. 595. other *Barbarians* of that Time, we rarely meet with habitual and well-grounded Virtues. King *Gontran* died in the thirty-third Year of his ^{Fredegar.} Reign, the fifteenth of the Calends of *April*, viz. the twenty-eighth of ^{chro. n. 14.} *March*, and was buried at *St. Marcellus* of *Challon*.

IN the Year following, 595, the twentieth of the Reign of *Cbildebert* ^{Capitul. Ba-} in *Austrasia*, this King made an Ordinance at *Cologn*, in which, among ^{luz. To. 1. p.} other Things, he forbad incestuous Marriages, even to the noble *Franks*, ^{17.} whom he called *Comati*, and condemned them to Banishment from Court, ^{Art. 2.} with Confiscation of Goods, if they did not obey the Bishops in this Particular. Rapes are forbidden in it upon Pain of Death. It prohibits the ^{Art. 4.} doing any thing on *Sunday*, but what is necessary for Food, upon Pain of a Fine for Free-men, fifteen Sols of Gold for the *Salians* or *Franks*, seven for the *Romans*, three for the Slaves, or corporal Punishment.

IN the Month of *September*, in the same Year 595, when the fourteenth Indiction commenced, the Pope *St. Gregory* wrote to King *Cbildebert* and to Queen *Brunebalt* his Mother, to recommend the Priest *Candidus* to them, whom he sent into *Gaul* to manage the Revenue of *St. Peter's* Patrimony, which the Patrician *Dynamius* had till then taken Care of. He ^{V. Epist. 5.} praises *Brunebalt* for the good Education she had given the King her Son, ^{Epist. 6.} and tells the King, that he is as much above other Kings, as Kings are above other Men. He sends him the Keys of *St. Peter*, enclosing some Iron of his Chain, to carry them about his Neck, as a Preservative against all Evils. The Revenue of this Patrimony was employed in Works of ^{V. Epist. 20.} Charity, in the Places where it was gathered. It is for this Reason *St. Gregory* recommends to Priest *Candidus* the buying of Habits for the Poor, and the young *Englifs*, from the Age of seventeen or eighteen, to put them into Monasteries, and to instruct them in the Service of *God*; but because they were *Heathens*, he would have a Priest sent with them, to baptize them in case of a dangerous Sickness. He prepared these young People for the Mission he designed to send into *England*. King *Cbildebert* died about six Months after, in the twenty-sixth Year of his Age, having reigned twenty in *Austrasia*, and two in *Burgundy*. His two Sons succeeded him, under the Guardianship of their Grand-mother *Brunebalt*. *Theodebert* reigned in *Austrasia*, and *Theodorick* in *Burgundy*.

ST. GREGORY recommended to them the same Priest *Candidus*, and ^{XLVI.} the Missionaries whom he sent into *England*, in the Month of *July*, in the ^{The Mission of} Year 596, Indiction the fourteenth. These were *St. Augustin*, Provost of ^{St. Augustin} his Monastery of *St. Andrew* at *Rome*, with some other Monks. He recommended them also to many Bishops of *Gaul*, whom they were to visit in their Way; *Serenus* of *Marseilles*, *Virgilius* of *Arles*, *Dedier* of *Vienne*, ^{V. Epist. 30.} *Syagrius* of *Autun*, and in other Parts *Palladius* of *Saintes*, and *Pelagius* of *Tours*, Successor of *Gregory*. The Pope *St. Gregory* about the same time sent to *Palladius* of *Saintes* some Relicks to dedicate four Altars in a Church which he had built, and in which there were thirteen. This Number of Altars in one Church is remarkable; but we must not conclude from thence, that they were all made use of at the same time.

A. D. 596. AUGUSTIN and his Companions having journied some Days, probably as far as *Aix*, resolved to go no further, discouraged by the Reports which they heard of the Difficulty of the Journey, and of the State of the *English* Nation, unbelieving and barbarous, whose very Language they did not understand. They determined by common Consent to return to *Rome*, and sent *Augustin* thither to desire *St. Gregory* not to expose them to such a dangerous and troublesome Journey, the Success of which was so uncertain; but *St. Gregory* sent him back with a Letter, in which he enjoins them to perform their Enterprize with Zeal, without staying to hear the Rumours of ill-disposed People, assuring them, that he wished himself able to labour with them in this good Work. The Letter is dated the tenth of the Calends of *August*, the fourteenth Indiction, viz. the twenty-third of *July*, 596. He wrote at the same time to the Bishops I mentioned, to recommend *Augustin* and his Companions to them. He wrote also to *Protais*, Bishop of *Aix*, and to *Stephen*, Abbot of *Lerins*, telling him that *Augustin* had given him an Account of them; but he does not recommend him to them: By which we may suppose, that they were no Friends to this Journey into *England*. In the Letters to the Kings, and to the Queen their Grand-mother, *St. Gregory* says, that he has ordered his Missionaries to carry with them Priests of the neighbouring Countries, who might be able to acquaint them with the Genius of the Nation.

XLVII.
The Death of
John the Fa-
ster.
Menol. 2
Septemb.
Theoph. vii.
Hist. c. 6.

Theoph. i.
Hist. 11.

Sup. xxxiv.
n. 47.

XLVIII.
Cyriacus, Pa-
triarch of
Constantino-
ple.
Greg. VI. E-
pist. 6, 7.

IN the mean time died *John*, Patriarch of *Constantinople*, with the Reputation of Holiness, and the *Greek Church* still honours his Memory on the second Day of *September*. From the Austerity of his Life, they gave him the Surname of *the Faster*; and they report this Proof of his Poverty: The Emperor *Maurice* had lent him many Talents, for which *John* had given him a Mortgage upon all that he had. After his Death the Emperor found nothing in his House but a wooden Couch, an old Blanket, and a thread-bare Cloak. The Emperor, transported with the Virtue of the Patriarch, tore the Bond, and ordered these poor Moveables, which he esteemed more than Treasure, to be carried to the Palace, and during *Lent* lay upon this little Bed. However, the Passion of *John* the Patriarch to preserve the Title of Universal Bishop, drew upon him the Imputation of Hypocrisy, and his Zeal seems to have been mixed with too much Bitterness; for the Emperor *Maurice* being willing to pardon some sacrilegious Magicians, that they might repent, he insisted that they were incorrigible, and pressed the Emperor so much, that they were tried and put to Death. *John* had held the See of *Constantinople* thirteen Years and five Months, from the Month of *April*, 582, to the Month of *September*, 595.

THE Emperor *Maurice* having deliberated a long time upon the Choice of a Patriarch of *Constantinople*, he at length appointed *Cyriacus*, who having been a great while Steward of this Church, had always preserved an undisturbed Mind amidst so many Affairs. He sent, according to Custom, his synodical Letter to the Pope, containing his Profession of Faith; and it was accompanied by a Letter from the Emperor, and another from the Bishops who had ordained *Cyriacus*. *George* a Priest, and *Theodore* a Deacon,

con, were charged with these Letters. St. Gregory received them with A. D. 596. very great Courtesy, and greater than usual on the like Occasion; for although *Cyriacus* already took the Title of Universal Bishop, St. Gregory was not willing upon this Account to break the Unity of the Church, in rejecting his Letter, and his Nuncios. He had even detained them much longer, if they had not urged the Necessity of their Return, by reason of the approaching Winter; for it was at the Beginning of the fifteenth Indiction, viz. in the Month of September, 596. St. Gregory wrote two Letters to *Cyriacus*; one Publick, in answer to the synodal Letter, in which he approved his Confession of Faith; but he said, that for the Preservation of Peace, *Cyriacus* ought to renounce that profane and arrogant Name, viz. the Title of Universal Bishop. The other is a familiar Letter, filled with Professions of Friendship; for having been at *Constantinople*, he was particularly acquainted with the Merit of *Cyriacus*. St. Gregory wrote also to the Emperor, and to the Bishops, and in this last Letter complains, that at the Ordination of *Cyriacus*, they had pronounced aloud these Words of the Psalm; *Let us rejoice in this Day, which the LORD hath made.* He reproves this Application of Scripture to the Praise of a Man still living upon Earth; but he excuses it by reason of the Transports of Joy which had occasioned it.

SOME Time after the Nuncios of *Constantinople* were departed, St. Gregory was informed they had said, that JESUS CHRIST descending into Hell, had delivered from Torment all those who had acknowledged him to be GOD. He thought they ought to be drawn from this Error, and wrote to them about it in the Month of May, of the same fifteenth Indiction, in the Year 597. Our SAVIOUR, says he, descending into Hell, delivered by his Grace those only who had believed that he was to come, and had lived according to his Commandments. He refers them to *Philaster* and *St. Augustin*, who have reckoned this Opinion in the Number of Heresies.

ABOUT the same time St. Gregory recalled the Deacon *Sabinian* from *Constantinople*, where he had resided as his Nuncio four Years, and sent in his room *Anatolius*, a Deacon also of the Roman Church; but he forbade him to celebrate Mass with *Cyriacus*, till he had renounced the Title of Universal Bishop. He declared the Reason of his Conduct to *Cyriacus*, to the Emperor, and to the Patriarchs of *Alexandria* and *Antioch*. He wrote about it first in particular to *Anastasius* of *Antioch*, who advised him, as the Emperor had done, not to make a Trifle a Matter of Offence: But St. Gregory answers him, that we ought not to account as such, an Affair which tends to corrupt the Faith of the universal Church, since many Arch-Hereticks have arisen out of the Church of *Constantinople*. He says to the Emperor, I should have been very indiscreet, if I could not have distinguished what was necessary to preserve the Unity of the Faith, and the Ecclesiastical Concord, from what I ought to do for the Restraint of Haughtiness. Accordingly, I received the Deputies of my Brother with great Affection, and admitted them to celebrate Mass with me. My Deacon at *Constantinople* ought not to serve in the holy Mysteries him who exalts himself, or does not correct the Arrogance of his Predecessors;

A. D. 597. but it is the Duty of his Deacons to assist at Mass with me, who by the Grace of GOD have not been guilty of the like Fault. There are frivolous Titles which, nevertheless, are pernicious; as when *Antichrist* shall call himself GOD. Moreover, I say freely, that whoever calls himself Universal Bishop, is a Forerunner of *Antichrist*, in placing himself above all others.

XLIX. THE common Letter to *Enlogius* of *Alexandria*, and *Anastasius* of *Antioch*, contains the same Distinction between his Legates and those of *Cyriacus*; but he adds, what he had already written to him himself: He condemned in his synodal Letter one *Eudoxius*, whom I do not find condemned, either in the Councils or synodal Letters of his Predecessors. It is true, that the Canons of the Council of *Constantinople* condemn the *Eudoxians*; but they do not mention who was the first of them: Besides, the *Roman* Church has not hitherto received the Canons or Acts of this Council, but only its Definition of Faith against *Macedonius*. It condemns the other *Heresies* which are there mentioned; but to this Time it is unacquainted with the *Eudoxians*. It is true also, that in the History of *Sozomenus* there is mention made of one *Eudoxius*, who usurped the See of *Constantinople*; but the Holy See does not acknowledge this History, because it contains many Falshoods, and highly commends *Theodorus* of *Mopsuestia*, testifying, that to his Death he had been an eminent Teacher in the Church: So that this History cannot agree with the Council held under *Justinian* upon the Subject of the three Chapters. Among the *Latins* we have hitherto found nothing of this *Eudoxius*, neither in *Philaster* nor in *St. Augustin*, nor in the other Fathers.

7 Ind. 1. EULOGIUS of *Alexandria* afterwards satisfied *St. Gregory* concerning
Epist. 30. *Eudoxius*, sending him Passages out of *St. Basil*, *St. Gregory Nazianzen*,
Sup. Lib. 14. and sent *Epiphanius*, which informed him who he was. He was found to be
n. 4. the same *Eudoxius*, who was the Chief of the pure *Arians*, under the Emperor
Ibid. n. 23. *Constantius*, and who having been first Bishop of *Germanicia*, afterwards of *Antioch*, at last got himself translated to *Constantinople* in the
Year 360. It seems then that *St. Gregory* was not very well versed in *Ecclesiastical History*; which is the more probable, because the Commendation of *Theodorus* of *Mopsuestia*, which he attributes to *Sozomenus*, is nowhere but in *Theodoret*; and the *Tripartite History* leaves no room to believe that the History of *Sozomenus* was at that time more entire than it is at present; but it is likely that *St. Gregory* had read this Commendation only in the *Tripartite History*.

SOME Time after *St. Gregory*, in answer to a Letter of *St. Enlogius* of *Alexandria*, writes these remarkable Words; Though there are many Apostles, the See of the Prince of the Apostles only has obtained the Authority, by reason of its Primacy, and this is the See of the same Apostle in three Places; for he raised the See where his Body rests, and where he finished this present Life; this is *Rome*. He adorned the See to which he sent the Evangelist his Disciple; this is *Alexandria*. He established the See which he was possessed of seven Years, though in order to leave it; this is *Antioch*: Accordingly, this is but one See of the same Apostle, in which three Bishops, by divine Authority, now preside. *St. Gregory*, without Doubt

Eudoxius unknown to St. Gregory.
VI. Epist. 31.
VI. Epist. 4.

V. Not. Baron. in Martyr. R. 23 Dec. & Vales. not. in c. ult. Theodor.

Doubt meant by these Words to shew the Advantage of these three great A D. 597. Sees above that of Constantinople.

IN the Month of *December*, of the Year 597, the first Indiction, he wrote to ten Metropolitans, and to all the Bishops of *Sicily*, to send them the Law of the Emperor, forbidding those who were engaged in the military Service, or liable to make up their Accompts, to enter into a Clerical or Monastick Life. The Pope exhorts them not to receive those without due Examination into the Number of the Clergy, who are engaged in temporal Affairs, for fear they should live still as Laymen under the Ecclesiastical Habit; that if they go into the Monasteries, not to admit them before they have made up their Accompts: And if military Men are willing to embrace the Monastick State, it is necessary to make a strict Enquiry into their Lives before they are received, and to make Trial of them, according to Custom, for three Years, in their Secular Habit. The Emperor is content that they be admitted upon these Conditions. St. Gregory had already sent this Law four Years before, as he testifies himself, but having since obtained this Mitigation, he thought it his Duty to send it again to the Bishops, who depended upon the Emperor in the *West*: Namely, in *Italy*, in *Illyria*, and in *Sicily*. The ten Metropolitans to whom he addresses it, are, *Eusebius* of *Thessalonica*, *Urbicus* of *Dyrrachium*, *Constantius* of *Milan*, *Andrew* of *Nicopolis*, *John* of *Corinth*, *John* of *Justiniana*, *John* of *Crete*, *John* of *Larissa*, *Marinian* of *Ravenna*, *Januarius* of *Cagliari* in *Sardinia*.

L.
The Law concerning Soldiers Monks.
VII. Ind. 1.
Epist. 11.
Sup. n. 21.

Sup. n. 30.
11 Ind. 11.
Epist. 62.

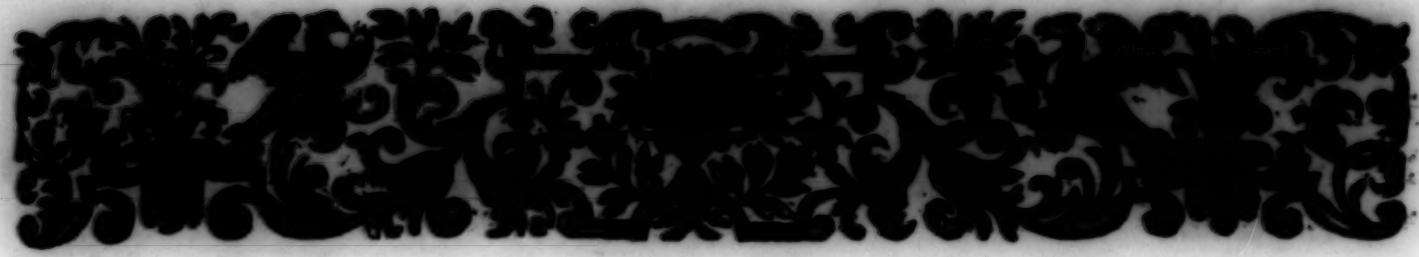
THE three Years of Probation which St. Gregory requires in this Letter, were ordained in the Novels of *Justinian*; but St. Gregory obliges only military Men to it; as for others, he is satisfied with two Years. He wrote to *Fortunatus* Bishop of *Naples* concerning it, in this manner: Strictly forbid all Superiors of Monasteries to suffer those whom they shall receive, to be shaved, before they have passed two Years in the Monastick State. Enjoin them during this Time to make a careful Enquiry into their Life and Manners, lest any of them repent of their Choice: For if Men admit no Person into their Service without Trial, how much greater Proof should we have of those designed for the Service of God? And if a Soldier has a mind to be converted, not to receive him without giving Notice of it to us; which he adds, without doubt, because of the Emperor's Law. As for the rest, he wills them to receive those who present themselves for Admission into the Monasteries, with great Charity and Mildness.

Nov. 5. c. 2.
Nov. 123.
c. 35.
III. Epist. 23.

V. Epist. 49.

CONTENTS of the THIRTY-FIFTH BOOK.

- | | |
|---|---|
| <p>I. ST. Gregory, Pope.
 II. <i>The Complaints of St. Gregory.</i>
 III. <i>The Pastoral of St. Gregory.</i>
 IV. <i>The Death of St. Radegunda.</i>
 V. <i>The Mutiny of Chrodielida.</i>
 VI. <i>Violences against the Abbess.</i>
 VII. <i>Council of Poitiers.</i>
 VIII. <i>The Council of Metz.</i>
 IX. <i>The Beginning of St. Colomban.</i>
 X. <i>The Rule of St. Colomban.</i>
 XI. <i>The Council of Sevil.</i>
 XII. <i>A Letter to St. Leander.</i>
 XIII. <i>St. Gregory defends the fifth Council.</i>
 XIV. <i>The Donatists in Africk.</i>
 XV. <i>The Patrimony of the Roman Church.</i>
 XVI. <i>The Liberality of St. Gregory.</i>
 XVII. <i>The Union of the Bishopricks.</i>
 XVIII. <i>Elections of Bishops.</i>
 XIX. <i>The Jurisdiction of the Pope.</i>
 XX. <i>A Letter to Venantius.</i>
 XXI. <i>Conversions of the Jews.</i>
 XXII. <i>The Saints of Gaul.</i>
 XXIII. <i>Impostors in Gaul.</i>
 XXIV. <i>The End of St. Gregory of Tours.</i>
 XXV. <i>The War of the Lombards.</i>
 XXVI. <i>The Affair of Natalis of Salona.</i>
 XXVII. <i>The Affair of Adrian of Thebes.</i>
 XXVIII. <i>Advice to John of Constantinople.</i></p> | <p>XXIX. <i>Presents of Cosroes to St. Sergius.</i>
 XXX. <i>Death of Gregory of Antioch.</i>
 XXXI. <i>A Law against Soldiers becoming Monks.</i>
 XXXII. <i>Constantius, Bishop of Milan.</i>
 XXXIII. <i>Theodelinda seduced by the Schismatics.</i>
 XXXIV. <i>John of Ravenna reproved.</i>
 XXXV. <i>Dialogues of St. Gregory.</i>
 XXXVI. <i>The Affair of Maximus of Salona.</i>
 XXXVII. <i>The Affairs of Sardinia.</i>
 XXXVIII. <i>Against the Translation of Relicks.</i>
 XXXIX. <i>Title of Universal Bishop.</i>
 XL. <i>Sermons of St. Gregory.</i>
 XLI. <i>Complaints of St. Gregory to the Emperor.</i>
 XLII. <i>Marinian, Bishop of Ravenna.</i>
 XLIII. <i>Council of Rome.</i>
 XLIV. <i>Judgment of the Priests, John and Athanasius.</i>
 XLV. <i>The Affairs of Gaul.</i>
 XLVI. <i>The Mission of St. Augustin into England.</i>
 XLVII. <i>The Death of John the Faster.</i>
 XLVIII. <i>Cyriacus, Patriarch of Constantinople.</i>
 XLIX. <i>Eudoxius unknown to St. Gregory.</i>
 L. <i>The Law concerning Soldiers Monks.</i></p> |
|---|---|



A
DISCOURSE
ON THE

Six first Centuries of the CHURCH.

THE Reader is now able to judge, whether I have kept my Word with him; and whether I have made it appear, as I promised in the Preface, that the *Christian Religion* is wholly the Work of GOD. It has been seen, that it was planted in a short Space of Time, in every Part of the *Roman Empire*; nay, and in other Countries; not only without any human Assistance, but in spite of any Opposition that Man could make. Even in the Time of St. *Irenæus*, and of *Tertullian*, that is, in the Beginning of the second Century, every Place was filled with *Christians*; not only with particular Persons, but numerous Churches, governed by Pastors, and united together by a mutual Correspondence and Intercourse. Whence did it proceed? Was not this the same People that had been for so many Years before, wholly given up to Debauchery and Idolatry? What was it that wrought this sudden Change in them? What was it that made them despise the Customs of their Forefathers, and forsake a Religion which indulged all their Passions, and enter upon so serious and painful a Course of Life? They must have seen strange Wonders, and the Virtues and Miracles of those who preached this new Religion, must have made a very strong Impression upon them.

BUT further, what did this Religion promise? Nothing present or sensible; a Life to come hereafter, and invisible Blessings; and in this World Persecutions, and continual Dangers. You have seen how the *Christians* were treated during three whole Centuries. I have not contented myself with saying in general, that there was a great Number of Martyrs, or with relating

I.
The Divine Establishment of the Christian Religion.

Iren. Lib. 1. c. 3.
Hist. Lib. 5. n. 8.
Tertull. Apol. X. 27.
V. Mœurs Chr. n. 4.

II.
Martyrs.

ting their Names, and the principal Circumstances of their Martyrdom. I have set them before your Eyes, and have recounted the Acts, that is, the Particulars of their Trial and Execution. Neither was I afraid to run the Hazard of growing tedious to some nice Readers; to the End, that this Proof might have its full Force, and so great an Object make a suitable Impression. Such Examples had not till then been heard of. The Greeks and Romans could die for their Country, but not for their Religion, or only in Defence of Truth. It is true, there had been some few Martyrs among the Jews, but then they (the Jews) professed the true Religion, and the Church honours them equally with her own.

De Repub.
Lib. 2.

HOWEVER, what was so common among the *Christians*, was looked upon by the Philosophers, and with Reason, as the very Top and Perfection of all Virtue. The Man who is perfectly just, says *Plato*, is he who doth not seek to appear good, but to be so; otherways, he would be honoured and rewarded, and it might be questioned, whether he loved Justice for its own sake, or on account of the Benefit that should arise from it. He must be stripped of all, except his Justice: Nay, he must not retain the Reputation of this, but be accounted unjust and wicked, and as such be scourged, tormented, and crucified, still preserving his Justice, even unto Death. Does not this Philosopher seem to have foreseen JESUS CHRIST, and the Martyrs who followed his Example? Being the most just and holy among Men, they have been accounted impious, and abominable; they have been treated as such, and have born Testimony of the Truth, even unto Death, and when they suffered the most cruel Torments; and these were not a few Philosophers, but innumerable Multitudes of every Age, Sex, and Condition.

V. Mœurs
Chr. n. 16, 17.

Hist. Lib. 3.
n. 21. n. 27.
47. 51. Lib. v.
n. 4. n. 39.
VIII. n. 45.

Still, if the *Christians* had only been attacked by the Fury of the People, and the Authority of the Magistrates, one might suppose that they might have hardened themselves against Force, unassisted by Reason. But every thing was at the same time made use of against them: Violence, Calumnies, Railleries, and Arguments; nor were they allowed the same Liberty to defend themselves, as their Enemies had to attack them. They, notwithstanding, wrote some Apologies, which I have quoted: You have seen whether they were solid and convincing; but these did not produce any great Effect, so little are Men moved with Reason. It was an Experience only of many Years that at length undeceived them. By their good Actions, the *Christians* cleared themselves from the Calumnies with which they had been blackened; and by their Sufferings, demonstrated the Vanity of Persecutions. At the End of three hundred Years, Truth gained the upper Hand, and the Emperors declared themselves Protectors of the *Christian* Religion.

Hist. Lib. 15.
n. 15. n. 7.

THEN the Difference between the true and false Religion appeared. Idolatry fell of itself, when it was no longer supported by publick Authority. To make this appear more evidently, GOD, fifty Years after, suffered the Apostacy of the Emperor *Julian*; who with all the Power of the Empire, and all the Assistance of Philosophy and Magick, was not able to re-establish Idolatry. He even complains of it himself in several Places of his Writings, and particularly against the People of *Antioch*. The chimerical Reformation

tion which he would have introduced among the *Heathens*, made him, contrary to his Inclinations, give a glorious Testimony of the Holiness of *Christianity*; and his Persecution, however particular and artful it was, served only more firmly to establish the Truth. In his Reign was the last Effort of Idolatry, and *Rome* has ever since had only *Christian* Princes.

AFTER the Martyrs, we meet with full as wonderful a Set of People, the *Solitaries*. I comprehend under that Name, all those who in the early Times were called *Asceticks*, that is, *Monks* and *Anchorets*. They may properly be called the Martyrs of Penance; whose Sufferings are so much the more surprising, as they were more voluntary, and of a longer Continuance; and that instead of a Punishment of some few Hours, they faithfully bore their Crosses for fifty or sixty Years together. I perhaps have dwelt too long upon these Particulars, as the learned and curious may think, who do not set a sufficient Value upon Prayer, and the Practices of Piety. But it is my Opinion, that the Lives of the Saints ought to make a great Part of *Ecclesiastical History*; and I look upon these holy Solitaries as the Models of *Christian* Perfection. These are the true Philosophers, as they are often called by the Antients, who separated themselves from the World to consider heavenly Things; not as the *Egyptians* did, whom *Porphry* describes, who under so great a Title, understood only Geometry or Astronomy; nor as the *Grecian* Philosophers did, to search into the Secrets of Nature, to reason upon Morality, or dispute on the sovereign Good and Distinction of Virtues.

III.
Monks

*Porph.de Vita
Pythag.
V. traité des
Etudes. n. 4.*

THE Monks renounced Marriage, and the Society of Mankind, to free themselves from the Inconveniences of Business, and the inevitable Temptations which the Commerce of the World subjected them to, in order to pray, that is, to contemplate the Majesty of God, to consider his Benefits, the Precepts of his holy Law, and to purify their Hearts. Their whole Study was Morality, that is, the Practice of Virtue, without disputing, or even speaking, or holding any one in Contempt. They with Readiness, heard the Instructions of their Superiors; nay, several did not even know how to read, and studied the Scriptures only by hearing of others. They concealed themselves from Men as much as they were able, endeavouring only to please God. It was the Noise of their Virtues, and often of their Miracles, which only made them known; and we should have been ignorant of them still for the most Part, if God had not raised up the Curious, such as *Rufinus* and *Cassian*, who sought them out in the Depth of their Solitudes, and obliged them to speak.

*Hist. lib. 20.
n. 3.*

BESIDES, they could not be suspected of being at all self-interested, who reduced themselves to an extreme Poverty, getting the little that was necessary for Life by their Labour, with something more, which they bestowed in Charity. Some indeed had Lands of Inheritance, which they cultivated with their own Hands; but the most perfect, fearing lest the cultivating Lands, and the Care of their Estates, might make them return to the Inconveniencies and Hindrances of Business, preferred the Merits of a simple and sedentary Life, making no Provision for the Morrow. Some likewise received Alms, to supply what they could not earn by their Labour; but I don't find one Instance of their ever asking it. Constancy and Labour

St. Nil.

Cass. Coll.
24 Hist. 20.
n. 6.

Labour of Hands was what they strictly observed, as thinking them essential. Each *Monk* remained fixed to his Society, and each *Anchorite* to his Cell, if he did not find very prevailing Reasons to quit it, because nothing was thought more contrary to fervent Prayer, and the Purity of the Heart, which they proposed to themselves, than Fickleness and Curiosity. They were so very careful to drive away a Multitude of Thoughts, and to render their Minds calm and solid, that they avoided all fine Prospects and pleasant Abodes, and spent the greatest Part of their Time shut up in their Cells, esteeming Labour not only necessary to avoid being burdensome to any, but likewise to preserve Humility, and prevent the Uneasiness of having nothing to do.

St. Basil Reg.
Fuss. n. 35.

THEIR Societies were numerous, and it was a Maxim among them not to have many in the same Place, by reason of the Difficulty of finding Superiors for them, and to prevent Jealousies and Divisions. Each Community was governed by its Abbot, and sometimes there was a general Superior, who had the Care of several Monasteries, under the Name of an *Exarch*, *Archimandrite*, or some such like; but they were all subject to the Bishops, and Exemptions were not at that time talk'd of. The Monks did not compose a Body a-part, distinguished both from the Seculars, and from the Clergy, without being admitted among the latter. It was customary to take the most holy from among the Monks, to make Priests and Clerks of them. This was a Fund where the Bishops were sure of finding excellent Persons, and the Abbots readily preferred the general Service of the Church, before the private Advantage of their Societies. These are the Monks so much extolled by St. *Chrysostom*, by St. *Austin*, and all the Fathers; and their Order, by its Purity, continued for several Ages, as is evident by what follows. It was chiefly among them, that the Practice of the most sublime Piety was kept up, as I have made appear from the most antient Authors after the Apostles, in the Book of the Pastor; in St. *Clement* of *Alexandria*; particularly, where he describes the true Contemplative, which he calls Gnostick. This inward Piety, so general at first among the *Christians*, was afterwards almost wholly confined to the Monasteries.

Hist. Lib. 19.
n. 3. n. 17.

Hist. Lib. 11.
n. 44.
Lib. 4. n. 41.

IV.
Bishops and
Clerks.
Chrysost. de
Sacerd.

Hist. Lib. 22.
n. 29.
30 Aug.
Serm. 358.
al. 36.
Pla. 1. Re-
pub.

ANOTHER Sort of *Christians*, still more perfect, were the Bishops, Priests, and the rest of the Clergy; who after the Example of the Apostles, practised a Life of great Perfection, exposed to the open World, without having the Support as the Monks had, of a Retreat, Silence, and being at a Distance from Temptations: Being likewise assured, that no Advantage could arise to them from their publick Employments. We are *Christians* upon our own Accounts, said St. *Austin*, and Bishops upon yours. They knew very well, that every Pastor, as a Pastor, ought to consider the Good of his Flock, not his own; otherwise he becomes a Hireling or a Robber. The Design of every Government in general, is the Benefit of him who is governed, not of him who governs. The Physician does not propose his own Cure, but that of his Patient: The Doctor desires to inform, not learn. If they require a Reward, it is foreign to their Office; and he that takes it, does not take it as a Pastor, a Physician, or a Doctor, but as one that is mercenary.

THE Saints, by becoming *Christians*, had renounced all temporal Advantages; they were neither covetous nor ambitious, and knew that they could receive no Advantage by governing others. On the contrary, they were exposed to great Dangers by it. In the first Place to Vanity, to the Pleasure of commanding, and being obeyed, and the Praises and Applause which attend such an Authority. On the other Side, the Opposition and Enmity of those whom they were desirous of correcting, and of those whose unjust Demands they were obliged to refuse; the Pain of saying harsh ungrateful Things; of threatening and punishing; and in short, in these early Times, the suffering Persecution and Martyrdom; to which the Bishops and Priests were the most exposed. A lively Charity therefore was the only Motive, or a Submission to the Command of GOD, which could engage them to prefer the Trouble of serving others, to the Convenience of being served themselves. Their Humility hindered them from thinking themselves capable of it; and it must be the Will of GOD which was clearly manifested to them, that induced them. It was for this Reason that they did not endeavour to fly, or conceal themselves as much as they might do, being persuaded, that if it was GOD's Will they should govern, he knew the Means to oblige them to it, notwithstanding all their Opposition. *Plato* says, that in a Republic of good Men, People are as desirous, and endeavour as much to avoid Employments, as they generally do to gain them. This Maxim we have often seen followed in the History of the Church.

IN order to have such Bishops therefore, they took all the Precautions imaginable. They were generally old Men, very well approved, as *Tertulian* says, to whom this Government was entrusted. Their Custom was to take an antient Priest, or an antient Deacon of the same Church, who had received Baptism in it, and continued in it ever afterwards; so that every body was acquainted, both with his Life and Abilities. He on his Side knew the Flock which he was to govern, having served under several Bishops successively, who had promoted him by Degrees to the different Orders of Reader, Acolyte, and Deacon. He had learnt under them, both the Doctrine he was to teach, and the Canons, agreeably to which he was to govern; so that he had nothing new to be instructed in. His Business was only to be promoted to the highest Dignity, and continue what he had already done, and seen others do all his Life. It was not thought, that the People and Clergy of a Church would confide in a Person they did not know, or that a Stranger would be willing to govern a Flock he was unacquainted with.

FOR the same Reason the most neighbouring Bishops made the Choice, with the Advice of the Clergy and People of the vacant Church; that is, those who were best acquainted with the Wants of that Church. The Metropolitan came thither with all his Comprovincials, and consulted the Clergy, not only of the Cathedral, but of the whole Diocess. The Monks, the Magistrates, and the People, were likewise consulted, but the Bishops determined; and their Choice was called the Judgment of GOD, as we have it from *St. Cyprian*. The new Bishop was immediately consecrated, and entered upon his Office; but such a Regard was had to the Consent of the People, that if they refused to receive a Bishop after he was ordained, they

did not compell them to it, and another was granted, which was more acceptable to them. The secular Power never meddled in Elections, unless it was after the Emperors were converted, for Bishops of the greatest Sees, and in Places where the Prince made his Residence. These great Sees therefore, such as *Antioch* and *Constantinople*, were at that time the most exposed to Ambition. Thus were Bishops promoted, as we find it, in the six first Centuries, nor was it much otherwise in the four following. Judge by the Effects how right this Method was, and consider the great Number of holy Bishops, which this History offers you, in all the Countries of the World.

Hist. Lib. xix.
n. 15.
Epiph. Hær.
30. n. 4, &c.

Matth. xx.
27, 28.

4 Repub.
init.

1 Tim. v. 17.

Ibid. vi. 8.

Rep 4.

THE Bishops thus chosen, lived meanly, or at least frugally; some undergoing bodily Labour themselves, and several, as they were taken from a Monastick Life, still keeping up the Practice of it. The Title of Servant of the Servants of GOD, and such like, did not pass into a Form, but as they were first taken up in the most serious Manner, and I don't know one temporal Prince or Magistrate who has assumed the like Titles. Without Doubt they that first made use of them, had Regard to these Words of the Evangelist; *Let him who would be chief among you, be your Servant, even as the Son of Man came not to be ministered unto, but to minister.* They did not therefore think that the Clergy or Bishops themselves ought to be distinguished from the People by their temporal Advantages, but by their Application to instruct, correct, and comfort them in all their spiritual and temporal Wants. The Design is not, said *Plato*, to make a certain Set of People in our Republick happy, but to make the whole as happy as possible, even though at the Expence of a few Particulars. With much more Reason, in a spiritual Republick, as the Church, is it fitting, that they who govern and serve the Community, should forget their own temporal Advantages, in order, that by their Labours and Sufferings, they may procure the Salvation of others.

BUT some will make Answer, Did not *St. Paul* say, that *Priests who govern well, are worthy of a double Honour*; and is it not agreed, that this Honour means a temporal Reward? It is true; but did not he likewise say, that *having Food and Raiment, let us be therewith content.* There is no Doubt, but that the holy Bishops, in the early Ages, allowed good Workmen necessary Advantages; but they knew likewise that Nature always flatters, and that it is difficult for her to preserve a Medium. They were apprehensive lest the Condition of Bishops should be so very easy, that they should be no longer Bishops. A Labourer is very useful in a State, and his Profession deserves to be had in Honour. But, if for this Reason you give him, says *Plato*, a Plough of Ivory, a Habit of Purple, Dishes of Gold, and a plentiful luxurious Table, he will no longer expose himself to the Sun and Rain, walk in the Dirt, and drive his Cattle. In short, he will no longer labour, except it be sometimes in fair Weather for his Diversion. The Case would be the same with a Shepherd, if you should cloath him as they are in Pastorals upon the Stage. The Artisan in all Professions whatsoever, when he grows too rich, and is too much at his Ease, neglects his Trade, gives himself up to Pleasure and Sloth, and ruins his Art, by those very Means which were given him, to carry it on with greater Success.

THE

THE Bishops which we meet with in this History, did not endeavour at a Change, or making an Addition to what they had already: Entirely taken up with their Functions, they were not solicitous either about their Cloaths, or Lodging, nor did they much trouble themselves with the Temporalities of the Church; the Care of that they left to their Deacons and Stewards, but what related to the Spiritual Part they discharged in Person. Their Employment was Prayer, Instruction, and Correction. They made the strictest Enquiry imaginable; and it is for this Reason that their Diocesses were so small, that one Man might be sufficient to act in each, and be acquainted himself with his whole Flock; for if they had been allowed to act by Deputy, and at a Distance, there would not have been a Necessity for more than one Bishop in the whole Church. It is true, that they had Priests to assist them in the Spiritual Part; to assist at Prayer, to celebrate the Holy Sacrifice in case of Absence, or Sicknes of the Bishop; to baptize and enjoin Penance in case of Necessity. Nay, sometimes the Bishop entrusted him with the Ministry of the Word; for to proceed regularly, it was the Bishop's Place only to preach. The Priests were his Counsel, and the Senate of the Church, raised to that Dignity on Account of their Ecclesiastical Knowledge, Wisdom, and Experience.

EVERY Thing was transacted in the Church by Advice, because their Desire there was to have Reason, Order, and the Will of GOD to prevail. The Bishops always had the Precept of St. Peter, and JESUS CHRIST himself before their Eyes, not to imitate the Government of Kings of the Earth, which always tends to be absolute. Not presuming too much, they did not think that they only had Knowledge of the Truth; they were diffident of their own Light, and not jealous of that of others, and readily submitted to him who gave better Advice. There is this Benefit in Assemblies, that there is generally one who is able to lead the rest in the right Way, that they mutually respect one another, and that a Man is ashamed to appear unjust in Publick; besides, that they, whose Virtue is weakest, are supported by the rest. It is a difficult Thing to corrupt a whole Company, whereas a single Man is easily won over, or he that governs him; and if he decides alone, he may follow the Bent of his Inclinations, without Opposition. Besides, Resolutions made in common are always better executed, every Man thinking himself the Author of them, and only following his own Will. It is true, it is much shorter to command and compel; and that to persuade, Industry and Patience is necessary; but wise, humble and charitable Men always make use of the surest and gentlest Methods, and never complain of the Trouble they are at, in procuring the Good of any thing they take in Hand. Force is what they have recourse to in the last Extremity.

THESE are all the Reasons I am able to find out for the Ecclesiastical Government. The Bishop in every Church never transacted any thing of Importance, without advising with the Priests, Deacons, and chief of his Clergy: He even often consulted the whole Body of the People, when they were interested in the Affair, as in Ordinations. Many Examples of this Behaviour we find in St. Cyprian, and it is taken notice of still in the Form of Ordination. You find likewise with what Simplicity and Paternal Con-

Hist. Lib. vi.
n. 42. n. 50.
Pontific.
Rom. Hist.

Lib. xxiv.
n. 40.

fidence St. *Austin* gave an Account to his People, of his own and his Clergy's Behaviour.

For the transacting of more general Affairs, the Bishops of the Province assembled themselves and held Councils. This was the general Tribunal where all Affairs were regularly decided; for which Reason they were held twice a Year: Bishops of great Sees, and the Popes themselves, made use of them; and though the antient Decretals came out in their Name, they were the Results of their Councils. Two great Benefits arose from these frequent Assemblies; they preserved Union and Friendship among the Bishops, and a Conformity in the Discipline: Bishops corresponded with one another like Brethren, with very little Ceremony and great Charity. And if you find that they took the Title of most Holy, most Venerable, and such like, you must impute it to a Compliance with a Custom, which was introduced towards the Fall of the *Roman* Empire, of giving to all sort of Persons, Titles agreeable to their Condition. This Form of Words, however, did not hinder their shewing a perfect Sincerity and cordial Affection in their Letters to each other, which they that have the least Taste, must be sensible of.

WHAT I have related of the Letters of St. *Cyprian*, St. *Basil*, and St. *Austin*, may be sufficient to convince us of this. This Correspondence by Letter supplied the Want of Councils, in the Intervals, or as to what related to Bishops of another Province. The Intervals were sometimes long, especially in the Times of Persecution; because the Bishops and Priests, as most sought after, were obliged to disperse, and conceal themselves. One of the most sensible Inconveniencies of the Persecutions to the Bishops, was the Interruption of these Councils; because they were persuaded, that the Discipline could not be kept up without Councils: As we see by the Complaints of *Eusebius* upon the Persecution of *Licinius*.

V. Hist. Lib.
iv. n. 44, 45.

Hist. lib. x.
n. 21. Euf.
Vit. Const.
c. 25.

VI.
Inferior Clerks.

Act. vi. 2.

To return to the Government of a private Church. The Bishops and Priests had under them a great Number of Officers, who were employed in the Functions of their several Orders; such as Deacons, Acolytes, Readers and Porters. We find that at the Beginning, Deacons were thought as necessary as Priests. When the Apostles established the seven first Deacons at *Jerusalem*, it does not appear they ordained any Priests: On the contrary, they reserved to themselves alone the Functions which were afterwards allotted to the Priests; the first is the Ministry of the Word. St. *Paul* giving his Orders to *Titus* and *Timothy* for the Regulation of the new Churches, mentions only Bishops and Deacons. Indeed, before the Churches grew to be so numerous, a Man of great Zeal and Labour might perform the Spiritual Office, but in the external Works he required Assistance, such as receiving the Alms of the Faithful, and distributing them to the Poor; in keeping up the Order and Decency of Assemblies, and sending Messages. Afterwards Deacons themselves had Occasion for Assistance, and from thence came the inferior Orders, the Usage of which we have already seen for six hundred Years, and shall find continued still for a long Time.

EACH Man continued in his Order as long as the Bishop thought proper, and several remained therein during their Lives; nor was it thought strange

strange to see in a Church, a Man always a Porter or Reader; as we are not surprised now a-days, to see in the Secular Tribunals, a Sergeant or Register never become a Judge. Natural Talents are different, and Graces differently bestowed; he that is qualified for Action may not be for Study, and he that has Zeal and Prudence, may not be endowed with the Gift of the Word: Fidelity, Assiduity, and bodily Strength, are sufficient for a Door-keeper or Sexton, Charity and Discretion in a Deacon, yet are not thought sufficient Qualifications in a Priest, without Knowledge. On the contrary, a learned, pious, and eloquent Priest, may not have Strength, or Vigour, and Industry, which are necessary in Business. Bishops did not make Ordinations to gratify particular Persons, but that the Church might receive a Benefit thereby: We are not therefore to be surprised, if they let every one continue in the Place which he was best qualified for; if they advanced them to a superior Order, it was in Proportion as they found them capable of it. A young Man was at first only a Reader, but after he had made a Progress in Learning and Piety, he became a Priest; in the same Manner a Deacon begun with being an Acolyte, or Door-keeper.

THE Custom was not for a private Person to offer himself, or ask for Ordination, as it was for Baptism or Penance: It was the People, who desired the Ordination of him, whose Merit they were acquainted with, or the Bishop who chose him with the Consent of the People. The private Person was often ordained contrary to his Inclination, many Instances of which we have already seen, as *St. Austin*, *Paulinian* Brother of *St. Jerome*, *St. Paulinus* of *Nola*, and several others. The Case was the same with Bishops, they made Choice of the most perfect Christians, and by Consequence the most humble and free from Self-Interest, who endeavoured only to conceal themselves, that they might not be exposed to Temptations; to taste in Silence the Beauty of eternal Truths, and to unite themselves to GOD in Prayer. They were obliged to offer Violence to them, to draw them from this Retirement, and to force them to have a Commerce and Intercourse with Mankind, by bringing a Remedy to their Miseries. The Love of Truth, says *St. Austin*, desires only a holy Leisure, but Charity does necessarily engage us in all Affairs that are just.

THE Use of this great Number of Officers, and their different Orders, appears in the Religious Assemblies, and especially at the Holy Sacrifice, for it was generally celebrated with all the Solemnity imaginable. Some Examples, it is true, we find, where the Oblation was made in private, and with less Ceremony. *St. Cyprian* mentions some which were solemnized in the Prisons of Martyrs, and directs that there should be only a Priest and a Deacon; hereby shewing how much the Ministry of a Deacon was thought necessary. You have seen *St. Ambrose* celebrating it at *Rome*, in a private House, and *St. Gregory* of *Nazianzum* the Father, even in his own Chamber: These are particular Masses very antient, but we must own, that these Occasions were not frequent, and that for the Generality, Mass was very solemn, that is, that all the Priests and Bishops who were in the same Place, assembled in one Church with the rest of the Clergy and People, and that all agreed in one Action in the Manner I have described.

THEY

Hist. lib. xix.
n. 38. n. 48.
n. 57.

XIX. civit.
c. 19.

VII.
Solemnity of
the Offices.
Hist. lib. vi.
n. 35. Hist.
lib. xviii.
n. 19. lib.
xiv. n. 16.

Mœurs Chr.
n. 39, 40,
&c.
Hist. lib.
xxxvi. n. 15,
&c.

Hist. lib. x.
n. 3. xi. 45.
34. xii. 10.

Epist. 11.
ad Diof.
al. 81.

VIII.
Penance.
Mœurs Chr.
n. 25. Hist.
lib. v. n. 46.
lib. ix.
n. 14. n. 21.
lib. xvii.
n. 14, 15, 16.
lib. xix.
n. 52.

THEY thought they could not pay a sufficient Honour to Divine Service, the Administration of the Sacraments, and above all the Eucharist, wherein JESUS CHRIST is present himself. From thence came the Magnificence of the Churches, which I have in some Measure described to you; the Multitude of Gold and Silver Vessels, the Abundance of Lights and Perfumes, the great Number of Officers, Porters, Mansionaries, Sextons, Treasurers to keep the sacred Vessels, and the Churches themselves, to adorn them and keep them clean. All this was not difficult, even in common Cities, when there was but one Service, and all assembled in one Place: Nothing was more proper to give the common People, and more ignorant sort of Persons, a great Idea of our Mysteries. The Pagans themselves acknowledged, that this Sacrifice which was so industriously concealed from them, had something great in it, since the Preparations for it were made with so much Magnificence: Besides, the Unity of Prayer and Sacrifice best expressed the Unity of God and the Communion of Saints. If we are at a Difficulty to conceive how so many People could assist at one Service, we must refer our selves to the Experience of several Ages; for it cannot be denied but that the Number of Christians was very great, at least in the fourth Century. It is true, that several Masses successively were celebrated in the same Church when there was a Necessity: For the Truth of which we have St. Leo's Authority.

NEXT to the Eucharist, nothing was more solemn than the Administration of Baptism, confined to two Days of the Year, preceded with long Preparations, together with many Prayers and Ceremonies (the Form of which we still preserve) solemnized in a magnificent Baptistry, with costly Vessels. All this did not a little contribute to the People's conceiving the Importance of this Action, and to the rendring the Sacrament venerable to those who received it, to the Faithful who were Spectators of it, and to the Infidels who heard it spoke of.

THE Case was the same in Proportion as to Penance. I have not only related to you penitential Canons, but given several Instances of the Manner of their being put in Practice. You have without Doubt been surprised, especially that the most antient Canons are always the most strict, and at the Times even of Persecutions, it was not by Indulgence, but by the Severity of Punishments, that they endeavoured to preserve the weak: Therefore since the most antient Canons are the most severe, we must conclude that this Severity came by Tradition from the Apostles, that is, from JESUS CHRIST; and by Consequence it is our Fault if it appears immoderate.

BUT you will ask perhaps, whether to continue People in Penance for fifteen or twenty Years, and sometimes their whole Lives, for a single Sin; to oblige them for whole Years to continue without the Door of the Church, exposed to the Contempt of every body; afterwards, for other Years, though in the Church, to remain prostrate, to force them to wear Hair-cloth, and Ashes upon their Head, to let their Beard and Hair grow, to live upon Bread and Water, to remain confined, and to renounce the Society of Mankind, was not sufficient to make Sinners despair and Religion odious? I should agree with you, if I was to be guided only by common Ideas

Ideas of Things, but I am withheld; first by the Facts which I have related, which are not my own Invention, nor would they ever have entered into my Head; they are upon Record, and you may yourselves prove the Truth of them. Upon which I reason in this manner: We have not made our own Religion, but received it from our Fathers, such as they received it from theirs, and so on even from the very Apostles. We are then to subject our Reason, and submit ourselves to the Authority of the early Times, not only for the Doctrines but the Practice.

AFTERWARD examining into the Reasons which the Antients have given us, for their proceeding in this Manner, in relation to Penance, I find them very substantial. Sin, say they, is a Disease of the Soul; and Diseases are not cured in an Instant. Time is necessary, both to remove them to a Distance from the Opportunities, and to disperse the criminal Ideas; to appease the Passions, to make a Man sensible of the Enormity of the Sin, to search into all the Windings and Foldings of the Conscience, and to root out from thence all ill Habits, as well as to acquire those that are contrary; to form solid and firm Resolutions, and to assure our selves of the Sincerity of our Conversion: For a Man is often deceived contrary to his Inclination, by a well intended, but slight Resolution. Besides, the Length of Penance is necessary to imprint strongly upon a Man's Mind the Horror of the Sin, and the Fear of a Relapse. He who for an Act of Adultery finds himself excluded from the Sacraments, has Time to consider the Crime which he has committed, and reflect how much more horrible it would be, to be for ever deprived of the Sight of God: He that was going to commit the same Sin, would hesitate, how little soever Religion he had, when he foresaw that a momentary Pleasure would infallibly in this Life have such terrible Consequences, as either to be obliged to undergo for fifteen Years together a grievous Penance, or to apostatize and return to Paganism? For one Year of present Sufferings makes a greater Impression upon the Imagination, than a whole Eternity after Death. The Shew of Penance had its desired Effect, not only upon the Penitents, but the Spectators; the Example of one prevented many Sins, and the Regard to Mankind, came to the Aid and Assistance of the Faith. Men recovered by little and little, says St. *Austin*, what they had lost all at once; for if they were quickly to regain their first Happiness, they would look upon the mortal Fall of Sin as a Thing of no Consequence.

Aug. Serm.
278. n. 3.
al. 34. de
Divers. c. 3.

If we judge of it by the Effects, we shall still find how much this Rigour contributed towards our Salvation: Sins were never known less frequent among Christians; and in Proportion as the Discipline decreased, Mens Morals were corrupted. There never was converted a greater Number of Infidels, than when the Examination of the Catechumens was most rigorous, and the Penances of the Baptised the most severe. The Works of God are not conducted by human Policy: This we may in some Measure be sensible of in Religious Societies. They which abated of their Strictness, decreased every Day in their Numbers, although the Pretence of the Abatement was to invite more, by conforming themselves to the Weakness of Mankind. People always solicit most to be admitted into the best regulated and strictest Communities.

THEY

THEY therefore must be very rash who accuse as guilty of Severity and Indiscretion, I do not say the Apostles, whom God inspired, but St. Cyprian, St. Gregory Thaumaturgus, St. Basil, and others, who have left us these Rules of Penance. To consider only natural Endowments, we do not know wiser, gentler, or more polite Men, nor did the Grace which descended upon them, spoil them. They always set before them as a Pattern, him who came to save Souls, and not to lose them, who is gentle and meek of Heart; nor were the People whom they governed, brutish and savage Nations; but the Greeks and Romans, whose Manners, in the Fall of the Empire, were rendered but too effeminate, by Luxury and false Politeness.

FROM whence therefore came this Rigor of Penance, but from a lively Charity of these holy Pastors, accompanied with Prudence and Resolution? They seriously endeavoured at a Conversion of Sinners, and spared no Pains to compass their Design. A flattering, Self-interested, negligent Physician, is satisfied with giving palliative Remedies, which lull the Pain for the present, without disturbing the Patient; nor is he at all concerned if he has frequent Relapses, and leads a languishing and miserable Life, provided he is well paid, without taking a great deal of Pains; and that he satisfies his Patients at the Time he sees them. A true Physician would have but a few Patients, and effect a thorough Cure: He examines all the Circumstances of the Disease, searches into the Causes and Effects of it, and is not afraid to prescribe the most exact Regimen, and the most painful Remedies, if he thinks them necessary to remove the Cause of the Distemper: The obstinate and untractable Patient, he neglects, who will not submit to what is thought requisite for his Cure.

Mœurs Chr.
n. 24, 25.

IN the same manner, our holy Bishops granted Penance to those only who desired it, and who shewed a sincere Resolution to be converted. No Man was compelled to it; but they who were convicted of any scandalous Sin, and did not submit, were excluded the Communion of the Faithful. As to those who embraced Penance, they were guided by the Pastors, according to the Rules which they had received from their Fathers, which they with great Care and Discretion applied to the Necessities of each, stirring up the Luke-warmness of some, and with-holding the indiscreet Zeal of others, making them advance, and recede, according to the real Progress they made. In short, taking all the necessary Precautions imaginable to be certain of their Conversion, and to keep them from Relapses. Let any Man judge in his Conscience, who is truly a Christian, whether this Proceeding was cruel or charitable. Nor did they therefore complain of it, and you do not find to this Time any Complaints in the Councils, except in some few Churches, where Penance began to abate, which was always looked upon as an Abuse. You will find in the Sequel, that it always encreased; on the one Hand, because the barbarous People were obstinate and untractable, and on the other, by the Ignorance and Weakness of the Pastors.

IX.
The Gentleness
of the Church.
Hist. lib. xx.
n. 22.

BESIDES, the Spirit of the Church was so much a Spirit of Gentleness and Charity, that it prevented, as much as was possible, the Death of its Criminals, and even of its most cruel Enemies. You have seen how it saved

saved the Life of those who murdered the Martyrs of *Anannium*, and what Endeavours St. *Austin* used to secure the *Donatists* from the Rigour of the Laws, who had put so many Cruelties in Practice against the *Catholicks*. You have seen how much the Church abominated the indif-
 creet Zeal of those Bishops, who endeavoured to put *Priscillian* the *Heresiarch* to Death. The Church in general, as much as it was in her Power, spared the Lives of all Criminals, in order to procure their Conversion, and bring them to Baptism or Penance. St. *Austin* gives a Reason for this Proceeding, in the Letter to *Macedonius*, wherein it appears, that the Desire of the Church was, that the Punishments in this Life should be only Medicinal, to destroy not the Man, but Sin, and preserve the Sinner from eternal Punishment, which is incurable. This Conduct made the Church amiable even to the *Pagans*.

Lib xxii. n. 47.

Lib. xxiii. n.

29, 30, 59.

Lib. xxii. n.

52. Ep. 153.

al. 54.

THE holy Bishops who practised this Severity, which has been mentioned, against private Persons, inflicted no Punishment upon the Multitude, or such private Persons who were sufficiently powerful to form a Faction. The Reason is, they would not employ the Censures, but when they might have their desired Effect, for the Correction of Sinners; not when it was very likely that they would be despised, encrease the Evil, and stir up the Sinners to a Revolt and Schism. This you may learn from St. *Austin*, especially when he opposes the *Donatists*. And upon another Occasion he says, that with the Multitude we should rather use Instructions than Commands, Admonitions than Menaces, and employ Severity only against the Sins of private Persons. We find that neither the Emperor *Constantius*, nor *Valens*, although they persecuted the *Catholicks*, were ever excommunicated or excluded the Church; on the contrary, St. *Basil* received the Offering of *Valens*. It is true that St. *Ambrose* refused to let *Theodosius* come into the Church; but knowing how tractable and religious he was, he saw very well, that this Punishment would tend to his Salvation, and his Example be of Service to the whole Church.

V. Institut.

audroit/ Ec-

cles 3. p. c. 20,

21.

Hist. lib. xx.

n. 46.

III. Conc.

Parm. c. 14,

15. Epist. 12.

al. 62.

Hist. lib. xvi.

al. 48. Lib.

19. n. 21.

THESE holy Bishops were careful not to exasperate the Princes and Magistrates to no Purpose; neither did they flatter them, or think that Religion had Occasion for the Support and Assistance of the Temporal Power. I will not upon this Subject quote *Lucifer* of *Cagliari*, whom you, perhaps, will call an extravagant Man; but I will refer you to what St. *Hilarius* says, against the Cowardice of the Bishops of his Time. They were *Hereticks* and *Schismaticks*, who conscious of their Weakness, and being actuated by nothing but Passion, sought Protection from the Arm of Flesh, and used all sorts of Indulgence to retain their Followers; as they are reproached by *Tertullian*.

Hist. lib. xvi.

n. 28.

Lib. xvi. n. 34

Hilar. conc.

Aux.

Præscript. c.

41.

X.

Discipline in

general.

WHAT I have related of the antient Discipline, is only to open the Way to you, and invite you to a more attentive Consideration of what remains. I am in hopes that you will discover the Spirit of God throughout the Whole, and that you will agree, that at that time there was nothing wanting to the good Government of the Church: No, the Apostles, without doubt, at the time of its Foundation did not omit to give it Rules of Practice, as well for the Conduct of the whole Body, as for the Manners of particular Persons; and these Rules were neither imperfect nor impracticable, but exactly such as were necessary to lead Men to the Perfection

Jo. xv. 15.
xvi. 13.

Matth. xxvii.
20.

Hist. lib. xxiii.
n. 32. Innoc.
I. Epist. 1. ad
Decent. c. 3.
Cypr. Ep. 29.
Hist. lib. iv.
n. 44.

Aug. Epist.
34. ad Jan. al.
118.
Hist. lib. xx.
n. 45.

fection of the Gospel; some more strict, others less severe, according to the different Measures of Grace. These Rules were not imperfect, because the Christian Religion being the Work of God, was at first endowed with all Perfection. This was not, as humane Inventions are, that have their Rise, Progress and Decay: God acquires neither Knowledge, nor Power, by Length of Time. *I have made known to you*, says our SAVIOUR, *all Things that I have heard from my Father*; and speaking of the HOLY GHOST, he says, *He shall teach you all Truth*. And to shew you that Doctrines were not the only things in question, he says further, *Go and instruct all Nations, teaching them to observe all Things whatsoever I have commanded you*; every Thing, therefore, which was useful to Mankind, was equally established at first, as well for their Practice as their Belief.

It is true, that the Discipline was not so soon writ down, except the small Part of it which is taken notice of in the New Testament. It was one of the Rules of Discipline, not to write, but to preserve it by a Tradition concealed among the Bishops and Priests, chiefly what related to the Administration of the Sacraments; and it was for the better preserving that Secret, that the Bishops never trusted their Ecclesiastical Letters but to the Clerks. When therefore the Antients speak of observing the Canons, we are not to imagine, that they speak of those only which were written, but of all that were then in Use, delivered down by a constant Tradition; for we are to believe, according to the Maxim of St. *Austin*, that what the Church has observed in all Times and Places, is of Apostolical Tradition. In short, from what other Spring could these universal Practices be derived, such as the Veneration of Relicks, Prayers for the Dead, the Observation of *Lent*? How could so many Nations, so distant from one another, agree in these Points, if they had not received them from the Apostles, who were instructed by the same Master? We therefore do not find the most ancient Councils making any new Regulations, which has never been done yet; but only preserving the antient Rules; nor did they ever complain of the Discipline's being imperfect, but of its not being observed.

Yes, you will say, it was perfect, but of too great a Perfection; humane Nature could not bear it, long carried to such a Height; there was a Necessity of reducing it to a Discipline less excellent in Speculation, but more adapted to our Weakness. I answer, first as an Historian, by Facts: I have made it appear to you, that this Discipline has already been practised for several Ages, and you will still find it continue several Ages more. What has been put in Practice for so long time, in so many different Countries, ought certainly to be looked upon as practicable. You will see in the Sequel of this History, how this Discipline changed; whether it was designedly, by good Counsels, after all the Reasons on both Sides had been duly weighed, by new Laws, or express Abrogations; or whether it was by an insensible Usage, Ignorance, Negligence, Weakness, or by a general Corruption, to which the Superiors themselves for a Time thought proper to submit. I desire you for the present to weigh the Consequences of your Distinction between that which is excellent in Speculation, and what is possible in Practice. What is false cannot be excellent; and the Rules of Morality are false, if they are not practicable; for all Morality consists in Practice, because it is nothing more than the Know-

ledge of what we ought to do. We cannot therefore offer a greater Injury to a Legillator, than to esteem his Laws as excellent, but impracticable, since it is to accuse him of Ignorance, Imprudence and Vanity. No, my dear Reader, the Commands of JESUS CHRIST are not impossible; they are not so much as heavy, as his well-beloved Apostle has assured us. And by promising to assist his Church to the End of the World, he has promised us such necessary Grace and Assistance, as is sufficient to conquer natural Weakness.

1 John. v. 3.

AFTER the Discipline, let us likewise consider the Doctrine of the Antients, both in relation to the main Principles, as well as the Manner of teaching. The Doctrine, as to its main Principles, was the same which we now believe, and still teach. This you may have been able to find out, from the Passages which I have quoted to you from the Fathers, and which you will better discover in the very Foundation of their Doctrine. They first of all established Monarchy, that is to say, the Unity of Principle, as well against the Heathens, who were accustomed to imagine there were several Gods, as against some certain Hereticks, who being at a loss to find out the Cause of Evil, supposed two independent Principles, one good, the other bad, as the *Marcionites* and *Manichees* did.

XI.
Doctrine of
the Trinity.

THE Trinity is proved against the *Sabellians*, *Arians* and *Macedonians*; not that they explain to us this Mystery, which is not to be comprehended by our weak Reason; but they shew us the Necessity of our believing it. It is certain that JESUS CHRIST has always been adored by the *Christians* as their GOD. This appears by the Apologies and Acts of the Martyrs, by what the *Pagans* themselves acknowledge in *Pliny's* Letter to *Trajan*, the Objections of *Celsus* and *Julian* the Apostate. It is certain, besides, that the *Christians* never adored but one GOD, with whom JESUS CHRIST is the same GOD as the FATHER, Creator of the Universe; but it is likewise certain JESUS CHRIST is the Son of GOD, and that the same cannot be FATHER and SON in relation to himself. This is what is so well made appear by *Tertullian* against *Praxeas*. The Discourse of JESUS CHRIST would be both absurd and senseless, when he says, that he proceeds from the FATHER, that the FATHER hath sent him, that He and the FATHER are but one. It would be the same as if he said, I proceed from my self, I am sent by my self, I and my self, we are one. There could be no Meaning in these Words, unless it is affirmed, that JESUS CHRIST is a different Person from the FATHER, although he is the same GOD. His Authority is sufficient to make us believe that it is so, though we are not able to comprehend how it is.

Hist. lib. iii.
n. 3. vii. n.
19. xv. n. 45.

THE SON being GOD, ought to be perfectly equal, and perfectly like the FATHER: This is what has been proved against the *Arians*, otherwise there would be two Gods, one Superior to the other, and the Inferior would be nothing more in effect than a Creature, nor should we therefore be permitted to adore him. Besides, the Idea of a Creature, how perfect soever we may imagine him, can by no means answer to that which the Scripture gives us of the SON of GOD. Against the *Macedonians*, who admitted the Divinity of the SON, and rejected that of the HOLY GHOST, they make appear that the HOLY GHOST proceeds from the FATHER, and was sent by the FATHER, as well as the SON, but that he is different from

Lib. xiv. n. 31.
Athan. ad Se-
rap.

from the SON, since it is no where said, that he is SON, or Begotten. He is named as Equal in the Form of Baptism. *Go, baptize in the Name of the FATHER, and of the SON, and of the HOLY GHOST: He is therefore a third Person, but the same GOD.*

THIS is the Manner in which the Fathers have proved the Mystery of the *Trinity*; not by philosophical Reasonings, but by the Authority of Scripture and Tradition; not by metaphysical Principles, from whence they conclude that the Thing must be so, but by the express Words of JESUS CHRIST, and upon the constant Practice of paying Adoration to him, together with the FATHER, and of glorifying the HOLY GHOST with both. It is true, however, that this Mystery has been very much reasoned upon, but only so much as they were obliged to by the *Hereticks*, who employed all Subtlety of humane Reasoning, to overthrow it. It was on this Account that the Fathers explained themselves differently, according to the different Objections which they intended to answer. They were under a Necessity of treating it in one Manner with regard to the *Heathens*, in another with regard to the *Hereticks*, and differently to each *Heretick* in particular; and it is this Difference of Expressions, according to the different Times and Occasions, which has given a Handle to some Moderns to treat with too much Neglect the Fathers, who have writ upon this Subject of the *Trinity*, before the Council of *Nice*; but I think that the Quotations which I have made in my ten first Books, are a sufficient Justification of these antient Writers.

XII.
Incarnation,
Grace, &c.

THE *Trinity* being proved, leads the Proof of the Incarnation against *Ebion*, *Paul of Samosata*, and others, who acknowledge nothing more in JESUS CHRIST than a meer Man; for it was not so difficult to prove that he had a true Flesh, against the *Docites* and the *Manichees*, who affirmed, that he was Man only in Appearance. As for those who acknowledged him to be Man, it being certain by the Doctrine of the *Trinity*, that he is GOD; there remained nothing more than to shew that notwithstanding he was GOD, he was nevertheless Man, and this is what the Fathers have proved against *Apollinarius*, whose Notion was, that the divine Word supplied the Place in him of a reasonable Soul. In Opposition to this *Heresy*, *Nestorius* and his Followers run into the other Extream, dividing GOD from Man, and maintaining that the Son of *Mary* was nothing more than the Temple of the Divinity, and a meer Man; which amounted to the Error of *Paul of Samosata*. It was therefore made appear against *Nestorius*, that the same is both GOD and Man, and that JESUS CHRIST is one only Person in two Natures, without Confusion, as *Eutyches* maintained. These are the two Mysteries, without the Belief of which, no Man can be a *Christian*, since the Profession of a *Christian* consists in worshipping JESUS CHRIST, and that we are not suffered either to worship any Creature, or any other God, but the Almighty. It is therefore too gross a Calumny, when the *Mahometans*, *Jews*, and *Socinians*, accuse us of propounding the Subtilties of *Theology* in our Catechisms, or of confounding the Ignorant with them. We must either give up the Worship of JESUS CHRIST, and by Consequence the Name of a *Christian*, or know who JESUS CHRIST is, and with what Distinction he is to be adored.

THE

THE Doctrine of Grace is consequent to that of the Incarnation. The Son of GOD was made Man for our Salvation; but if he had procured it only by his Doctrine and Example, he had done nothing more than what a meer Man might possibly have done, such as *Moses* or the Prophets: But JESUS CHRIST has done more for us, he has gained by his Blood the Remission of our Sins; he has sent us the HOLY GHOST to enlighten us, and impart his Love to us, which enables us to accomplish his Commandments, by overcoming the Opposition of our corrupted Nature. This is what St. *Paul* has so well taught, and St. *Austin* so well maintained, against the *Pelagians*, who imputed all to the natural Force of Free-will; so that according to their Notion they were indebted to themselves only for their own Salvation; they ascribe nothing to JESUS CHRIST, and became better of themselves than GOD had created them. To combat this Error, St. *Austin* often quoted the Practice of the Church. Prayer, which in general would be useless to us, if to make our selves good Men (which is of the greatest Importance to us) was in our own Power. The Form of Prayer, which has always been to ask of GOD, thorough JESUS CHRIST, to deliver us from Temptations, to make us fulfil his Commandments, to grant us Faith and a good Will. The Use of baptizing young Children for the Remission of Sins, an evident Proof of the Belief of original Sin. All the Fathers have acted in the same manner in relation to all the Mysteries, and have quoted the Practices of the Church Time out of Mind, as evident Proofs of its Belief. They proved the *Trinity* by the Form of Baptism, where the three divine Persons are equally invoked, and they insisted upon the three Immersions used at that Time, as a Proof of the Distinction of the Persons. From the *Eucharist* they drew a Proof of the Incarnation, since it would be of no Service to us to receive the Flesh of a meer Man, and that it would not be permitted us to pay Adoration to it. This is what shews a particular Providence of GOD over his Church, to have joined to the outward Practices and Ceremonies the Belief of the most glorious Mysteries; to the end that the most ignorant and simple Persons among the Faithful, might not be unacquainted with, or forget them; for there is no body but knows that he has often seen Prayer, Baptism, and the other Sacraments, constantly administred in the Church.

Lib. xxv. n. 22.
xxvii. n. 1.
Cyrill. anath.
ii. Hom l. ad
Cœna.

THE Doctrine of the Sacraments in general has been thoroughly established in the Disputes against the *Donatists*; wherein it appears, that the Virtue of the Sacraments did not depend upon the Merit or Unworthiness of the Minister; and whosoever Baptized outwardly, it was always JESUS CHRIST who gave the inward Baptism. The Belief of the Church as to every one of the other Sacraments, and of the *Eucharist* in particular, is likewise proved in these early Ages, by undeniable Authorities; from St. *Justin*, St. *Irenæus*, *Origen*, St. *Cyprian*, St. *Ambrose*, St. *Cyril* of *Jerusalem*, St. *Gaudentius*, and St. *Cyril* of *Alexandria*. In short, these Disputes against the *Donatists* have given an Opportunity to place upon a lasting Foundation the Article of the Church. It is proved against them, that it is *Catholic* or Universal, that is to say, spread in all Places, and at all Times, not confined to certain Countries, and reduced into a small Society, and for some time separated from the rest, but perpetual and infallible, according to the Promise of JESUS CHRIST.

Lib. xx. n. 47.
Lib. iii. n. 41.
iv. n. 26. vi.
n. 18. vii. n. 15.
xviii. n. 54. 55.
xx. n. 14. xxvii.
n. 1.

Lib. xx. n. 46. 47.

CHRIST. That it is holy and without Blemish, but in such a manner, that the Wicked are not excluded from its outward Society, but the good Corn is suffered to grow up together with the Tares, until the Time of Harvest, that is, to the End of the World. That it is Apostolical, that is, known by the Succession of Bishops, chiefly in the Sees founded immediately by the Apostles, and by the Union with the Chair of St. Peter, which is the Centre of the Catholick Unity.

XIII.
The Method of
Studying.

THESE are the Foundations of the Doctrine; let us now consider the Manner of their learning and teaching this. I don't find in these early Ages that they had any other publick Schools for the Clerks, than those for the general Use of *Christians*, that is the Churches, where the Bishops carefully explained the holy Scripture, and in some great Cities a School was particularly established for the *Catechumens*, where a Priest explained to them the Religion which they were desirous of embracing, as at *Alexandria*, St. Clement and Origen. It is true, that the Bishops had generally with them some young Clerks whom they instructed with a particular Care as their Children, and it was to these Bishops that several great Doctors of the Church owed their Education, as St. Athanasius to the Bishop St. Alexander, St. John Chrysostom to St. Meletius, St. Cyril to his Uncle Theophilus. It was upon this Foundation that so many holy Bishops were bred up in the School of St. Austin, and that of St. Fulgentius.

Hist. lib. xv.
n. 23. Epist.
34. ad Eus.

It was not thought requisite for a Priest or Bishop to be skilled in humane Learning, that is, in *Grammar*, *Rhetorick*, *Logick*, and the rest of *Philosophy*; or *Geometry*, and the other Parts of *Mathematicks*. The *Christians* called all these Studies Foreign, because they were cultivated by the *Pagans*, and did not relate to Religion; for it is very certain, that the Apostles and their first Disciples, were not conversant in them, nor does St. Austin speak with less Respect of a Bishop who was his Neighbour, and whom he mentions for his Ignorance in *Grammar* or *Logick*; and we sometimes find that Fathers of Families who had behaved themselves well, Merchants and Artisans, were raised to the Episcopacy, who, it is very likely, had not at all applied themselves to these Sorts of Studies. The Knowledge of Languages was thought still less necessary, the *Heathens* themselves scarce studying them, but for the Convenience of carrying on Commerce, except such of the *Romans* as being desirous to become learned, studied *Greek*. Their Readings and publick Prayers were performed every where in the vulgar Language of the Country; for which reason the greatest Part of the Bishops and Clerks knew no other, that is, *Latin* in all the *West*, *Greek* in the greatest Part of the *East*, and *Syriack* in the *Upper Syria*; so that in the Councils where the Bishops of different Nations assembled, they spoke by Interpreters. We sometimes also meet with Deacons who did not know how to read, which at that time was termed, not being Men of Letters.

Hist. lib. xxi.
n. 13.

WHAT Knowledge therefore was required of a Priest or Bishop? To have read the holy Scriptures over and over, to have learned it even by Heart, if it was possible; to have well considered it, in order to draw Proofs from it for all the Articles of Faith, and all the great Rules of Morality and Discipline; to have learned either by hearing or reading, how the Antients explained it; to know the Canons, that is to say, the Rules of Discipline,

as well those that were not writ down, as those that were; to have seen and attended to the Practice of them. This sort of Knowledge was looked upon as sufficient; provided it was attended with great Prudence, in relation to Government, and an exemplary Piety: Not but that there were always Bishops and Priests very well skilled in humane Learning, but they were generally those who had applied themselves to it before their Conversion, as St. Basil and St. Austin; and they afterwards knew very well how to make use of it, in the Defence of Truth, and in answer to those who would censure the Use of it, as St. Austin against the Grammarian Cresconius.

Hist. lib. xxii.

As to their Manner of Teaching, their Conduct was different in regard to the *Infidels*, the Children of the Church, and the *Hereticks*. Their first Instructions to the *Infidels* tended to the Amendment of their Manners; for the Fathers thought it to no Purpose to speak to Men of Religion, who were biassed by their Passions and false Prejudices. They thought it sufficient to pray for them, to give them a good Example, to draw them on by Patience, Gentleness and temporal Benefits, till such time as they discovered in them a sincere Desire to know the Truth, and to embrace Virtue. When they found inquisitive and superiour Genius's, they engaged them in humane Learning, in order to prepare them for the true Philosophy. You see how Origen instructed St. Gregory Thaumaturgus.

XIV.
The Method
of Teaching.Hist. lib. v.
n. 43. n. 57.

As for the Faithful, they talked to them in the Doctrine of the Church, forewarning and fortifying them against *Heresies*, and giving them Rules for the Conduct and Amendment of their Lives. This is the Subject of all the Sermons of the Fathers, Morality, and the *Heresies* of the Times. Without this Key one is often at a Loss to understand them, or at least cannot have a true Relish for them: And from hence arises a considerable Advantage of *Ecclesiastical History*; for when we are acquainted with the *Heresies* which prevailed at each Time, and in each Country, we see why the Fathers always dwelt upon certain Points of Doctrine. This is what obliged them often to quit the literal Sense of Scripture to follow the figurative, moral or allegorical Sense; for it was not in their Power to choose what they were to read, the Order of them was fixed according to the Time of the Year, very near the same as it is now; but they knew very well how to apply what they thought beneficial for the Instruction of their Flock.

IN disputing with the *Hereticks*, they stuck close to the literal Sense, or if they followed the figurative, it was what both Sides agreed upon. This is what makes the Books of Controversy so very useful, to discover the true Sense of Scripture, and the certain Doctrine of the Church; for whosoever called himself a *Christian*, made Profession of relying only upon Scripture: It was from hence that the *Hereticks* drew their Objections, as well as the *Catholicks* their Answers. This appears to us throughout this whole History; and in the Extracts of the Doctrine which I have inserted, I have been particularly careful to relate the Passages alledged on both Sides. Besides, the Fathers were very cautious in relation to Questions of Religion. They thought it sufficient to resolve those which were proposed to them, without proposing any new. They suppressed with Care the Curiosity

Hist. lib. xvii.

n. 52. Or. 33.

XV.

The Learning
of the Fathers.

Curiosity of light and restless People, and did not suffer every body to dispute upon this Subject. You see what St. Gregory of Nazianzum says upon this Point, and the Talents which he thinks requisite in those who are to speak of *Theology*.

WHOEVER will attentively read, I do not say the Works of the Fathers, but the few Quotations which I have made in this History, can make no Doubt, in my Opinion, either of their Learning or their Eloquence; and if Knowledge was to be taken in a wrong Sense, as the Vulgar do, by calling those learned, who by great reading have acquired great Knowledge of a great Number of Facts, the Antients were not even wanting in this kind of Science, or rather Erudition. How much of this do we discover in St. Clement of Alexandria, in Origen, in Eusebius of Casarea, and St. Jerom? How many Passages in History, how many Poets, Historians, Philosophers, would have been lost to us, without them? They were educated from their Infancy in the Study of these Authors, and a Taste of them runs through their whole Writings, insomuch, that for the thorough understanding of them, it is necessary to be versed in antient profane Authors.

Hist. lib. xvii.
n. 48.

IT is true that they very seldom studied foreign Languages: The Greeks contented themselves with their own Mother-Tongue, and the Latins with Greek; and the Labours of Origen and St. Jerome in learning the Hebrew Language were looked upon as prodigious: But we ought to consider what sort of Men the Doctors of the Church were; they were Pastors very much taken up in instructing, correcting and judging of Differences, and comforting the Poor. You see how St. Austin groaned under the Weight of his Employments. If he had any Time to spare from this difficult Task, he chose rather to employ it in Prayer, and studying the Scripture, than learning Languages, or comparing Copies to clear up an obscure Passage. These Labours were more proper for a Solitary, as St. Jerom. Besides, the Saints did not study to satisfy their own Curiosity, or to raise Admiration, which the Knowledge of extraordinary things is apt to excite in the Ignorant. They were superior to such Weaknesses, as appears, among other things, by the Letter of St. Austin to Dioscorus.

BUT if we seek after what really deserves the Name of Science, where shall we find more of it than among the Fathers? I speak of that true Philosophy, which making a right Use of *Logick* by the help of *Metaphysics*, begins with first Principles, and the Knowledge of what is truly good and glorious; in order to draw certain Consequences from thence, for the Rules of Morality, and to make Men steadfast in Virtue, and possessed of as much Happiness as they are capable of attaining here. What in this Kind can be comparable to St. Austin? Who had a more elevated Genius, whose Judgment was more discerning and moderate, or Thoughts more close? Has any one laid down clearer Principles, or drawn plainer Consequences? Has any Person's Thoughts been more sublime, or Reflections more subtil? He that does not admire him, by no means detracts from him; but does himself an Injury by discovering that he has not an Idea of the true Science. Among the Greeks you find the same subtil, sublime and solid Philosophy in the Books of St. Basil against Eunomius, in his Letters, where he refutes the Sophistry of Aetius, in the Letters of St. Gregory

Gregory of Nazianzum, concerning Theology: In the Treatises of St. Athanasius against the Pagans and Arians. They who have at all considered the Difference of Climates, will not be surprized to meet with such great Genius's in Africk, Greece, Egypt and Syria.

As for Method, the Antients did not discover it, but in Cases of Necessity, and diversified it according to the Subjects they were treating of; for they did not write but when Occasion required, to return an Answer to any one who desired Information, or to refute some *Heretick*. They did not therefore generally follow the *Geometrical* Method, which is confined to the Order of Truths in themselves; but the Method of *Logick*, which is suited to the Talent of him to whom it is directed, and which is the Foundation of true Eloquence; for it endeavours to remove the Difficulties which the Passions and Prejudices may have raised in the Mind of the Hearer; and when it has sufficiently cleansed the Place, it imprints Truth therein, taking the Advantage of the Knowledge it is already possessed of, and which is agreeable to it, to conduct it to that which the Instructor intends to teach. This is the Method of which *Plato* has left us such perfect Models.

AFTER this, we are not to imagine that the Fathers were less eloquent for their not speaking *Greek* and *Latin* in as great Purity as the ancient Orators. *St. Paul*, notwithstanding he spoke a barbarous Kind of *Greek*, was however able to prove, convince, to move, to be terrible, amiable, tender and vehement. There is a Distinction to be made between Eloquence and Elocution, which is only the Cover or Dress. What Language soever a Man speaks, and how bad soever he speaks it, he will, notwithstanding, be eloquent, if he has Judgment to choose the best Reasons, and to make a right Application of them; if he uses lively Images, and well adapted Figures. The Discourse will not be less perswasive, though, perhaps, it may be less agreeable. If we would do Justice to the Fathers, we should not compare them with *Demosthenes* and *Cicero*, who lived so many Ages before, but with those who were thought to excel at the same Time. *St. Ambrose* with *Symmachus*, *St. Basil* with *Libanius*; and what Difference do we find! How solid and natural is *St. Basil*! How vain, affected, and childish is *Libanius*!

It is true, that *St. Chrysostom* is not so close as *Demosthenes*, and discovers his Art more; but in the main, *St. Chrysostom's* Conduct is not less: He has Judgment to know when he should speak, and when be silent, upon what Subject he ought to speak, what Passions are to be raised, and what to be appeas'd; as in the Affair of the Statutes. Seven Days he continued silent, during the first Motion of the Sedition, and did not proceed with his Homilies at the Arrival of the Emperor's Commissioners. When he begins to speak, he seems only to share in the Misfortune of this afflicted People, and waits some Days before he makes the usual Exposition of Scripture. This is what the great Art of the Orator consists in, and not making a fine Transition, or a *Prosopopæia*. Thus, when *St. Austin* desired to abolish the *Agapæ*, which were abused, he made several Sermons two Days successively, and thought he advanced very little in his Design, when he only gained Applause; but when he drew Tears from them, he began to have some Hopes, and did not give over till he had carried his

XVI.
*The Eloquence
of the Fathers.*
V. Mæurs
Chr. n. 40.
Hist. lib. i.
n. 45.

Hist. lib. xix.
n. 12.

Hist. Lib. xx.
n. 11. Epist. c.
29.

Hist. Lib. xviii.
n. 43, 44, &c.

Point. In the same Manner St. *Ambrose*, who was persecuted by *Justin*, gave Comfort and Encouragement to his People, and kept them within the Bounds of their Duty. He knew how to adapt his Discourse to the Subject, Time, and Inclination of the Hearer.

THE Antients have defined an Orator, A good Man who knows how to speak. Certainly, the Opinion we have of the Orator, has a great Influence upon our Minds. He that has the Character of a bad designing Man, is not attended to, and he whom People are unacquainted with, is mistrusted: In order to attend readily, we must have an equal Opinion of the Abilities, and good Intention of the Speaker. After this, who ought not to be persuaded by the Bishops, whose Virtue is so well approved, Capacity so well known, and Authority so great? They had nothing more to do than to open their Mouths, and shew themselves. And who could have Power to resist them, when besides this Authority, they took so much Care to relieve the Necessities of their Flock, and gain their Affections?

The Necessity
of studying
Antiquity.

WE therefore ought to give GOD infinite Thanks, for having preserved this precious Treasure to us; these Writings of the Fathers, where we find the Principles of the Doctrine, the Manner of teaching it, the Rules and Examples of Discipline, and of Manners. Is it not a Miracle of Providence, that so many Writings should descend to us, through thirteen or fourteen Ages, after so many Inundations of barbarous People, so many Pillages and Conflagrations, in spite of the Fury of *Infidels*, the Malice of *Hereticks*, and the Ignorance and Corruption of the five or six latter Ages? Was it not this Providence, which about three hundred Years ago, rais'd up so many pious and curious Persons, to search into the remaining Part of this holy Antiquity, and to study the dead Languages? which has given to the *Greeks*, who were oppressed by the *Turks*, favourable *Asylums*, both in *Italy* and in *France*; and which at the same time permitted the Art of Printing to be discovered, for the Preservation of so many Books which had escaped.

LET us not doubt but GOD will require an exact Account of this Talent, particularly from us Ecclesiasticks. The Study of holy Antiquity, is what ought to engage our leisure Time, and the Intervals from our Labour. I know what generally discourages us; it is looked upon as a Work of Infinity, and People are not sufficiently persuaded that it is useful. We therefore think we gain Time when we read a modern Author, who has collected an Abridgment of the Writings of the Antients, which is the most suitable to our Manners: But let us not be deceived, none of those Moderns will represent Antiquity to us as it really is; every one, without Design, adds his own Thoughts, and inserts the Prejudices of his own Country, and the Time he lives in, without reckoning that several of the most esteemed Moderns were not themselves sufficiently acquainted with Antiquity. Besides, their Works are filled with a great Number of Divisions, and scholastick Questions, which do not teach us the Principles of these Things: And as to what is said, that we ought to conform our selves to the present Usage, this is true as to the Customs exposed to the Eyes of the World, such as the Ceremonies of divine Service, and the judiciary Formalities; but each private Man may, and ought to endeavour to live better than the Generality of Mankind, otherwise we should be driven along in the Torrent of a general Corruption. The Case is the same as to our Studies, and without a publick

publick Reformation, each particular Man might follow the Method which he thinks best.

BUT if we would examine the Bottom of our Hearts, we are afraid of Antiquity, because it proposes to us a Perfection which we are not desirous of imitating. We say, that it is not practicable, because if it were, we should accuse our selves for being so very distant from it. We turn away our Eyes from the Maxims and Examples of the Saints, because they are a continual Reproach to us for our Inactivity and want of Resolution. But what Advantage will this be to us? These Truths and these Examples will not be at all lessened by the Thoughts we have of them; and our Ignorance can be of no Service to us, since being so well admonished, it can be nothing but Design. Whereas on the contrary, if we had Courage to look into this holy Antiquity, and to present it to others continually, and by all the Means imaginable, it is to be hoped, that at the End we should be ashamed to be at so great a Distance from it, and with the Assistance of Grace we might endeavour to come up to it. The Knowledge of what is past ought to give us Encouragement. How much has the Discipline of the Church been restored within this Age by the Regulations of the Council of *Trent*, the Labours of *St. Charles*, the Institution of *Seminaries*, and so many Reformations in the religious Orders? From whence came all these Blessings, except it was from the Study of Antiquity? and what may we not hope, if we follow these great Examples?

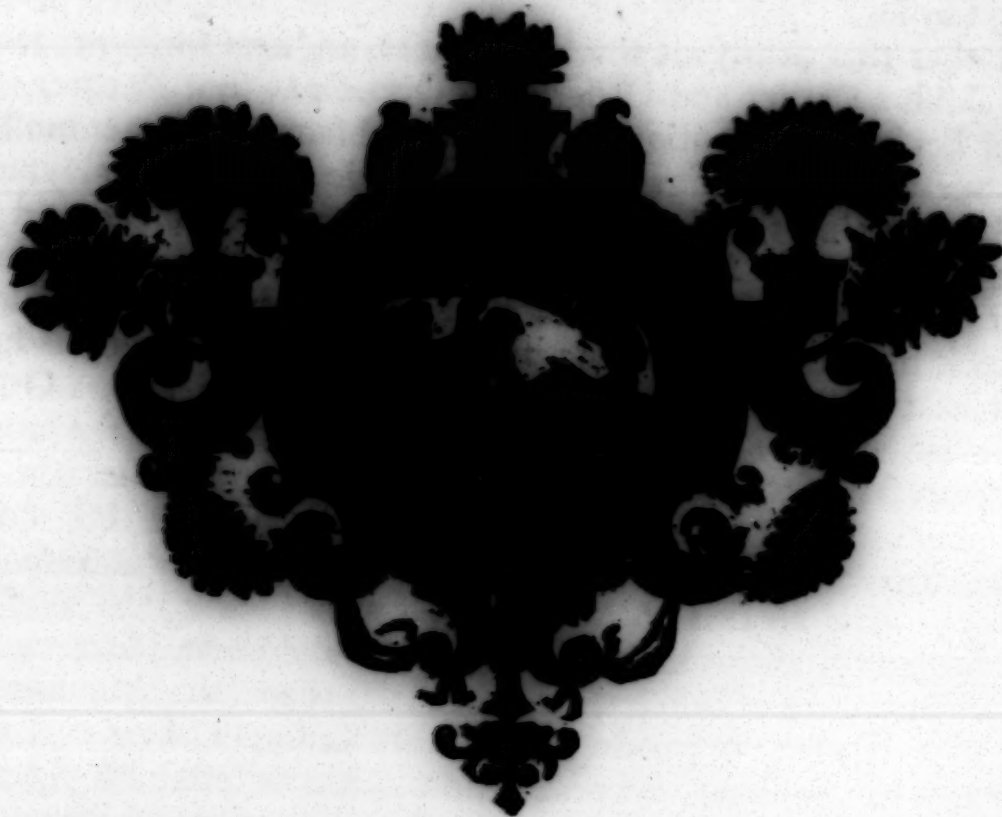
BUT that this Study may not be infinite, and by Consequence useless, we must establish a Choice and Order. We should advise with those who are best versed in Ecclesiastical Antiquity, and extract from it what is most agreeable both to our Understandings and the Necessities of our Employments. We must take Care that this Study be both Serious and *Christian*, and avoid Curiosity and Vanity, and a Design to shew our great Reading; that we have discovered the Sense of some Passage, or found out some Antiquity. We are not to look for shining Thoughts in the Fathers, nor pompous Expressions, or such beautiful Passages as were used some time ago as Ornaments in Speeches and Pleadings. Let us rather endeavour after the true Sense of the Scripture, the solid Proofs of Doctrines, the certain Rules of Discipline and Manners. Let us find out the Method of converting *Infidels*, and combating *Hereticks*; the Art of conducting Souls, the inward Ways and true Piety: And all this not to talk of, but reduce it into Practice.

LET us study, above all, their Prudence and their Discretion, to fit us for the present State of Affairs, and not make their holy Maxims odious, by pressing them too far, or making an ill Application of them. Let us avoid Impatience and Passion. In order thoroughly to establish Antiquity, we should restore it entire; one Part without another would have no Proportion with the rest, and would be misplaced. Let us first apply our selves to the most essential; to reform our selves by a constant Application to Prayer, to the internal Regulation of our Manners. Let us afterwards impart the Truths to others, which GOD has given us to know, without Contention, Bitterness or Reproach. Let us first practise what we think best, and what depends upon our selves, and let us then have recourse to Prayer, and wait with Patience till it shall please GOD to forward his own Work. These are the best Means to make the Knowledge of *Ecclesiastical History* of Service to Mankind.



**CONTENTS of the DISCOURSE of the Six first
Centuries of the CHURCH.**

- | | |
|---|---|
| I. THE Divine Establishment of the
Christian Religion. | X. Discipline in general. |
| II. Martyrs. | XI. Doctrine of the Trinity. |
| III. Monks. | XII. Incarnation, Grace, &c. |
| IV. Bishops and Clerks. | XIII. The Method of Studying. |
| V. The Government of the Church. | XIV. The Method of Teaching. |
| VI. Inferior Clerks. | XV. The Learning of the Fathers. |
| VII. Solemnity of the Offices. | XVI. The Eloquence of the Fathers. |
| VIII. Penance. | XVII. The Necessity of studying An-
tiquity. |
| IX. The Gentleness of the Church. | |





Ecclesiastical History.

BOOK XXXVI.

AUGUSTIN having travelled through *Gaul*, came into *A.D. 597.*
Great Britain, on the Coast of the County of *Kent*, and
landed with his Companions, near forty in Number, in
the Isle of *Tbanet*. The *Angles* and *Saxons*, both Ger-
mans, came into *Britain* about a hundred and fifty Years
before, being called thither by the *Britains* to defend
them against the *Scots* and *Picts*; but becoming Masters
of the greatest Part of the Island, they erected several Kingdoms therein,
the most powerful of which was that of *Kent*. Four Kings had reigned
there, and the fifth, named *Ethelbert*, who had then reigned thirty-six
Years, had extended his Dominion even to the River *Humber*. Queen
Bertha his Wife, being the Daughter of *Cherebert*, King of *France*, and a
Christian, would not have espoused King *Ethelbert*, who was a *Pagan*,
but on Condition that she should be allowed the free Exercise of her
Religion; to which Purpose she brought with her a Bishop called
Luidard.

I.
Augustin in
Britain.
Beda Hist.
Lib. i. c. 25.
Ibid. c. 25.

Greg. Tur. iv.
Hist. c. 26, &
ix. 26.

AUGUSTIN having landed in the Isle of *Tbanet*, sent to the King
of *Kent* *French* Interpreters, whom he had taken with him, according to
the Advice of St. *Gregory*; for the *Franks* and *Angles* being both *Germans*,
spoke very near the same Language, and *Augustin* spoke only *Latin*. He
sent the King Word, that he came from *Rome* to bring him glad Tidings,
namely, a Promise of eternal Joy, and everlasting Reign with the true and
living God. The King ordered that the *Romans* should continue in the
Isle till he saw what he could do for them, and that they should be provided
with what was necessary; for he had already heard of the *Christian* Reli-
gion from the Queen his Wife. Some time after he went to the Isle of
Tbanet, and called *Augustin* and his Company before him; but he received
them in the open Air, because of an ancient Prediction, which made him
fear

A. D. 597. fear that if he gave them Audience in a House, they would surprize him by some Magical Operation. They came in Proceſſion, carrying a ſilver Croſs, and the Picture of our SAVIOUR, chanting *Litanies*, to beſeech GOD to grant Salvation to them, and to that People, for whoſe Sake they came thither.

THE King cauſed them to ſit down, and they began to preach the Goſpel to him, and all who were preſent. The King replied, Theſe are fine Diſcourſes, and fine Promiſes; but as they are new and uncertain, I cannot aſſent to them, and leave what I have ſo long practiſed, as well as all the *Engliſh* Nation: However, as you have come a great way, and as we are perſwaded that you deſire we ſhould partake of what you believe the trueſt and the beſt, far from treating you ill, it is my Deſire you ſhould be well received, and be ſupplied with whatever ſhall be neceſſary for your Support; and I do not hinder you from converting, all you can perſwade, to your Religion. He therefore gave them an Habitation in the City of *Dorovernum*, his Capital; upon which account it was afterwards called *Canterbury*. They entered there in Proceſſion, according to their Cuſtom, ſinging, *We beſeech thee, O LORD, of thy Mercy to deliver this City, and this Houſe, from thy Wrath; for we have ſinned.* Halleluia!

c. 26.

BEING ſettled in their new Dwelling, they began to imitate the Life of the Apoſtles, and the Primitive Church, continually applying themſelves to Watching, Faſting and Prayer, deſpiſing the Riches of this World. They practiſed what they taught, taking nothing of thoſe whom they inſtructed but common Neceſſaries, and were ready to ſuffer all Things; nay Death itſelf, in Defence of the Truth which they taught. Not far from the *Eastern* Side of the City was a Church built in Honour of St. *Martin*, in the Time when the *Romans* poſſeſſed *Great Britain*. Hither the Queen repaired to perform her Devotions, and here the Miſſionaries likewise did at firſt meet together, to ſing *Pſalms*, pray, celebrate Maſs, preach and baptize; for many of the *Engliſh* Nation embraced the Faith, moved by the ſimple and innocent Life of the Miſſionaries, and by the Meekneſs of their Doctrine. The King himſelf, excited by the Purity of their Lives, and the Excellency of their Promiſes, which were confirmed by ſeveral Miracles, believed and was baptized; after which many flocke to hear their Inſtructions, their Numbers encreaſing daily, and many were converted. The King greatly rejoiced thereat, he did not conſtrain any one, but expreſſed more Friendſhip to thoſe who became *Chriſtians*, as partaking with him of the Kingdom of Heaven; for he had been informed by the *Roman* Miſſionaries, that JESUS CHRIST was to be ſerved freely, and without Compulſion. About this Time he gave them in his Capital, a convenient Place for the erecting an Episcopall See, endowing it with competent Revenues.

c. 7.

IN the mean time *Auguſtin* paſſed over into *France*, and went to *Arles*, where he was ordained Biſhop for the *Engliſh* Nation, by the Archbiſhop *Virgilius*, and forthwith returned into *England*, where, at the Feaſt of the Nativity he baptized above ten thouſand Perſons, in the Year 597, in the firſt Indiction. He ſent the Prieſt *Lawrence* to *Rome*, accompanied by the Monk *Peter*, to carry to the Pope St. *Gregory* the good Tidings of what

Greg. VII.

Ep. 30. Ind. 1.

what had passed; and at the same Time several Articles, upon which he A. D. 597. begged his Advice.

BEFORE St. Gregory received this News, he wrote a long Letter to Queen *Brunebalt*, wherein he returns her Thanks for her Charity to *Augustin*, whom he styles Bishop in this Letter, which is dated in the Month of *October*, in the same Year 597, in the first Indiction. The same Letter contains four other Articles. In the first, St. Gregory declares his Consent to the Queen's Desire, that the *Pallium* might be granted to *Syagrius*, Bishop of *Autun*. The Emperor likewise, adds he, agrees to it, as I have been informed by my Deacon, whom I sent Nuncio to his Court. But there were many Difficulties in this Affair: The Person who was sent to receive the *Pallium*, is a *Schismatick*; you desired that it might not appear that we had granted it at your Solicitation. Lastly, *Syagrius* did not Petition for it, although it be the antient Custom to grant the *Pallium* only to him who deserves it, and earnestly sues for it. We see here the Conditions necessary for the obtaining of the *Pallium*; that the Candidate should sue for it, that the King should give his Consent, and even the Emperor, although it were for a Bishop who was not his Subject. St. Gregory commissioned the Priest *Candidus*, Rector of the Patrimony in *Gaul*, to complete the necessary Formalities of giving the *Pallium* to *Syagrius*; which were not wholly finished till above a Year after.

II.
Letter of
St. Gregory
to Brunebalt,
VII. Ind. 1.
Epist. 5.

VII. Ind. 2.
Epist. 113.

THE second Article of the Letter of St. Gregory to *Brunebalt*, is to put a Stop to Simoniackal Ordinations. The third relates to the *Schismaticks*, who on Pretence of defending the Council of *Chalcedon*, endeavoured to withdraw themselves from the Discipline of the Church. They rather trust to their own Ignorance, saith St. Gregory, than the universal Church, and the four Patriarchs: But when I asked the Person whom you sent to me, why he was separated from the Church, he confessed that he did not know, and seemed neither to understand what he maintained, nor what was said to him. The fourth Article is to abolish the idolatrous Customs, which were still practised in the Dominions of the young Kings; wherein a great Number of *Christians*, although they frequented the Churches, did nevertheless worship Devils, offered Sacrifice to Idols, honouring Trees, and sacrificing Heads of Animals. The greatest Number of these Idolaters were probably in *Germany*; for the Kingdom of *Theodebert* extended a great Way beyond the *Rhine*. However, some Reminders of Idolatry were found even near *Rome* itself, as appears by a Letter of St. Gregory to *Agnellus*, Bishop of *Terracina*, dated in this first Indiction, and in the Month of *April*, of the Year 598. He exhorteth him to make a diligent Enquiry after, and severely to punish such as adored Trees, and were guilty of other superstitious Practices; adding, that he had written to the Viscount *Maurus* to assist him upon this Occasion. Perhaps these Idolaters in *Italy* were of the *Lombard* Nation.

VII. Epist. 20.
A. D. 598.

ST. GREGORY having received the News of the Conversion of the *English*, imparted the same to St. *Eulogius*, Patriarch of *Alexandria*, who wrote to him from Time to Time. This Letter was written about the Month of *July*, in the first Indiction, and in the Year 598. It begins thus; The Bearer, when he delivered your Writings to me, found me sick, and left me

III.
Letter to
St. Eulogius
of Alexan-
dria,
VII. Epist. 30.

A. D. 598. me so at his Departure. But it was a great Ease to my Pains, to receive News of the Conversion of the *Hereticks*; in return, I will inform you, that the *English* Nation had continued till this Time in Idolatry, worshipping Stocks and Stones. I sent thither one of the Monks of my Monastery, who being ordained Bishop with my Permission, by the Bishops of *Germany*, was conducted by them to this Nation, who possess the utmost Parts of the Earth; and now we have just received an Account of the happy Success of his Labours. For he and his Companions perform so many Miracles, that they do not seem to fall very short of the Apostles in this Respect; and we are told, that at the Feast of the Nativity last past, this new Bishop baptized above ten thousand of the *English*. I write this to you, that you may see the Success of your Prayers. St. Gregory here calls the Kingdom of *France*, *Germany*, either because it comprehended a Part of *Germany*, or because the *Franks* were a *German* Nation.

AFTERWARDS, speaking of the Title of universal Bishop, which *Eulogius* now no longer bestowed on the Bishop of *Constantinople*, he complains of his Expression, *As you ordered me*. Do not, I beseech you, saith St. Gregory, make use of this Word Order; I know who I am, and who you are; you are my Brother in respect of your Dignity, but my Father in respect of your Virtue. I did not order you any thing, I only laid before you what I thought convenient, neither have you exactly observed it: For I said, that you ought not to give this Title either to myself or to any other: And notwithstanding, at the Beginning of your Letter, you apply it to myself. I would be distinguished by Virtue, not by Words; and do not account that an Honour which detracts from my Brethren. Let us not make use of such Words as encrease Vanity, and diminish Charity.

VII. Epist. 29. IN another Letter of the same Date, St. Gregory saith to St. *Eulogius*, You wrote to me to send you the Acts of all the Martyrs, collected by *Eusebius* of *Cæsarea*; but before I received your Letter, I did not know whether there had been any such Collection, and I return you Thanks for this Information. For, except the Acts of the Martyrs, contained in the Books of the same *Eusebius*, I know not whether there be any in the Archives of our Church, or in the Libraries of *Rome*, unless some few collected in a Book. We have almost all the Names of the Martyrs distinguish'd for each Day, and set down in a Book; and every Day we celebrate Masses in Honour of them. But this Book does not give us a particular Account of their Sufferings; we only see therein their Names, and the Day and Place of their Martyrdom. That is, it was only a Calendar or Martyrology: And this Testimony of St. Gregory shews, what Credit ought to be given to the Acts we have at present, under the Name of Martyrs of the *Roman* Church; as of St. *Clement*, St. *Lawrence*, and St. *Sebastian*.

V. Valef.
Dissert. in
fine Euseb.

IV.
Peace with
the Lombards, VIII.
Epist. 1.
Ind. 1.

ST. GREGORY had long laboured to procure Peace with the *Lombards*: For he was not willing to weaken them by any Violence; and he said in one of his Letters, If I would have endeavoured to procure the Death of the *Lombards*, there would not be at present in this Nation, either King, Dukes, or Counts, and it would be extremely divided; but because I fear God, I will not be concerned in the Death of any Man whatever. As long as the Exarch *Romanus* lived, no Peace could be concluded, be-
cause

cause he opposed it, and crossed the Designs of St. Gregory: Infomuch that a Protestation was fixed up in the Night-time at Rome, wherein the Notary *Castorius*, the Pope's Nuncio, was accused, whom he had employed in this Negotiation; and all the Steps the Pope took towards a Peace, were by some Artifice or other rendered ineffectual. St. Gregory sent a Letter to *Ravenna*, directed to the Bishop, Clergy, and People, wherein he summons the Author of this Protestation, or his Accomplice, to appear and prove what he had advanced: Otherwise, he declares him deprived of the Communion of the Body and Blood of JESUS CHRIST, and if he shall presume to receive the Communion, he anathematizes, and cuts him off from the Body of the Church. The Letter is dated in the Month of *April*, in the fourteenth Indiction, and in the Year 596. The excommunicating an unknown Person is remarkable.

ROMANUS dying, *Callinicus* succeeded him as Exarch, and concluded a Peace with King *Agilulph* for some time, that is, a Truce. This passed in 598, and the Abbot *Probus*, who had been sent to *Agilulph*, long before, by the Pope, concluded the Treaty with him. St. Gregory hereupon wrote Letters of Thanks to the King, and to Queen *Theodelinda* his Wife, who had greatly contributed to the Success of this Negotiation. The King sent to press the Pope to sign the Treaty; but the Pope fearing that he should be responsible for the Breach of it, which he foresaw, and that he might always continue to mediate between the King and the Exarch, excused himself, and only offered to cause it to be signed by a Bishop, or an Arch-deacon.

As soon as St. Gregory had received Notice of the Conclusion of this Peace, he acquainted *Januarius*, Bishop of *Cagliari* therewith; who had given him an Account of the Disorders committed by the *Lombards* in *Sardinia*, which St. Gregory had foreseen. Know, saith he, that the Abbot whom we long since sent to *Agilulph*, has concluded a Peace with him: Wherefore, keep every where upon your Guard, till this Treaty hath been committed to Writing, lest in the mean time the Enemy should again fall upon us.

He afterwards speaks to him upon an Affair, concerning which he had before severely reprov'd him. *Januarius* was an old Man of great Simplicity, weak, and easily provoked. He knew not how to make himself be feared by his Clergy, and nevertheless was very sensible of any Affront; and was so far influenced by bad Councils, as sometimes to commit great Outrages. Being incensed against a certain Person, he sent one Sunday Morning, to rase his House to the Ground, and cause the Plough to pass over it; and after he had performed Mass, he went thither himself, and caused the Land-marks of the Field where it stood to be removed.

It was not easy to perswade St. Gregory that he could be guilty of such an Enormity; but being assured of the Truth of it, by the Abbot *Cyriacus*, he wrote to *Januarius* as follows: I once more pardon your Gray Hairs, and exhort you, unhappy old Man, to reflect at length upon your Conduct, and no more to be guilty of such a Levity. The nearer your Death approaches, the more should you apprehend the Consequences: You deserved a severe Censure, if the Knowledge which we have of your

A. D. 598.

V. Epist. 29.

V. Epist. 30.

Paul. Diac.

Lib. iv. Hist.

c. 13.

Greg. VII.

Epist. 2.

Ind. 2.

VII. Epist.

41. 42.

Ind. 2.

VII. Epist. 2.

Ind. 2.

V.

Advice to

Januarius of

Cagliari.

II. Epist. 34.

VII. Epist. 1.

Ind. 2.

A. D. 598. Age and Simplicity, did not move us for the present to connive at your Crimes; but as to those by whose Advice you have been swayed, we declare them excommunicated for the Space of two Months.

ST. GREGORY, having without doubt received Marks of his Repentance, speaks to him more gently in the second Letter; and going back to the first Cause of this Evil, saith to him, Remember that you are charged, not with the Care of terrestrial Things, but with the Government and Direction of Souls. To this you must apply your whole Heart, and turn all your Thoughts to the procuring their Advantage. Now know, that these Reproofs proceed not from any Bitterness or Animosity, but from a brotherly Charity; to the End, that you may not appear before God with the bare Title of Bishop, which would tend only to your Condemnation. These Letters to *Januarius*, Bishop of *Cagliari*, are dated in the second Indiction, and in the Month of *September*, of the Year 598. He lived about five Years after this, to the Year 603, towards the End of the sixth Indiction; but he was so infirm, that he was incapable of acting. For which Reason, St. Gregory wrote to the Defender *Vitalis*, his Agent in *Sardinia*, to commit the Care of the Church of *Cagliari* to the Steward and Arch-priest; as also of the Hospitals in that Island, which were much neglected. Concerning the vacant Churches, adds he, we have wrote to our Brother *Januarius* to fill them; but not every one of them with Persons taken out of his own Church, lest he should deprive it of those who may be useful to it. They who committed any Crime, when they were only Monks, ought not to have been made Abbots, before they have performed Penance; however, if they appear to be thoroughly reformed, they may continue in their Office.

As to what you have written, that our Brother *Januarius* is so oppressed with his Infirmities, while he is celebrating the Sacrifice, that he can hardly return after a considerable Space of Time, to that Part of the Canon where he left off; whence it comes to pass, that many scruple to receive what he hath consecrated; they are to be told, that they may freely receive it. For the Infirmities or Distempers of the Person who officiates, do not prophane the Benediction of the sacred Mystery: But our Brother ought to be admonished in private, not to appear in publick when he finds himself out of Order, lest he expose himself to Contempt, and give Offence to the Weak.

VI.
Re-union of
the Schismatics.

Sup. Lib.
xxxv., n. 13.
VII. Epist. 9.
Ind. 2.

THE Bishop of *Caprita*, now *Caorla*, a small Island, at the Bottom of the Gulph of *Venice*, having been engaged in the Schism of *Istria*, desired to be reconciled, together with his People, to the *Roman Church*; and to this End, presented a Petition to the Exarch *Callinicus*. But *Justin* the Schismatick, in whom the Exarch reposed great Confidence, opposed it; and the Exarch, by his Advice, sent the Pope a Copy of the Order, published by the Emperor, in the Beginning of his Pontificate, commanding, that the Schismatics should not be molested. The Bishop being gained over, refused to be reconciled; however, the People continuing their Desire of Union, sent to the Pope to demand another Bishop. Whereupon St. Gregory wrote to the Exarch *Callinicus*, in these Words: Your Excellency should consider, that this Order, besides that it was obtained by Surprise, doth not enjoin you to reject such as are willing, but not to compel those

those who refuse to be reconciled to the Church. He afterwards desires A. D. 599. the Exarch, not to suffer *Justin* any more to bear a Part in his Councils, unless he should leave the Schism. He wrote at the same time to *Mari-* VII. Epist. 10. *nian*, Bishop of *Ravenna*, to exhort the Bishop of *Capri* to be reconciled to the Catholick Church, and to his People. St. Gregory proceeds; If he refuses, ordain a new Bishop there, and reckon that Island under your Jurisdiction, till the Bishops of *Istria* are reconciled. Entreat the Exarch to inform the Emperor hereof. I have also written to *Anatolius* upon this Subject; he was the Pope's Nuncio at *Constantinople*. These Letters were written about the Month of *October*, 598, in the second Indiction.

DURING the same Indiction, in the Month of *June* 599, St. Gregory wrote to *Anatolius*, to shew all the Favour he could to certain Persons, VII. Epist. 68. who were gone to *Constantinople*, in order to forsake the Schism of *Istria*. He wrote also to certain Persons in Authority, who zealously laboured for VII. Epist. the Union of the *Schismatics*; among others, to *Gulfar*, a *Lombard*, and 94, 95, 96. Duke of *Trevigi*. He wrote also to *Romanus*, Defender of the *Roman* Paul. VI. Church in *Sicily*, to assist the *Istrians* with what they wanted, in order to Hist. c. 3. repair to their Bishop, who desired also to be reconciled, and to give all VII. Epist. 97. Sorts of Assistance to the Bishop himself, and even to defray his Expences, VII. Epist. 98, 99. if he designed to come to *Rome*. Some *Istrians* being come to *Rome* to renounce their Schism, the Pope, when he dismissed them, recommended them to the Exarch *Callinicus*, and to *Marinian*, Bishop of *Ravenna*; to the End that their Conversion might not expose them to any ill Treatment; and that the Protection which they should receive, might encourage others to a Reconciliation. We see two Years before, a Pension V, Epist. 38. granted by St. Gregory to one *John*, who had forsaken the *Istrian* Schism. Ind. 14.

CONSTANTIUS, Bishop of *Milan*, exhorted the Clerks of *Como* to be reconciled to the Church; they answered, that the Manner in which they were treated, was no Encouragement to them; that many Catholicks unjustly detained their Possessions, and among others the *Roman* Church, which usurped a certain Parcel of their Land, which was their Property. *Constantius* wrote hereof to St. Gregory, who answered, If the Land be- VII. Epist. 57. longs to them, we desire that it may be restored to them, even though they continue in their Schism; which if they quit, we are ready to give it up to them, although it should appear, that they have no Right to it; for we are not willing they should have any Pretence for persisting in their Schism.

MAXIMUS of *Salona* had now continued in his Rebellion four Years: The Pope St. Gregory having been informed that he had caused his Letters publicly to be torn, wherein he forbade him to exercise the Function of Bishop, wrote thereof in this Manner to *Sabinian*, who was then his Nuncio at VII. Continuation of the Schism at Salona. Sup. xxxv. n. 36. *Constantinople*; You know how much I resent this Action, I, who had rather die than behold the See of St. Peter suffer any Indignity in my Time. VII. Epist. 1. You know my Humour, I bear a long Time, but when I am resolved to bear no longer, I cheerfully encounter all Dangers. I am informed that he hath sent one of his Clerks, to report, that the Bishop *Malchus* was put to Death in Prison, because of the Money which he owed: You need say but one Word to the Emperor concerning this Matter, viz. That if I had desired to dip my Hands in the Blood of the *Lombards*, there would not have

A. D. 599. have been now either King or Duke among the People. The Bishop *Malchus* was neither imprisoned nor suffered any Hardship; but the same Day that he was tried and condemned, the Notary *Boniface* carried him to his House without my Knowledge, where he dined, and was treated with Respect, and died suddenly in the Night. This was the same *Malchus* who was made Bishop in *Sicily*, having before been entrusted with the Care of the Patrimony in *Dalmatia*; which Office he did not discharge with the greatest Fidelity.

Sup. xxxv.
n. 36.

MAXIMUS having been frequently admonished by the Pope to repair to *Rome*, to give an Account of his Behaviour, sent several Excuses, and at last desired the Pope to send some Person to *Salona*, before whom he might justify himself; affirming likewise, that the Emperor had given Orders for this Purpose: To which *St. Gregory* replied, We have received no other Orders but to send for you hither; but had the Emperor been prevailed upon to command the contrary, we are so well acquainted with his Zeal, and his Respect for the Canons, that we would notwithstanding have done our Duty. As to what you apprehend so much, *viz.* That we should punish you for having been ordained without our Consent, although it be an intolerable Fault, we pardon you; in Compliance with the Emperor's Order, provided you do not persist in your Disobedience: But we have heard other Things of you, into the Truth of which we are obliged to examine. He afterwards repeats his Prohibition to him to say Mass, and his Orders to come to *Rome* within the Space of thirty Days, preventing the Excuses which he might have made of being detained by the Magistrates, the Soldiers, or the People.

V. Epist. 26.

ST. GREGORY wrote at the same Time to the Clergy and Nobles of *Salona*, and saith to them, I wonder that among so many Clerks, and such a Number of People, hardly two could be found, namely the Bishop *Paulinus*, and the Archdeacon *Honoratus*, who have refused to communicate with *Maximus*, yet could remember they were Christians: However, because we have Bowels of Compassion for you, and know that some have been constrained by Violence to communicate with him; we beseech the Almighty **LORD**, to deliver you from all Sin, and from partaking of another's Guilt. Thus doth *St. Gregory*, according to the antient Discipline prescribed by *St. Augustin*, make use of Exhortation only with regard to the Multitude, not inflicting any Censure. These two Letters are dated in the fourteenth Indiction, and in *March*, of the Year 596.

Sup. lib. xx.
n. 46.

I. Epist. 48.

IN July, the same Year, *St. Gregory* wrote to the same Effect to the People and Clergy of *Jadera*, or *Zara* in *Dalmatia*; Part of whom had rejected, and Part embraced the Communion of *Maximus*: *Sabinian*, their Bishop, was of the Number of the latter. but at length he quitted *Maximus*, being struck with so deep a Remorse, that he would even have renounced his Bishoprick, and shut himself up in a Monastery to perform Penance. *St. Gregory* wrote to him, that he re-admitted him to his Communion and Favour, and exhorted him to resume the Care of his Flock, and to endeavour to bring those back, who had separated from the Communion of the Church.

VII. Epist.
n. Ind. I.

It is probable that the *Exarch Romanus*, who was no Friend to St. Gregory, encouraged *Maximus* of *Salona* in his Disobedience; for he submitted under the *Exarch Callinicus*, and St. Gregory wrote as follows to *Marinian* of *Ravenna*, about November 598, in the second Indiction. The *Exarch Callinicus* continually writes to me, in Behalf of *Maximus*: Being unable any longer to resist his Importunity, I am obliged to refer this Affair to you. If therefore *Maximus* comes before you, *Honoratus* the Archdeacon ought likewise to be sent for, that you may know whether *Maximus* was lawfully ordained, whether he is not guilty of Simony, or Impurity; whether he did not know that he was excommunicated when he performed Mass; and you shall decree as you shall think fit, in the Presence of God, that we may consent to your Judgment: If you are suspected by the *Exarch*, our venerable Brother, *Constantius* of *Milan*, must come to *Ravenna*, to judge in Conjunction with you, and be assured that the Sentence which you shall jointly pass shall be mine. He wrote likewise to *Constantius* of *Milan* upon this Matter.

A.D. 599.

VIII. Maximus of Salona submits.

VII. Epist. 10 Ind. 2.

VII. Epist. 69.

VII. Epist. 81.

MAXIMUS repaired to *Ravenna*, whither St. Gregory sent *Castorius*, the *Chartularius* of the Roman Church, with Orders to this Purpose: If *Maximus* declares upon Oath, that he is not guilty of Simony and the other Crimes laid to his Charge, being required to declare the Truth before the Body of St. *Apollinarius*, and if he repents of his Disobedience, you shall give him, for his Consolation, the Letter which we have wrote to him; you shall likewise take great care that he does not retain any Resentment against *Sabinian*, Bishop of *Zara*, against the Arch-deacon *Honoratus*, and the rest who have applied to the Holy See. The Pope left to *Marinian* the appointing the Penance to be performed by *Maximus*, for having said Mass when he was excommunicated. These Letters are dated in the Month of July, of the Year 599, in the second Indiction.

CASTORIUS being arrived at *Ravenna*, and having published his Commission, *Maximus* of *Salona* prostrated himself on the Pavement in the midst of the City, crying out, I have sinned against God, and against the blessed Pope Gregory; and continued thus, in the Posture of a Penitent, three Hours together. The *Exarch Callinicus*, the *Chartularius Castorius*, and the Bishop *Marinian*, run thither; and *Maximus* raising himself up, expressed likewise before them a very deep Repentance. He was carried to the Body of *Apollinarius*, where he swore that he was innocent of all the Crimes with which he was reproached, concerning Women or Simony. Whereupon *Castorius* delivered him the Pope's Letter, whereby he restored him to his Communion and Favour, and granted him the *Pallium*, upon Condition that he should send some Body to receive it according to Custom; telling him how much he was obliged to the *Exarch Callinicus*. *Castorius* returned to *Rome*, and brought with him one of *Maximus*'s Deacons, who gave the Pope an Account of what had passed, and received the *Pallium*, together with a Letter to *Maximus*; wherein the Pope declares he is fully satisfied, and exhorts him to a perfect Reconciliation with the Bishop *Sabinian*, the Arch-deacon *Honoratus*, and a Clerk called *Messian*, who had taken Refuge at *Rome*. Thus ended this Affair on the seventh of the

Ind. lib: VII. Epist.

VII. Epist. 130.

A.D. 599. the Calends of September, in the second Indiction, that is, on the twenty-sixth of August in 599.

IX. In this Year 599, St. Gregory sent *Cyriacus*, Abbot of his Monastery at Rome, into Gaul, to convene a Council there: As he was to pass through *Marseilles*, he recommends him to the Bishop *Serenus*, to whom he saith in the same Letter, I was informed long since, that you seeing some Persons adore the Images in the Church, broke them in Pieces and cast them out of the Church. I commend your Zeal in hindering the Work of Mens Hands to be adored; but I believe that you ought not to have broke these Images, for Paintings are hung up in the Church, to the end that such as cannot read, may see upon the Walls, what they cannot learn from Books: You ought therefore to have kept them, and to have hindered the People from sinning by adoring Pictures. These Paintings were probably upon Wood, as were most of the antient Pictures.

IX. Epist. 9. THIS Letter did not prevail upon *Serenus*, and he wrote to St. Gregory as if he doubted whether it came from him. Whereupon St. Gregory answered him in the Year following, being 600, in the Beginning of the fourth Indiction. You ought not to have entertained any Suspicion of the Abbot *Cyriacus*, who was the Bearer of my Letters. And afterwards, speaking of the Images which he had broken, Tell me, Brother, have you ever heard that any of the Bishops have done the same? Ought not this single Consideration to have restrained you, that you might not alone have appeared wise and holy, in Contempt of your Brethren? And afterwards, It is said, that by breaking these Images you have given so much Offence to the People, that most of them have withdrawn from your Communion. You must send for them, and prove from the Holy Scriptures, that it is not lawful to adore the Work of Mens Hands: Then add, that you seeing the lawful Use of Images was converted into the adoring of them, this enraged you, and moved you to break them in Pieces. You shall further say, If you desire Images in the Church for your Information, which was the Design of the Antients, I shall willingly allow of it. By this Means you will appease them, and reconcile them to you. If any intend to make Images, do not hinder them, only forbid the Adoration of them. The Sight of the Stories described, ought to inspire them with Remorse; but they ought not to prostrate themselves but when they adore the Holy Trinity. I say this to you out of the Love I have for the Church, not to cool your Zeal, but to encourage you in your Duty.

X. THE Abbot *Cyriacus* being sent back to reform the Abuses which St. Gregory had complained of to *Virgilius* of *Arles*, and Queen *Brunebalt*, the Pope wrote for this Purpose a Circular Letter to four of the most considerable Bishops of Gaul, viz. *Syagrius* of *Autun*, *Etherius* of *Lyons*, *Virgilius* of *Arles*, and *Didier* of *Vienne*. I have been informed, saith he, that Men obtain Holy Orders by Simony in Gaul: This is seeking the empty Title of the Priesthood and not the Office; for it follows from hence, that without examining into Morals, he only is judged worthy who offereth Money, who upon this very Account is more unworthy. As he who flies from the Holy Altar ought to be brought to it after he is found out; so he is to be driven far from it, who too hastily presses to approach it.

it. After having thus bought, they are obliged to sell again; they no longer think of this Holy Precept, *Freely thou hast received, freely give.* Math. i. 8. The Devil often deludes them with a Shew of Piety, persuading them to receive from the Hand of the Rich, that they may give to the Poor. The distributing Wealth unjustly acquired to the Poor, is not Almsgiving; and there is no Merit in building Monasteries or Hospitals with the Money received for Ordinations. It is not the same Thing to give Alms as an Attonement for our Sins, and to commit Sins in order to give Alms.

I HAVE been informed also, that some ambitious Men cut off their Hair as soon as a Bishop dieth, and from Laymen, on a sudden become Bishops. What Good can they do to their Flock, who presume to set in the Place of Masters, before they have been Disciples? Whatever Merit a Man may pretend to, he must have first exercised the Ecclesiastical Functions in every Degree. It is written, *The Deacons ought to be proved before they officiate:* 1 Tim. iii. 10. How much rather should he be so, who is to pray for the People? There is no Excuse therefore against the Precept of St. Paul, who forbids *the ordaining a Novice, or the laying on Hands hastily;* 1 Tim. iii. 6. for he must at present be looked upon as a Novice, who hath lately put on the Habit of Religion. And Custom must not be pleaded in this Case, since what is bad ought to be mended, and not to be followed as an Example. The Habit of Religion, here mentioned by St. Gregory, is the Habit worn by the Clergy, which began to be distinguished from that of the Laity, from the Time when the barbarous Nations had settled themselves in these Parts; for the Clerks still used the Roman Habit. v. 22.

ST. GREGORY likewise requires, that the Clerks in Holy Orders should be forbidden to lodge with any Women, except such as are mentioned in the Canons. He recommends the holding of Councils, to decide the Differences of Bishops between themselves, or with their Flocks, and to confer together concerning Discipline. You know, saith he, that the Canons ordain, that a Council shall be held twice a Year; but for fear they should be hindered by some necessary Impediment, we order that Councils shall be held once a Year, and that no Excuse shall be accepted; to the end that every one may be kept within his Duty, by the Expectation of a Council. Assemble therefore a Council for these several Reasons, by the Care of the Bishop *Syagrius*, and the Abbot *Cyriacus*; and anathematize therein every thing that is contrary to the Canons. The Bishop *Syagrius* will send to us, by the Abbot *Cyriacus*, an Account of what shall pass in the Council.

It is observable that the Bishop of *Autun* is ordered to convene this Council, rather than the Bishop of *Lyons* or of *Arles*. The Reason of which is, that the Pope knew the Affection which the Kings and the Queen had for him; as he observes in a private Letter to the same *Syagrius*, which begins with returning Thanks for the many good Offices he had rendered to the Bishop *Augustin* of *England*; as an Acknowledgment whereof the Pope grants him the *Pallium*, which he had long desired, and to maintain the Dignity thereof, he gives the Church of *Autun* the first Rank in the Province, without Prejudice to that of *Lyons*, the Metropolis; and the Church of *Autun* still enjoys this Privilege. St. Gregory wrote to Queen *Brunebalt*, VII. Epist. 113. Sup. n. 2.

AD. 599. *Branebalt*, and to the Kings *Theodorick* and *Theodebert* her Grandsons, concerning this Council, whereat the Abbot *Cyriacus* was to assist. In the Letter to the Kings, he complains that the Lands belonging to the Church paid Tribute, and *Gregory* of *Tours* acquaints us that this Abuse prevailed in his Time, when he saith that King *Childebert* remitted all kinds of Tribute, as well to the Churches as to the Monasteries of *Clermont* in *Auvergne*.

VII. Epist. **312.** **Sup. xxxiv.** **A. 42. n. 52.** **ST. GREGORY** particularly ordered *St. Aridius*, Bishop of *Gap*, to assist at the Council, and to send him an Account of what passed there; because he entirely confided in him. *St. Arige*, or *Aridius*, had been elected Bishop of *Gap* twenty Years before, in 579, upon the Deposition of *Sagittarius*. He assisted at the Council of *Valence*, as also at the second Council of *Macon*, in the Year 585. At the same Time *St. Gregory* sent to him by the Abbot *Cyriacus*, *Dalmaticas*, for him and his Archdeacon, permitting them to make use of them, as *St. Aridius* had desired when he was at

V. Coint. an. **599. n. 22.** **Vit. S. Arig.** **ap. Boll.** **1 May p. 110.** *Rome*. It is probable, that the Bishops of *Gaul* did not yet wear this Garment, since *Gregory* speaks of it as a Favour not easily granted. The Arch-deacon of *Gap* was called *Valato*, and succeeded *St. Aridius* in the See of this Church.

VII. Epist. **320, 321.** **Sirm. ad** **Epist. 120.** **Fredeg. c. 45.** **ABOUT** the same Time, *St. Gregory* wrote another Letter to *Syagrius* of *Autun*, and to the young Kings, in Favour of *Ursicinus*, Bishop of *Turin*, who had been deprived of some Churches in his Diocese. The *Lombards* having made an Incursion into *Gaul*, were beaten and obliged to retire, by the Duke *Momol*, and were forced to give up to King *Gontran*, the Cities of *Aoste*, and of *Segusium* or *Suse*, with all the Territories belonging to them. King *Gontran* submitted the Country of *Suse* to the Church of *Maurienne*. A new Bishop had been even ordained there, and Part of the Estate of the Church of *Turin* had been seized upon. *St. Gregory* desires some Remedy for all these Grievances.

VII. Epist. **317.** **DIDIER**, Bishop of *Vienne*, pretended that the Holy See had formerly granted some Privileges to his Church, and among the rest the Use of the *Pallium*, and desired that they might be restored to him. *St. Gregory* answers him, We have caused Search to be made among the Archives of our Church, and nothing of this Matter could be found: Cause therefore Search to be made among your own Records, and if you find any Instruments, which may give us any Information, take care to send them.

XI. **Cyriacus in** **Spain.** **VII. Epist.** **325.** **VII. Epist.** **326.** **FROM** *Gaul*, the Abbot *Cyriacus* passed into *Spain*, probably to convene a Council likewise there. He carried Letters to *St. Leander*, to the King *Recharedus*, and to *Claudius*, Captain General, a Person of great Virtue, and in whom the King reposed great Confidence. In the Letter to *St. Leander*, *St. Gregory* complains of the Burthen of the Episcopal Office, as he had done in the Beginning of his Pontificate. I am not the same Man, saith he, as when you knew me formerly. By rising outwardly, I am fallen inwardly. I desired, following the Steps of my Divine Leader, to be despised and rejected of Men. Now I sink under the Burthen of this Dignity; numberless Cares distract and confound me. My Heart has no Rest; it is always sunk in mean low Thoughts, without being able to raise it self hardly one Moment to Contemplation. My Soul is benumbed, and almost rendered

rendered stupid, being obliged to apply it self to earthly Things; and I sometimes even commit Faults through want of Zeal. He concludes his Letter with telling him, that he sends him the *Pallium*; and adds in the Letter to the King, that he does it out of regard to the antient Custom, and to the Merit of *Leander*. A. D. 599.

THIS Letter to King *Recharedus* is full of Commendations for the Zeal he had expressed in converting the *Goths*, his Subjects: But St. Gregory adds some modest Advice, exhorting him to two Virtues, less frequent than any other among Princes, Humility and Purity of Body: Take care, adds he, not to suffer your self to be overcome by Anger, and not hastily to execute all that is in your Power. Anger, even when you punish the Guilty, ought to be guided by Reason, and be absolutely subject to it. When Passion reigns, Cruelty it self passes for Justice. St. Gregory likewise commends the King, that having published a Constitution against the *Jews*, he had refused a great Sum of Money, which they offered, provided he would repeal it. He had sent Presents to St. Peter's Church, and St. Gregory sends him some on his Side; namely, a small Key, containing some of the Iron of St. Peter's Chain, and a Cross, wherein was some Wood of the true Cross, and some Hair of St. *John Baptist*, and another Key of St. Peter. VII. Epist. 127.

SINCE St. Gregory was Pope, three Councils had been held in Spain, one at *Saragosa*, one at *Toledo*, and one at *Huesca*. The Council of *Saragosa* was holden on the first of November, in 592; according to the *Spanish Era*, 630, in the seventh Year of *Recharedus*. Eleven Bishops assisted thereat, and two Deacons, to supply the Place of two Bishops who were absent. *Artemius*, Bishop of *Tarragona*, the Metropolitan of the Province, presided; and the Bishops who composed this Council were almost all of them the same who had assisted at the third Council of *Toledo*, holden three Years before. This Council composed only three Canons, wherein it is ordained, That such *Arian* Priests as are converted, who shall be pure in their Faith and Morals, may officiate, after having received a new the Benediction given to Priests; and the like as to Deacons. XII. Councils in Spain. Tom. 5. conc. p. 1600. Sup. lib. xxxiv. n. 56. Can. 1.

SUCH Relicks as shall be found among the *Arians*, shall be presented to the Bishops, and tried by Fire; and if any one is convicted of having concealed them, he shall be excommunicated. This Trial by Fire, seems to shew, that they did not believe that true Relicks could be burnt. If *Arian* Bishops after their Conversion, have consecrated Churches before they have received the Benediction, they shall be consecrated again by a Catholick Bishop. These Canons are followed by a Letter from four Bishops of the Council, who consent that the Receivers of the King's Treasure, should be paid a certain Duty of so many Bushels of Grain; probably out of the Lands of the Church. c. 2. c. 3.

THE Council of *Toledo* was holden on the seventeenth of May in 597, according to the *Spanish Era* 635, in the twelfth Year of *Recharedus*: The Inscription imports that there were sixteen Bishops, but only thirteen subscribed; the first of whom is *Massona* of *Merida*, the second, *Migetius* of *Narbonne*, and *Adelphius* of *Toledo* is but the third. They made only two Canons, the first whereof decrees, That the Bishops shall enjoin

A.D. 599. Chastity to the Priests and Deacons, and depose and confine Offenders, that they may perform Penance. The second forbids Bishops to take to themselves the Revenues of the Churches built within their Diocesses; ordering that such Revenues should belong to the Priest officiating in the said Churches; and if they are not sufficient to maintain a Priest, that a Deacon should be placed therein, or at least a Door-keeper to light the Lamps every Evening before the Relicks, and keep the Church clean.

p. 1604.

THE Council of *Huesca* holden in 598, likewise made two Canons, by the first of which the Bishops are ordered to assemble annually the Abbots, Priests and Deacons of their respective Diocesses, in order to teach them the Rule of Life they are to follow, especially concerning Frugality and Chastity. By the second the Bishops are required carefully to examine, whether the Priests, Deacons, and Sub-deacons, lead a Life of Chastity, that they may at the same Time stifle ill-grounded Suspicions, and reject trifling Excuses.

p. 1605.

IN the Year following, viz. 599, being the fourteenth of the Reign of King *Recharedus*, according to the *Spanish Æra* 636, on the first of November, a Council was convened at *Barcelona*, probably at the Solicitation of the Abbot *Cyriacus*, sent by the Pope for that Purpose, wherein the same Abuses were condemned; to provide against which the Council of *Gaul* had been assembled. This Council consisted of twelve Bishops, and *Asiaticus* Archbishop of *Tarragona* presided therein. They made four Canons, the two first of which are against Simony, and forbid the taking of any thing either for Ordinations, or for the Holy Chrism. The third forbids the promoting Laymen on a sudden to the Episcopal Office, even though by the King's Order: It orders that the Clergy or the People should make Choice of two or three Persons, one of whom the Metropolitan and his Suffragans shall elect by Lot, and consecrate.

VII. Epist.
119.

THE last Canon condemns the Virgins consecrated to GOD, and the Penitents of either Sex, who have married; and even Women who have been ravished, and do not part from their Ravishers: They shall be excommunicated, and excluded from the Society of the Faithful, and shall not be allowed the Comfort of speaking to any one. St. Gregory, this same Year, severely reprehended two of the chief Bishops of *Gaul*, *Virgilius* of *Arles*, and *Syagrius* of *Autun*, for the little Zeal they had expressed against this Abuse, on Account of a Woman called *Syagria*, who having embraced a Monastick Life, had been forcibly married.

XIII.
Church of
Africa.

ST. GREGORY always took great Care of the Church of *Africa*. In the Year 593, in the eleventh Indiction, he wrote to *Adeodatus*, Primate of *Numidia*, and to *Columbus*, Bishop of the same Province, in whom he particularly confided, to hinder the admitting of young Men to Holy Orders, as also Simoniacal Ordinations; begging them to inform him exactly of what should be transacted in the Council they were about to hold. But in the Beginning of the twelfth Indiction, that is in the Month of September, in 593, being informed that several Abuses were committed in that Province of *Numidia*, which were contrary to the Canons, he ordered III. Epist. 7. the Bishop *Columbus* to enquire about them, and wrote to *Gennadius*, Ex-arch

arch of *Africa*, to protect him in every thing which related to Ecclesiastical Discipline. A. D. 599.

IN the Month of *June*, in the Year 594, being informed that the *Donatists* had presumed to rebaptize the *Catholicks*, and drive the *Bishops* from their Churches; he wrote earnestly about it to *Pantaleon*, *Præfect* of *Africa*, exhorting him to put the *Laws* in execution, as well in regard to his Reputation, as out of the Fear of *God*, who would require an Account from him of these Souls, if he did not all that lay in his Power to prevent the Loss of them. At the same Time he wrote to *Columbus*, and another Bishop called *Victor*, exhorting them jointly to seek after some Means to stifle this Evil in the Birth. III. Epist. 32.

DOMINICUS, Bishop of *Carthage*, desiring to provide some Remedy for it, obtained an Order from the Emperor against the *Donatists*, and called a Council for the better putting it in Execution; wherein it was resolved, that all the Bishops should diligently search after these Hereticks, on pain of losing their Estates and Dignities. He sent these Acts to *St. Gregory*, who greatly commended his Zeal: But, adds he, I am afraid lest this Decree should give Offence to the Primates of the other Provinces. Now before you correct those who are without the Church, you must take care to preserve the Union of the Bishops within, which will enable you to act much more vigorously against the Hereticks. It is to be understood, that the Bishops of the other Provinces of *Africa*, were not obliged to execute the Decrees of the particular Province of *Carthage*. This Letter is dated in the Beginning of the thirteenth Indiction, and in September of the Year 594. III. Epist. 33.

THE Orders of the Emperor *Maurice* against the *Donatists*, were but ill executed, and there were *Catholicks*, and even Clerks, who suffered them to baptize their Children, their Slaves and other their Dependants. They obtained every Thing for Money, and the Faith was publicly sold in *Africa*. Certain Bishops of the Country coming to *Rome*, complained of it to *St. Gregory*: Among the rest, one called *Paul*, who with two others, pretended that they were persecuted by the Patrician *Gennadius*, at the Instigation of the *Donatists*. The Pope sent them all three to the Emperor, by Reason of the Part the Patrician bore in this Affair. This Letter is dated in the End of the fourteenth Indiction, in the Month of *August* of the Year 596. IV. Epist. 36.

THE Primate of the Province of *Byzacena* being accused, the Emperor ordered twice, that he should be judged by the Pope, according to the Canons; but *St. Gregory*, seeing the Opposition made by certain Persons, would not take Cognizance of this Affair, as he declared to *John*, Bishop of *Syracuse*, who had writ to him concerning it. He adds, speaking of this Primate, as to his saying that he is subject to the Holy See, I know not any Bishop who is not subject to it, when he has committed a Fault; this Case excepted, all the Bishops are equal according to the Laws of Humility. These Words of *St. Gregory* do exactly shew the Bounds of the Authority lodged in the Head of the Church. As long as the Bishops perform their Duty, he stileth them Equals; but he is superior to all when they are to be corrected. This Letter is dated about the Month of *June*, in the second Indiction, and in the Year 599. VII. Epist. 65.

A. D. 599.

XIV.
Ceremonies
introduced by
St. Gregory.
VII. Epist.
64.

ABOUT the same Time, St. Gregory wrote an important Letter to *John* of *Syracuse*, concerning several Ceremonies, which begins thus: A Man who came from *Sicily*, told me, that some of his Friends, as well *Greeks* as *Latins*, murmured at my Regulations, under Pretence of Zeal for the *Roman* Church, saying; Why does he pretend to humble the Church of *Constantinople*, he who followeth all its Customs? I asked him what these Customs were; he answered, You ordered *Hallelujah* to be repeated at the Mass, at other Times besides *Easter*; you cause the Sub-deacons to walk without Tunicks; you cause *Kyrie Eleison* to be repeated; you say the *LORD's* Prayer immediately after the Canon. I answered, that in these Respects I did not imitate any other Church.

V. Mabil.
comm. in
ord. R. c. 15.

It is said, that St. *Jerome* introduced here, in the Time of Pope *Damasus*, the singing *Hallelujah*, according to the Custom of the Church of *Jerusalem*; for which Reason, we have rather rejected in our Church, the Custom introduced therein by the *Greeks*; perhaps this Custom was the singing *Hallelujah* at Funerals, and in *Lent*. St. *Gregory* proceeds; It was an ancient Custom for the Sub-deacons only to wear the *Albe*, as appears by your Churches, who did not receive it from the *Greeks*, but from the *Roman* Church their Mother; and some of our Bishops obliged them to walk cloathed with Tunicks. We do not say *Kyrie Eleison* in the same manner as the *Greeks*: Among them it is repeated by the whole Congregation at the same Time; among us only by the Clerks, and the Congregation only answer: And we do as often say *Christe Eleison*, whereas the *Greeks* say it not at all. Now St. *Gregory* was unjustly accused of having introduced the *Kyrie Eleison*; since twenty Years before, the Council of *Vaison* testified, that this Prayer had then been received by the Holy See; which Prayer was likewise called the *Litany*. St. *Gregory* proceeds; We say the *LORD's* Prayer immediately after the Canon; for the Apostles were wont to say no other at the Consecration; and I did not think it proper to say a Prayer composed by a learned Man, and not to say that composed by our *LORD* himself. When St. *Gregory* saith, that at the Consecration of the *Eucharist*, no other Prayers were used but the *LORD's* Prayer, he doth not deny, that the Words of the Gospel were repeated, which relate to the Institution of it; and as to the *LORD's* Prayer, we are to believe that it had been only omitted some Time, and perhaps on certain Days; as we may see by a Council held thirty Years after, that in some Churches of *Spain* it was only said on *Sundays*.

Conc. Val.
11. c. 3.
Sup. lib.
xxxii. n. 41.

V. Dona. li-
turg. lib. i.
c. 5. 11.
c. 15.

V. Mabil.
comm. in ord.
R. c. 7.
Conc. Tol.
IV. c. 30.

ST. GREGORY proceeds; Among the *Greeks*, the *LORD's* Prayer is repeated by the whole Congregation; among us it is only repeated by the Priest. Wherein then have we followed the Customs of the *Greeks*? We have only restored our ancient Customs, or introduced such new Usages, as we judged convenient. And afterwards; As to what they say of the Church of *Constantinople*, no body doubts but that it is subject to the Holy See, as the Emperor and the Bishop of the said City continually declare. However, if this Church or any other hath any thing which is good, I am ready to imitate even my Inferiors in this Respect; for it would be senseless to make the Primacy to consist in scorning to learn what is best.

WE see by this Letter, that St. Gregory had reformed the Office of the Roman Church, in the Year 599; and it being one of the most remarkable Actions of his Pontificate, it deserves that we should dwell the longer upon it. Pope Gelafius had made a Collection of the Office of the Masses, which St. Gregory abridged in many Respects, changed in some, and enlarged in others. He collected the Whole into a Book, which is his Sacramentary, for thus the Book was antiently called, containing the Prayers which the Priest was to repeat at the Administration of the Sacraments, and chiefly at the Celebration of the holy Sacrifice: All that was to be sung was marked in another Volume, called the *Antiphonary*, because they sung alternately; whence comes the Names of *Antiphons*, or *Anthems*, as hath been already explained. The Lessons were contained in another Volume, called the *Lectionary*. The *Psalms* were placed by themselves in the *Psalter*, and to point out the Rules which were to be observed in the Practice, and which we should call Rubrics: There was another Volume called Order. The Greeks have still, in like manner, several distinct Books for the different Parts of their Office. The Latins had many Orders for their several Functions; as the Order of the Pontifical Mass, the Order of Baptism, and the Order of Ordination. The Writings which are extant under the Name of the Roman Order, are the oldest remaining of this Kind, and they are supposed to be at least as old as the Time of St. Gregory. They were called Roman Orders, because the Churches in each Country had their several Orders for the Liturgy, and the other Parts of the Office; not only Greece and the East, but the Latin Churches. Africa, Spain, Gaul, and that Part of Italy depending upon Milan, had their respective Liturgies, as shall be shown hereafter.

IN order to understand what the Pontifical Mass was at Rome on solemn Days, it will be first necessary to explain in what manner the Churches and Clergy were divided. Rome was divided by Augustus into fourteen Regions or Wards; but the Practice of the Church had reduced them to seven, according to which, all the Churches and Clergy in the City were divided, and they officiated by Turns; first the Clerks of the third Region on Sunday, then those of the fourth Region on Monday, and so of the rest.

MOREOVER, there were at Rome four sorts of Churches, Patriarchal and Titulary Churches, Deaconries (*Diaconia*) and Oratories. The Patriarchal Churches, which were particularly called *Basilicae*, properly belonged to the Pope; as St. John de Lateran, St. Peter in the Vatican, St. Mary Maggior, St. Lawrence without the City, and St. Cross of Jerusalem. There were Mansionaries or Guardians belonging to them, who were appointed to keep them clean, and to adorn them. The Titulary Churches were like so many Parishes, each of them with a certain Part of the City depending thereon, being put under the Care of a Cardinal Priest, with Fonts for the administering of Baptism in Case of Necessity. In the Time of Pope Symmachus, in the Year 499, we find sixty-six Priests, belonging to thirty Titles; for most of them had two or three Priests, the Chief of whom was the Cardinal Priest. The *Diaconia* were Hospitals or Offices for the distribution of Alms; they were governed by the seven Regionary

A. D. 599.

XV
Reformation
of the Office.
Jo. Diac. 11.
Vit. c. 17.
Sup. xxx.
n. 42.

Sup. xviii.
n. 46.

V. Mabill.
Comm. in.
ord. R. c. 2.

XVI.
Churches and
Stations.
Ordo Rom.
1 & 3.

Mabill.
Comm. c. 3.

Sup. Lib. xxx.
n. 42.

A. D. 599. gionary Deacons, one for each Region, the Chief of whom was the Arch-deacon. The Hospital joining to the Church of the *Diaconium* had an Administrator to take Care of their Temporalities, called the Father of the *Diaconium*, who was sometimes a Clerk, and sometimes a Layman. St. Gregory in this manner appointed Administrators for each *Diaconium*, or Hospital, from whom he did not exact any Account, because he was well assured of their Integrity. But, according to Rule, Administrators of Hospitals were obliged to give an Account to their respective Bishops; and St. Gregory would have them to be Clerks, and exempt from the Civil Jurisdiction; to the end, that the Magistrates might not have any Pretence for seizing on the Wealth designed for the Relief of the Poor. Besides the seven Regionary Deacons, there were others belonging to the Titles, who were subject to the titular Priests. The Oratories were frequently built in the Cemeteries, and had no Baptistry, as the Titles, nor publick Office, nor Cardinal Priest; they were like Chappels. The Bishop sent a Priest thither, when he thought proper to celebrate Mass there. There were Oratories even in private Houses; and St. Gregory reproves *John of Syrause*, for having prohibited Mass to be said in the House of the Patrician *Venantius*, because they were at Variance. Lastly, a Cardinal Priest celebrated Mass in some Oratories, at the Request of the Founder, or when the Congregation was so numerous as to require it; and these were a sort of lesser Titles.

Jo. Diac.
Lib. ii. c. 51.
Greg. IX.
Epist. 24.
111. Epist. 24.

Greg. II.
Epist. 9.
Ind. 10.

X. Epist. 12.

V. Epist. 42,
43.

Joan. Diac.
11. c. 18.

Ordo Rom. 1.

XVII.
Beginning of
the Mass.
Ordo R. 1. 3.

IX. Epist. 33.

Ordo 1, 2, 3.

Ordo 3.

Ordo 1, 2, 3.

It was St. Gregory who appointed the Stations at Rome, that is, the Churches wherein the Office was to be performed every Day in *Lent*, in the *Ember Weeks*, or on solemn Festivals: For the Festivals of the Saints were celebrated in the Churches where their Relicks were deposited. He appointed therefore these Stations in his Sacramentary, as they still stand in the *Roman Missal*; and fixed them chiefly to the Patriarchal and Titulary Churches: But although the Stations were fixed, nevertheless, after the Pope had communicated, the Arch-deacons declared to the People the following Station.

Now, in order to give you an Idea of the Pontifical Mass, I will describe it as it is celebrated on *Easter-day*, according to the most antient *Roman Orders*. In the Morning, all the *Acolytes* of the third Region, and the Defenders of all the Regions, repaired to the Palace of the *Lateran*, where the Pope resided. The Defenders were Clerks, appointed to execute the Orders of the Bishop in behalf of the Poor; and we have the Form of their own Commission among the Letters of St. Gregory. All the rest of the Clergy of Rome resorted early in the Morning to the Church of the Station, as on *Easter-day* to St. *Mary Maggior*, with whom were always some Bishops. The Pope and the chief Officers marched on Horseback, which they were obliged to do, by reason of the Extent and Bigness of Rome, accompanied by the *Acolytes* and Defenders on Foot. In this March, the Books and Vessels necessary for the Service were brought from the Palace of the *Lateran*; and an *Acolyte* carried the holy Chrism in a Phial covered with a Napkin.

WHEN the Pope drew near, the *Acolytes* and Defenders, who were in waiting that Day, went to meet him, accompanied with the Titulary Priest of the Station: The Deacons helped him to alight from his Horse, and he first went into the Sacristy; at the Door whereof the Deacons changed their

their Habit; and he who was to read the Gospel, opened the Seal, and A. D. 599. made ready the Place: Afterwards an *Acolyte* carried it into the Chancel, and a Sub-deacon laid it respectfully upon the Altar: In the mean time the Sub-deacons assisted the Pope in changing his Habit: One gave him the *Albe*, which he wore next his Shirt, and a Sash, the *Amictus*, the *Ordo Rom. 5.* *linnen Dalmatica*, the great *Dalmatica*, and lastly the *Cbasuble*: The *Primicerius*, and the *Secundicerius*, fitted these several Garments upon him, and a Deacon put on his *Pallium*. Then a Regionary Sub-deacon presented the *Maniple* to him, saying, Such a one will read the Chapter, such a one will sing; and as soon as the Pope had given the Sign to begin, he went out of the Door of the Sacristy, and said, Light.

WHEREUPON the Chanters ranged themselves in Order in the Choir; and their Chief begun the Anthem of the *Introitus*, which was followed by the whole Psalm, of which but one Verse is now repeated. These Anthems, with the Beginning of the Psalms, are set down in the *Antiphonary* of St. Gregory, as we repeat them now; beginning with the first *Sunday* in *Advent*, and continuing throughout the Year. They were called *Introitus*, because they were sung as they entered into the Church, and while they took their Places. As soon as they had begun to sing, the Pope went out of the Sacristy, supported on the Right by the Arch-deacon, and on the Left by the Deacon next in Rank, preceded by the Incense, and the seven Candlesticks, carried by seven *Acolytes*. Before he came up to the Altar, the Deacons, who had by that time entered the Sanctuary, took off their *Cbasubles*; for all wore them, even the *Acolytes*.

Two *Acolytes* presented to the Pope, in the Procession, an open Box, in V. Mabill. which was the holy Sacrament. The Pope, having saluted it with an In- Comm. c. 6. clination of his Head, looked in to see whether there was more than was to be put into the Chalice, as shall be observed hereafter; and in case there was, ordered it to be laid up. Being come to the Altar, he made a Sign to begin the *Gloria Patri*, and to end the Psalm of the *Introitus*. The Deacons kissed the Sides of the Altar; and the Pope, after having prayed some Time in an inclining Posture, to implore the Remission of his Sins, kissed the Gospel, and the Middle of the Altar, and ascended to his Seat, before which he continued standing, his Face being turned towards the *East*, and his Back towards the People; for his Seat was placed in the Middle behind the Altar.

WHEREUPON they sung *Kyrie Eleison*, which they continued till the Pope made a Sign to them to cease. Afterwards, the Pope turning towards the People, begun *Gloria in Excelsis*, and then turned again towards the *East*, till it was ended. According to the Sacramentary of St. Gregory, the Bishop said the *Gloria* alone; and only on *Sundays* and on Festival-days; Sacrament. the Priests said it only at *Easter*. Afterwards, the Pope saluted the People, init. saying, Peace be with you. Then he turned his Face again towards the *East*, and said the Prayer or Collect for the Day. We still say the same Collects which are set down in the Sacramentary of St. Gregory. This Prayer being ended, the Pope sat down with his Face turned toward the People, and made a Sign to the Bishops and Priests likewise to sit down. They sat on each Side of him, the Bishops on the Right, and the Priests on the Left, in a Semi-circle, behind the Altar.

THE

A. D. 599.

XVIII.

Reading and
Offering.

Mabill.

Comm. c. 3.

THE Sub-deacon, who was to read the Epistle, as soon as he saw them seated, went into the *Ambon*, which was a Pulpit, or Desk, raised some Steps on one Side of the Choir. We find three of these *Ambons* in the old Churches of Rome; one on the Right for the reading the Epistle, facing the Altar; one for the Prophets, turned towards the People; and lastly, one on the Left, which was higher and more adorned than the rest, for reading the Gospel.

AFTER the Epistle had been read, the Chanter ascended the *Ambon*, which we call gradual, with his Book called Gradual or Antiphonary, and sung the Responsory, because of the Steps of the *Ambon*; and Responsory, because the Choir answers to the Chanter. They afterwards sung according to the Usage of the Time, *Hallelujah*, or the *Tractus*, so called, because when they sung it, they lengthened out the Word by the Quavers. All these Prayers are still the same, as we see them set down in the *Antiphonary* of St. Gregory.

AFTERWARD the Deacon came and kissed the Feet of the Pope, who gave him his Benediction for the Gospel, saying, *The Lord be in thy Heart*, &c. Then the Deacon went to the Altar, where having kissed the Gospel, he took it in his Hands, and being accompanied with two Sub-deacons, one of whom carried the Censer, and two *Acolytes*, who went before, carrying the Candlesticks. The Deacon went up alone into the *Ambon*, and read, with his Face turned towards the *South*, on which Side the Men sat; for the Women sat in another Part of the Church. We see by the forty Homilies of St. Gregory, that the same Gospels were read, as at present, and on the same Days. After the Gospel had been read, a Sub-deacon carried it to be kissed by the whole Congregation; and then it was returned to its Box, and sealed up. By which it should seem, that it was not a Book bound like ours, but a Roll after the antient Manner.

Mabill.

Comm. c. 6.
n. 3.

THE Creed was not then repeated at Mass in the Roman Church, which having never been infected with any Heresy, had no Occasion to make Profession of its Faith. If the Pope preached, as St. Gregory often did, it was after the reading of the Gospel.

Ordo 6.

n. 7.

AFTERWARDS, the Pope having saluted the People by *Dominus vobiscum*, and said *Oremus*, the Deacon went towards the Altar, accompanied by an *Acolyte*, carrying the Chalice, and a Corporal upon it, to the Deacon; and the Deacon placed it upon the Altar, and threw the other End to another Deacon, that they might spread it; for the Corporal was a large Cloth that covered the whole Altar. Then the Pope went down from the Chancel, supported by the two *Primicerii* of the Notaries, and of the Defenders, and went to the Place appointed for the Senate to receive the Offerings of the Great Men, according to their Dignity; that is, the Bread and Wine for the Sacrifice. The Pope took the Loaves, which he gave to the Regionary Sub-deacon, which were put into a Cloth, held by two *Acolytes*. The Arch-deacon followed the Pope, took the Bottles, and poured out the Wine into a large Chalice, held by a Sub-deacon, who was followed by an *Acolyte*, carrying another Vessel, into which the Chalice was emptied when full. After the Pope, the Bishop for the Week received the Loaves, followed by a Deacon, who received the Wine; and Priests also assisted if there was Occasion. The Pope afterwards went to the Place where

where the Women sat, and received their Offerings: Thus the whole Congregation continued in their Places. The Loaves which were offered were round, as appears by St. Gregory's calling them Crowns; and every one offered a Loaf of his own making. This we see by the Story of a Roman Lady, who receiving the Communion from St. Gregory, as he repeated the usual Words, could not forbear smiling, to hear him call the Bread which she had made with her own Hands, the Body and Blood of JESUS CHRIST. Paul, the Deacon, who is the first that relates this Story, adds, that St. Gregory caused this small Peece of the Eucharist to be kept, and that after he had prayed, he shewed it to this Woman, before the whole Congregation, changed into Flesh.

A. D. 599.

IV. Dial.

c. 55.

Vita per

Paul. Diac.

n. 18. per

Jo. Lib. xi.

c. 41.

AFTER this, the Pope returned to his Seat, and washed his Hands, as did also the Arch-deacon; then, as soon as the Pope made the Sign to him, he drew near the Altar, and set the Bread in Order, which the Sub-deacon had given him, placing thereon as much as he judged sufficient for the Congregation. Afterwards, he received the Bottle from the Pope, by the Hands of the oblationary Sub-deacon, and poured it into the Chalice through a Strainer, that the Wine might be the clearer. He received also the Bottles from the Deacons. A Sub-deacon descended into the Choir, and received from the Hand of the chief Chanter, the Vessel of Water, which he carried to the Arch-deacon, who poured it in the Form of a Cross into the Chalice. Then the Pope descended from his Seat to the Altar, which he kissed, and received the Offerings of the Priests, the Deacons, and lastly his own, which the Arch-deacon presented to him: Thus every body offered, the People, the Clergy, and even the Pope himself. Afterwards, the Arch-deacon took the Chalice from the Hands of the Sub-deacon, and put it upon the Altar, near the Pope's Host, but on the right Hand. This Chalice had two Handles, which were wrapped in a linnen Cloth, which was called Offertory.

Ordo 3.

n. 13.

IN the mean Time, the Offertory was sung, that is, a Psalm, and Anthem; and at the proper Time, the Pope looked towards the Choir, and made a Sign to cease; then bending his Body towards the Altar, the Bishops standing behind him, with the Priests and Deacons round about, he said the Prayer over the Offerings, which we call secret, because it is said with a low Voice: Then he begun the Preface to the Sacrifice. In the Sacramentary of St. Gregory, there are almost as many different Prefaces as Masses, but we have kept but nine of them.

THE Pope stayed till the Choir had sung *Sanctus*, before he begun the Canon, which is also called Secret, because it was not repeated aloud. The Pope said this alone, standing erect before the Altar, in the mean Time the Bishops, Priests and Sub-deacons stood in the Chancel in an inclining Posture, which was the most respectful, on *Sundays* and those Days whereon they were not to bend the Knee. The Canon of the Mass is the same in the Sacramentary of St. Gregory, Word for Word, as that we use now; and it is a Tradition amongst us, that he added these Words to the second Prayer therein, *And that thou mayest order our Days in thy Peace*. The Author of the Treatise on the Sacraments ascribed to St.

XIX.

Canon of the

Mass and

Communion.

A. D. 599. *Ambrose*, which is certainly very old, cites almost the whole Canon, which differs very little from ours.

Lib. iv.
c. 5, 6.

Mabill. com.
c. 6. n. 1.

Inn. Ep. 1. ad
Decent. c. 1.

Sup. lib. xxiii.
n. 32.
Ord. R. 1. n.
19.

V. Mabill.
Comm. c. 6.
n. 1.

Ordo. 2. n. 16.
Mabill.
Comm. c. 14.

IN the antient Orders we do not see any other Elevation of the Host than that at the End of the Canon, when they say, *Per ipsum & cum ipso*. Then the Arch-deacon took the Chalice by the Handle, and held it up near the Pope, who touched it on the Sides with the Hosts; after which he put them again in their Place. At the Beginning of the Canon, the Patin was given to an *Acolyte*, who held it before his Breast in a linnen Cloth hanging from his Neck in the Form of a Scarf. At the End of the Canon it was carried to the Altar, and after the LORD's Prayer, and the following Prayer, the Pope having said, *The Peace of the LORD be with you always*, made three Signs of the Cross with his Hand over the Chalice, wherein he put the consecrated Host: We are to understand that of the foregoing Sacrament, which had been at first presented to him. Then the Arch-deacon gave the Peace, that is, the Kiss to the first Bishop, who gave it to the next, and they to the following; and the People did the same, the Men and the Women separately. The Roman Church did not give the Peace till after the Consecration, as a Testimony of the Assent of the People thereto. Pope *Innocent* the First reproves those who gave the Peace before.

AFTERWARDS the *Eucharist* was broke in this Manner. First the Pope broke off a Piece from the right Side of one of his Hosts, leaving the Piece which he had broken off on the Altar, putting his other Host into the Patin, which was held by a Deacon: Then he returned to his Seat. The Arch-deacon took the Chalice, giving it a Sub-deacon to hold, who stood at the Corner of the Altar on the right Side; he afterwards took the Hosts and put them into Bags, which were held by *Acolytes*, who carried them to the Bishops and Priests to break them; but two Sub-deacons went before, carrying the Patin to the Pope, whereon were the Pope's Hosts, and two Deacons broke them as soon as he gave them the Sign. The Arch-deacon cleared the Altar, leaving that Piece only thereon which the Pope had broken; for Care was taken as long as the Mass lasted, that the Altar should not be left without some Part of the Sacrifice. The Arch-deacon gave a Sign to the Choir to sing *Agnus Dei*, and then placed himself near the Pope, to whom a Deacon carried a Patin with the Hosts which were broken. The Pope, who still continued in his Seat, received the Communion standing, turning himself to the East, and some of the same Host which he had received he put into the Chalice, held by the Arch-deacon, saying the same Words which are now said by the Priest when he mingles the two Kinds, so that two consecrated Pieces were put into the Chalice; one being part of the last Sacrifice, and the other of the present. Afterwards the Pope took the precious Blood from the Arch-deacon, who holding the Chalice, went to the Corner of the Altar, and proclaimed the Station for the Day following. Then he poured a little out of the Chalice into a Vessel filled with Wine, which was held by an *Acolyte*; for it was believed that the Wine was wholly consecrated by the Mixture of the Blood of our LORD. Whereupon the Bishops drew near to

to the Place where the Pope sat to receive the Communion from him, and after them the Priests: The Arch-deacon gave them the Chalice, which was called Confirming. When they who were in the Chancel had received the Communion, the Arch-deacon poured the rest of the precious Blood into the same Vessel which had received some of it before, and gave the empty Chalice to a Sub-deacon to lock it up.

THEN the Pope went down from his Seat in order to administer the Communion to the Senate, and the Arch-deacon followed with the Wine, which they received with a Quill or Pipe of Gold. The Bishops and the Priests afterwards carried the Communion to the People, attended by Deacons, who carried the Wine; and having given the Communion to the Men, who sat on the right Hand, they went to the Place appointed for the Women. As soon as the Pope began to give the Communion to the Senate, the Choir sung the Anthem for the Communion, with the Psalm, which they continued till the whole Congregation had communicated. The Pope being returned to his Seat, gave the Communion to some others of the Clergy, and then looked round to see whether all the People had communicated, and made a Sign to the Sub-deacon to give the Signal to begin the *Gloria Patri*; after which they repeated the Anthem, and ceased. The Anthems are set down in the *Antiphonary* of St. Gregory, as we say them at this Time; but we do not use the Psalms, although they are set down there likewise.

THE Anthem being ended, the Pope rose from his Seat and went to the Altar, where he said the last *Dominus vobiscum*, but did not turn himself towards the People, and the Prayer which we call *Post-Communion*, and which was then named the *Conclusion*. It is set down in the *Sacramentary* of St. Gregory, in the same Form in which we say it at each Mass, with some others to be used discretionally. Afterwards a Deacon appointed by the Arch-deacon, looked upon the Pope, and when he gave the Sign to him, said, *Ite missa est*, to dismiss the People. The Pope returned to the *Sacristy*, preceded by the Incense, and the Seven Candlesticks. As he went down from his Seat, he gave his Benediction to the Bishops, Priests, and the rest of the Clergy, as they asked it of him; but I do not see any other Blessing in this Pontifical Mass. If another Bishop officiated at Rome in the Absence of the Pope, the same Ceremonies were observed, but with some Difference, as that he did not sit in the Pope's Seat, and that the first Piece which he put into the Chalice, must have been consecrated by the Pope; but the Bishop officiating in his own Church, acted in all respects as the Pope.

BESIDES the Prayers set down in the *Sacramentary* of St. Gregory, there were others less solemn, which the Person who officiated said to himself, either before, or during Mass. First, he went through the Preparation, which was very long, and consisted of many Psalms, Verses and Prayers, which he repeated together with his Ministers, both before he put on his Ornaments, and while he was putting them on. He prayed as he proceeded towards the Altar, and when he came up to it, he and his Ministers made a Confession. He said other Prayers, while the Choir sung *Kyrie*, *Gloria in excelsis*, the *Gradual*, and the rest. He prayed before he

XX.
The End of the
Mass.

Ordo s. & c.
Missa. Illyric.
V. Menard.
Sacram. p.
266. & not.
p. 38c.
V. Mabill.
Comm. in fin.

A. D. 599. received the Offerings, when he received them, and afterwards, when he blessed the Incense, and when he made use of it. He commended himself to the Prayers of the Congregation, saying, *Orate Fratres*. The Person who administered, prayed likewise at the Communion for himself, and for others. Afterwards he returned Thanks in the same Form as we do at present. There are antient Collections extant of all these Prayers, but it is not believed that they are so old as St. Gregory.

XXI.
The Gregorian Chanting.
Sup. lib. xxx.
n. 42, 43, 44.
Jo. Diac. ii.
c. 6.

BESIDES the Mass, and what relates to the *Eucharist*, we see in the *Sacramentary* of St. Gregory, and in the *Roman Order*, the Administration of Baptism and Ordination; the principal Ceremonies of which I have above related. St. Gregory did not only appoint the Prayers which were to be chanted, but did likewise appoint the Manner of chanting them; and lest it should be lost, he settled a School for Chanters at Rome, which remained three hundred Years after, in the Time of Gregory the Deacon; and for the Maintenance thereof, he assigned some Lands, and two Houses, one near St. Peter's, and the other near St. John Lateran, where, in the Time of John the Deacon, the Original of his *Antiphonary* was preserved with great Respect; as also the Bed on which he reposed himself while he chanted, and the Whip with which he threatned the Children. *Augustin* when he went into Britain, carried Chanters with him from this School at Rome, who taught the *Gauls* likewise. Not only the Place where they learned to chant, was called School, but the Choir likewise of the Church, and even the Company of Chanters; and it was the general Custom of that Time, to give the Name of School (*Schola*) to all the Companies, even to those of the Army.

c. 7.

V. Cang.
gloss.

XXII.
Superstitions
suppressed.
XI. Epist. 3.

Gal. v. 2.

ST. GREGORY was not less careful to suppress Superstitions, than to preserve the holy Ceremonies, as may be seen by an Ordinance directed to the Citizens of Rome, as follows: I have been informed, that some spread Errors among you, and forbid the labouring on *Saturday*. If it is necessary to keep the Precept of the *Sabbath*, according to the Strictness of the Letter, Circumcision ought also to be observed, contrary to the Prohibition of St. Paul; but neither are observed any longer but in a spiritual Sense only. They pretend also, that none ought to bath on *Sunday*. If it is done only for Pleasure, we do not allow it on any Day; but if it is necessary, we do not forbid it on *Sunday*, any more than the washing the Face. It is proper to abstain from bodily Labour, and to apply our selves to Prayer on *Sunday*, to expiate the Negligence we have been guilty of in the other six Days of the Week.

IX. Epist. 47.

HE likewise orders, that Enchanters and Sorcerers should be prosecuted. He commends the Zeal which the Notary *Adrian* had testified against them, promising to support him, and exhorts him to search after them, and punish them severely. *Maximian*, Bishop of *Syracuse*, found near him some People infected with a kind of Sorcery called *Cantermus*, and had imprisoned them; but he died before he had punished them. Wherefore St. Gregory writ to the Deacon *Cyprian*, Rector of the Patrimony of *Sicily*, to continue this Prosecution. Send the guilty Persons hither, adds he, if you can oblige them to come; but as I believe that impossible, you ought to punish them severely upon the Place. I hope the Prætor *Libertinus*

bertinus will assist you ; but if the secular Judge should oppose it, you ought not to submit to him on such an Occasion. We are not told what kind of rigorous Punishment it is, that *St. Gregory* here speaks of ; however, it is evident, that the Bishops had Power to imprison for certain Crimes.

ST. GREGORY having understood that a Council was to be held at *Constantinople*, feared that the Bishop *Cyriacus* should by their Means, cause his Pretension to the Title of Universal Bishop to be authorized : Therefore he writ to the principal Bishops who were to assist at this Council, namely, *Eusebius of Thessalonica*, *Urbicus of Duras*, *Andrew of Nicopolis*, *John of Corinth*, *John of Justiniana*, *John of Crete*, and *John of Larissa*, all Metropolitans, and to several others. He goes back to the first Pretensions of *John the Faster*, and adds, I exhort and advise, that none of you ever consent to this Title, or receive any Writing wherein it is mentioned, nor to authorize it by your Subscription ; for if one Bishop is Universal, as he pretends, it follows, that you are no longer Bishops. Moreover, we have understood, that you are called to *Constantinople* ; therefore lest Occasion should be taken from your assembling in Council, to surprize you ; although nothing can be valid, unless it be authorized by the Holy See ; I caution you, and conjure you in the Sight of *GOD*, not to yield either to Perswasions, Caresses, Promises, or Threats, but to have the eternal Judgment ever before you, and to resist with a Fortitude worthy of Pastors, him who would divide the Church. And although this odious Title shall not be brought in question, be vigilant to hinder any thing from being ordained to the Prejudice of any See, or any Person, and take Care that the Canons are not infringed ; for whoever fails to observe the Contents of this Letter, he shall be cut off from the Communion of *St. Peter*. This Letter is dated in the second Indiction, in the Year 599.

XXIII.
Precautions &
gainst the
Council of
Constanti-
nople.
VII. Epist. 7.
Ind. 2.

IN the Beginning of the third Indiction, that is, in the Month of *September*, in the same Year 599, *St. Gregory* writ to the Emperor *Maurice*, to thank him for the thirty Pounds of Gold which he had sent by one of his Officers, for the Support of the Poor of *Rome*. He hath faithfully distributed it, saith *St. Gregory*, to the Bishops and the other Poor ; and because several Nuns are come to this City, who fled from divers Provinces, we have placed many of them in the Monasteries where there was room ; the rest live retired in great Poverty. We therefore believed we ought to bestow on them what remained, after having supplied the Blind, Lame, and other infirm Persons. The Pay hath likewise been distributed to the Soldiers, who have changed their Complaints into Expressions of Thanks and Gratitude. These Bishops who are reckoned among the Poor, are very probably those, who being driven from their Sees by the *Lombards*, fled for Refuge to *Rome*. As to the Nuns, *St. Gregory* mentions them again in a Letter to *Theoctista*, the Emperor's Sister, and Governess of his Children, who two Years before, had likewise sent him the same Sum of thirty Pounds of Gold. I rejoice at it, saith he, for your sake, but fear for my own ; for I am obliged to give an Account to *GOD* not only of the Wealth of *St. Peter*, but of yours also. The City of *Crotone*, near the

XXIV.
Alms sent
from Con-
stantinople.
VIII. Epist. 2.

VI. Epist. 29.

A. D. 599. the Sea, was taken last Year by the *Lombards*, who carried away Captives several noble Persons, some of whom have been redeemed; but many remained in Captivity, by reason of the high Price they set upon them. I immediately sent half your Money to redeem them; the other Half was laid out in Bed-Cloaths for the Nuns, who have suffered greatly by the Cold this Winter. They are three thousand in Number, and receive four-score Pounds a Year out of the Revenue of *St. Peter*; but how small a Support is that for so great a Multitude, especially in this City where all Things are so dear? Now they live so abstemious a Life, and shed so many Tears, that it is to them, no doubt, we owe our Preservation among the Swords of the *Lombards*. This Letter to *Theoctista* is dated in the fifteenth Indiction, in the Year 597.

XXV.
Advice to
Theoctista
and *Gregoria*.
IX. Epist. 39.

FOUR Years after, understanding that she was wrongfully accused of holding some erroneous Opinions, and that it was a great Affliction to her, he writ her a Letter of Consolation: They, says he, who have in Heaven a Witness of their Actions, ought not to fear the Judgments of Men on Earth. The Good cannot avoid living here below among the Wicked; and as many are commended for the Good they do, more than they deserve, GOD permits them to suffer the Calumnies of the Wicked, for their Humiliation. Therefore you ought not in the least to afflict your self; but as you can put a Stop to this Scandal, I think it would be a Sin not to do it: As we should condemn the Censure of those we are not able to satisfy, so we ought to satisfy them when we can do it innocently.

THEREFORE you should secretly send for the principal Persons who complain against you, and give them an Account of your Faith, and in their Presence anathematize the Errors you are charged with; and if they believe, as reported, that your Anathema is not sincere, you should add your Oath to it. You ought not to think it beneath your Dignity, to give this Satisfaction, since we are all Brethren created and redeemed by the same Master. *St. Peter*, who had received the Power to bind and unbind, and to work Miracles, did not make use of his Authority, to such as complained that he entered into the House of *Cornelius*; he did not tell them that the Flock ought not to reprove the Shepherd, but gave his Reasons for so doing, in a meek and humble manner, whereby he appeased them. We should do well to remember it is a Pope who speaks in this manner. He proceeds; When I was at *Constantinople*, many Persons who were accused of these Errors came often to me; but I protest in my Conscience, I did never find any Truth in these Reports, for which Reason I did not regard them, but received these Persons in a friendly Manner, and used my utmost Endeavours to defend them against their Persecutors.

THEY were charged with dissolving Marriages, under Pretence of Religion, and maintaining, that Baptism was not a sufficient Expiation for Sin; and that if a Person performed Penance for the Term of three Years, he might afterwards indulge himself in his Sins. Lastly, that if they were constrained to anathematize any one of these Errors, they pretended that this Anathema was not binding. If there are Men who hold these Opinions, it is certain they are not *Christians*; I anathematize them, I and all the

the *Catbolick* Bishops, and the whole Church. St. Gregory afterwards very A. D. 599. solidly refutes these Errors from Scripture, and again repeats that he has not found any Person who maintained such at *Constantinople*. I do not, c. 4. says he, even believe that there are any, for if there were, I should have discovered them; but many of the Faithful are heated with an indiscreet Zeal, and often cause Heresies, by prosecuting supposed *Hereticks*. Therefore we must have Regard to their Weakness, and appease them by meek and humble Arguments.

ST. GREGORY writ in the Year 597 to *Gregoria*, one of the Ladies of VI. Epist. 22. the Empress's Chamber, and says to her, among other things, You say, that you will not cease to importune me till I write you Word, that it hath been revealed to me that your Sins are forgiven. You require a Thing that is both difficult and unnecessary: Difficult, because I am not worthy to receive Revelations; Unnecessary, because you ought not to leave Sorrowing for your Sins till the End of your Life, when you can weep and lament for them no longer. Security is the Mother of Negligence; it is convenient that you should fear, during the short Term of this Life, to the end that you may arrive at a lasting Security, and an eternal Joy.

ABOUT this Time St. *Theodore Siceotes* was called to *Constantinople*. XXVI. After he had held the Episcopal Dignity ten Years, he put his Design in St. Theodore Siceotes resigns his Bishoprick. execution, of quitting the Charge of his Church, which had been imposed upon him much against his Will. In his third Journey to *Jerusalem* he had resolved to remain at the *Laura* of St. *Sabas*, but St. *George* had appeared to him in a Dream, and commanded him to return to his Country. Vita ap. Boll. 22 Apr. c. 9. c. 8. An holy Hermit of the *Upper Syria*, named *Antiochus*, called upon him in his Return from *Constantinople*: He was an hundred Years old, sixty of c. 9. which he had passed without tasting either Wine or Oil, and thirty without eating any Bread, living only on raw Herbs steeped in Vinegar and Salt. He being consulted by St. *Theodore* on his Design of retiring, advised him to execute it as soon as possible, and died soon after he left him. St. *Theodore* suffered very much while he was Bishop, not being able to quit his Contemplations to take Care of Temporal Affairs. He had farmed out the Church-Lands to a Citizen called *Theodosius*, and the Labourers came to him, complaining with Tears, that he used them hardly. The Saint exhorted *Theodosius* not to proceed in that Manner; but he, instead of hearkening to his Advice, used them much worse; whereupon the Peasants assembled, armed with Swords and Slings, threatening to kill him. He went to the City for Succour, and the holy Bishop being informed of it, passed the whole Day in Prayers and Tears, fearing they would commit Murder. He sent for *Theodosius*, and forbid him to return to the Place; but he complaining that the holy Bishop supported the Peasants in their Insolence, gave him injurious Language, and with his Foot struck his Chair with such a Force as threw him down backwards; adding, that he should pay him two Pounds of Gold for Damages, in not complying with the Terms of the Lease. The holy Bishop got up again without expressing any Resentment, only declared with an Oath, that he would not be their Bishop any longer, and that he would return to his Monastery. He was

A. D. 599. was even poisoned, and lay three Days as if he had been dead ; but the holy Virgin appeared to him, and gave him three Grains that perfectly cured him, and told him who were the Authors of this Crime, whose Names he never declared, only besought God to forgive them. He was accused of applying himself too much to the Affairs of his Monastery, and bestowing Benefactions upon it, to the Prejudice of his Church ; nevertheless, out of three hundred and sixty five Sols of Gold, which was his Yearly Allowance for his Table, he had spent but forty, and gave the rest to the Church. He saw the Citizens did not improve by his Instructions, but continued to lead corrupt and evil Lives ; and besides, that his Monks, grown negligent by his Absence, thought of quitting their Monastery.

At length having prayed with great Earnestness, and being assured that his Retreat was pleasing to God, he assembled his Clergy and People, and said to them, You know, Brethren, that you have imposed this Yoke upon me against my Will ; and although you know how incapable I was to support it, yet you would be complied with : It is now eleven Years since we have been a Vexation to each other ; therefore I entreat you look out for another Pastor. As for me, I will not continue in this Office any longer ; but will return to my Convent, where, as an humble Monk, I will serve God the rest of my Life. Having spoke thus, he took John the Arch-deacon of his Monastery with him, and went to Ancyra, where he besought the Bishop Paul his Metropolitan to provide him a Successor. Paul could not resolve upon it, and after a long Contest, they agreed to refer this Affair to Cyriacus, Patriarch of Constantinople : St. Theodore therefore besought the Emperor and the Patriarch to cause a Successor to be ordained for him, and Paul of Ancyra gave his Reasons for opposing it ; but Cyriacus answered him, by the Emperor's Order, that he ought to consent to the Resignation of Theodore, leaving him, however, the Marks of the Episcopal Dignity, out of regard to his Virtue, and this was performed accordingly.

c. 10.

SOME Time after his Retreat, the Emperor Maurice, the Patriarch Cyriacus, and the rest of the great Men, besought him by Letters to come to Constantinople, to give them his Benediction ; and during the short Time he stayed there, he wrought several Miracles, and among others, he cured one of the Emperor's Children of a Leprosy. He obtained great Privileges for his Monasteries, and they were subjected only to the Church of Constantinople, being exempted from the Jurisdiction of any other Bishop. These Beginnings of the Exemptions of the Monks are remarkable, and we have already seen some Examples of them in Africa.

Sup. lib. xxxii.
n. 4.

XXVII. ANASTASIUS, Patriarch of Antioch, died about this Time, that is, towards the End of the Year 598, after having held this See sixteen Years in all ; first eleven, from the Year 561 to 572, when he was banished, and Gregory was placed in his See, and five Years after his Restoration, in 593 ; so that he must have been of a very great Age. He left several Letters and Sermons, some of which are still extant ; but Care must be taken not to confound either his Writings or his Person, with St. Anastasius the Sinaite, Priest and Monk, who survived him twenty Years, nor with Anastasius of Antioch,

Patriarchs of
Antioch and
Jerusalem.
Sup. lib. xxxiv.
n. 10. n. 22.
xxxv. n. 30.
V. Boll. 21.
Apr. p. 850,
&c.

Antioch, his Successor, who was surnamed the *Younger*, for Distinction, and who held the See nine Years. It was to this last that St. Gregory writ, about the Month of *May*, of the second Indiction, in the Year 599, testifying that he was satisfied with his Confession of Faith, and exhorting him, as the first Fruit of his Priesthood, to purge the Churches which were under his Jurisdiction, of *Simony*, with which they were infected.

A. D. 599.
In l. xxvii.
n. 10.
VI. Epist. 48.

ST. GREGORY writ to the same Purpose to *Hefychius*, Patriarch of *Jerusalem*, the Successor of *Amos*, in the Year 601, in the fourth Indiction; whereby it is plain that *Simony* had gained much Ground in the East. In the same Letter he testifies, that during the Reign of the Emperor *Maurice*, the *Hereticks* did not dare to open their Mouths.

IX. Epist. 40.

ST. EULOGIUS, Patriarch of *Alexandria*, composed several Works against the different Sects of *Hereticks*, with which his Church was afflicted. He writ six Books against the *Novatians*: In the four first, he opposed their Heresy in general; in the fifth he proved that the Martyrs ought to be honoured, against the Opinion of the *Novatians* of *Alexandria*: In the sixth he refuted a Book full of Fables, entituled, *The Confess of the Bishop Novatus*. He writ a Treatise in two Books in Defence of the Letter of St. *Leo* against *Timothy* and *Severus*, and dedicated it to *Domitian*, Bishop of *Melitine*: He treated on the same Subject in another Book, and inveighed against the *Gainites* and the *Acephali*, wherein he opposed the pretended Union they had made among them for a Time, by betraying their Faith, and took notice how very different it was from the wise Economy that the Church sometimes used, for which he gives excellent Rules. In short, he took great Pains in the Defence of the Council of *Chalcedon*, of St. *Leo*, and St. *Cyril*; but of all these Works of St. *Eulogius*, we have only large Extracts in the *Bibliotheca* of *Photius*.

XXVIII.
Writings of St.
Eulogius of
Alexandria.

Phot. Bibl.
Cod. 182.
p. 411.
Cod. 208.
p. 517.
Cod. p. 225.
p. 779.
Cod. 226.
p. 767.
Cod. 227.
p. 778.
Cod. 230.
p. 831.

He particularly opposed the *Agnostes*, who attributed Ignorance to *JESUS CHRIST*, perverting the Passages of the Gospel, where he speaks as if he was ignorant of some Things. He sent these Writings to Pope *Gregory*, who replied, I have not found any thing but what is admirable in your Writings; your Doctrine agrees so well with that of the *Latin Fathers*, that I do not wonder that the holy Spirit hath operated in the same Manner in divers Nations. He afterwards confirms the Answers of St. *Eulogius* to those Passages of Scripture which the *Agnostes* had perverted, namely, that *JESUS CHRIST* had sought for Figs on the Tree, when it was not the Season for them; that he said he was ignorant of the Day and Hour of the last Judgment. That he said to the Virgin his Mother, *What have I to do with thee, my Hour is not come?* and that speaking of *Lazarus*, who was dead, he says, *Where have you laid him?* Upon this Occasion St. *Gregory* quotes Passages chiefly from St. *Augustin*, and adds, It is very certain, that if Men are not *Nestorians* they cannot be *Agnostes*; whereby he shews the Absurdity of these *Heresies*; for the *Agnostes* were a Sect of *Eutychians* who accused the *Catholicks* of *Nestorianism*, and yet fell into this Heresy, which they utterly detested. St. *Gregory* says afterwards, that the Deacon *Anatolius*, his Nuntio at *Constantinople*, had proposed another Question to him, saying, What Reply shall I make, if it is

VIII. Epist.
42.

Mark. xi. 13.
Mark. xiii. 32.
John. ii. 4.
John. xi. 34.

A. D. 599. objected to me, that **JESUS CHRIST** being immortal, hath been willing to die for us; and being eternal, he hath been willing to submit to Time. Thus the Wisdom of **GOD** took upon himself our Ignorance, in order to deliver us from Ignorance. I have not yet answered him concerning this Point, saith **St. Gregory**, having been with-held hitherto by a grievous Fit of Sicknefs; but I now begin, by the Assistance of your Prayers, to recover Health. Now I give you notice, that we very much want good Interpreters here; we have not any who know how to render the Sense; they endeavour always to translate Word for Word, infomuch that we have been put to a great deal of Trouble to understand their Translations. This Letter is dated in the Month of *February*, in the third Indiction, that is, in the Year 600.

A. D. 600. In another Letter, dated in the Month of *July*, in the same Year, he says to **St. Eulogius**, I have had the Gout in my Feet very near two Years, being in great Torment, confined to my Bed, except on Festivals, when, with much Trouble, I set up three Hours to celebrate Mass. We have seen that the *Roman* Order of the Mass is very long, and sometimes all the Divine Offices are comprehended under the Name of Mass. **St. Gregory** continues, After it is ended I am forced to go to Bed immediately in excessive Pain. It is sometimes less, and sometimes more violent, but never entirely ceases, nor is it so great as to put an End to my Life. He writ to his Friend *Venantius* six Months after upon this Subject, who had quitted a monastick Life to marry, and who was likewise tormented with the Gout. What ought we to do, says he, in these tormenting Pains, but to call our Sins to Remembrance, and to return Thanks to God, since he purifies us by afflicting this Flesh, which hath caused us to commit such great Sins? The present Pain, if it is the Means of our Conversion, puts an End to the foregoing Fault, otherwise it is but the Beginning of Pain to come. We ought therefore to take Care that we do not pass from one Degree of Torment to another, and to consider the Goodness of **GOD**, who threatens us with the Death we have deserved, without punishing us with it, in order to imprint in us an edifying Fear of his Judgments. How many Sinners have continued plunged in their Sins even till their Death, without so much as suffering a Pain in their Heads, and been struck at once, and cast into Hell Fire? Thus **St. Gregory** took Advantage from his own Sicknefs, and that of his Friend, to excite him to Repentance. Sometime after, understanding he was extreamly ill, he writ to *John*, Bishop of *Syracuse*, where *Venantius* was, to exhort him to take the monastick Habit again, at least in his present Condition, on Pain of being eternally condemned at the Judgment of **GOD**; but at the same time **St. Gregory** endeavoured to comfort the two Daughters of *Venantius*, *Barbara* and *Antonia*, and took a paternal Care of them.

In the Month of *February*, in the same Year 601, he speaks thus of his Illnefs; I have not been able to set up a great while, for sometimes I am tormented with the Gout, sometimes with a certain grievous burning Heat that spreads all over my Body, and takes away all my Courage. I feel more Inconveniencies besides than I am able to relate. I only say in one Word, that I am so over-run with this pernicious Humour, that Life is become

become a Burthen to me, and that I wait for, and desire Death, as my only Remedy. He speaks again of it to a Lady called *Rusticiana*, who was also afflicted with the Gout, as follows: I fear the Pain you suffer is too violent for your tender Body. You know the Condition I was in, and yet the Bitterness of Heart, the continual Affliction and Torment of the Gout has reduced me to such a pass, that my Body is dried up, as if it were already in the Grave. I am hardly able to leave my Bed. If the Gout has wasted my Body in this manner, what must it have done to yours, which was so thin before? These Words give us to understand, that St. Gregory was naturally of a large and strong Body. He takes notice before, that when the Messenger whom *Rusticiana* had sent, came to him, he was so ill, that his Life was despaired of.

A. D. 601.
IX. Epist. 38.

He had not much Hopes of it himself, as appears by his Letter to *Marinian*, Bishop of *Ravenna*, which he wrote about the same Time, and is as follows; I understand, says he, that your Illness is a vomiting of Blood, which is a great Affliction to me: I have caused the most learned Physicians here to be consulted concerning your Case, and have sent their Opinions in Writing; they unanimously prescribe Silence and Repose, but I very much question whether the Care of your Church will allow you to follow this Advice; wherefore it is my Opinion, that you should appoint some Persons of known Ability to celebrate Mass, to take Care of the Bishoprick, to exercise Hospitality, and govern the Monasteries, and that you should come hither before the Summer, that I my self may take as much Care of you as I am able; for the Physicians say Summer is the worst Time of the Year for your Distemper. It is of great Importance that you should return in Health to your Church; or if it please God to call you to himself, it is best to die among your Friends: And as for me, who see my Death approaching, if it please God to take me first, it is best for me to die in your Arms. If you come, bring but few People with you, for you shall dwell with me in the Bishop's Palace, and this Church will furnish you will all necessary Assistance. Now I do not exhort you, but expressly command you not to endeavour to fast; for the Physicians say, Fasting is of very bad Consequence in your Distemper. I only permit you to fast five times a Year, on the solemn Festivals. You ought not to observe the Vigils, and should cause another to pronounce the Blessing of the Tapers, and the Explanations of the Gospel, which the Bishops perform at *Easter*. This Letter is dated in the Month of *February*, in 601.

XXX.
*Advice to Mar-
inian of Ra-
venna.*
IX. Epist. 28.

CONSTANTIUS, Bishop of *Milan*, died the Year before, and St. Gregory was sensibly afflicted thereat, because he was very exact in maintaining of Discipline, and careful in the Defence of his City. He expresses himself thus in his Letter to the Clergy and People of *Milan*, and adds, That the Choice they have made of the Deacon *Deusdedit* is very agreeable to him; but, continues he, I only know him by Sight, and am not at all acquainted with his Morals; wherefore it regards the Service of God, as much as your own Interest, that you carefully enquire whether he hath been guilty of any Action worthy of Reproach, which ought to exclude him from this Office, according to the Canons; and whether he

XXXI.
*The Death of
Constantius
of Milan.*
VII. Epist. 64.

A. D. 601. is qualified for the Government and the Maintenance of Discipline; upon which Conditions I direct that he shall be ordained by virtue of this Letter.

As to what *Agilulph* hath written to you (this was the King of the *Lombards*) don't be in any Concern about it, for we will never consent to the Ordination of any Person who is not elected by *Catholicks*, especially by the *Lombards*; he would not be worthy to succeed *St. Ambrose*. And you have nothing to fear, since the Lands of the Church of *Milan* are not, *God* be praised, under the Dominion of the Enemy; but in *Sicily*, and in the other Countries subject to the Empire. Therefore, to the end that

IX. Epist. 21. there may be no Delay, we have sent *Pantaleon*, our Notary, to consecrate *Densdedit* with our Consent, according to Custom.

XXXII.
Death of Fortunatus of Naples.

THE Church of *Naples* became vacant about the same Time, by the Death of *Fortunatus*; and in the Election of a Successor, the People were divided in Favour of two Deacons, *John* and *Peter*. Having writ to *St. Gregory*, he replied; This Division is not new, nor worthy of Blame; but I understand, that the Deacon *John* hath a Daughter, who is yet very young, therefore you ought not to elect him, neither ought he to consent to his Election, since he has not had Time enough to habituate himself to a Life of Chastity. As to the Deacon *Peter*, he is said to be a Man of great Simplicity; and you know that at this Time it is necessary to choose a Man not only to take Care of the Salvation of Souls, but one also who may provide for the Safety and Temporal Advantage of his Flock: He says this, because since the Fall of the Empire in *Italy*, the Bishops were obliged to bear some Part in the Secular Government. All sorts of People were also obliged to defend themselves against the *Lombards*; even the Monks were not exempted from guarding the Walls of the Cities, as *St. Gregory* himself acknowledges. He adds, speaking of the Deacon *Peter*; I have heard that he lends out Money upon Usury. I desire you to inform your selves whether this is true, and if it proves so, to elect another; for it is not fit that Usurers should receive the Imposition of Hands; but if this is a false Report, let him come hither with the Decree of your Election, to the end that we being informed of his Life and Morals, may also judge of his Capacity: But do you in the mean time consider of another to choose in his Place, for it would be a great Shame that you should not have one among your Clergy worthy of your Choice, in case this Man should be refused. This Letter is dated in the Month of *August*, in the Year 600, and in the third Indiction.

VII. Epist. 75.
VIII. Epist. 40.

ALTHOUGH *St. Gregory* did believe that the Troubles of the Times obliged the Bishops to bear their Part in the Management of publick Affairs, as he was forced to do himself, he nevertheless advised them not to engage themselves too far therein. Know, says he, speaking to *Januarius* of *Cagliari*, that you are not charged with earthly Things, but with the Care of Souls. Apply all your Care and Affiduity, and even your whole Heart to this Work. Writing to *Romanus*, Rector of the Patrimony of *Sicily*, he says, I understand the Bishop of *Basil* applies himself to Secular Affairs, as if he were a Layman, and renders unnecessary Service in the *Prætoria*; that is, according to the most probable Explanation, he served

VII. Epist. 2.
Iud. 11.

VIII. Epist. 11.

as a Counsellor to the Magistrates. St. Gregory adds, As this Office debases him, and causes Contempt rather than Respect to the Priesthood, you shall oblige him to withdraw himself from it in five Days.

THE two Deacons, *John* and *Peter*, being excluded, *Paschasius* was consecrated Bishop of *Naples*; and St. Gregory ordered that the Money belonging to this Church, which his Predecessor *Fortunatus* had not distributed to the Clerks and Poor, as he ought to have done, and which amounted to four hundred Sols of Gold, should be set aside for that Purpose. Some time after, he gave him Directions for this Distribution, and ordered that the Sub-deacon *Anthemius*, Rector of the Patrimony of *Campania*, should be present thereat. This Letter is dated in the Year 601, about the Month of *February*. IX. Epist. 29.

THE Pope St. Gregory held a Council at *Rome*, on the fifth of *April* following, in the fourth Indiction, wherein twenty-one Bishops and sixteen Priests subscribed; the Name of *Marinian* of *Ravenna* is placed at the Head of them, which shews, that he came to *Rome* according to the Advice of the Pope. In this Council St. Gregory made a Constitution in Favour of the Monks, which is only an Enlargement of the Privilege granted three Years before to the Monastery of *Classis* near *Ravenna*, which was dedicated to St. *John* and St. *Stephen*, and was governed by the Abbot *Claudius*. This Privilege was directed to *Marinian*, Bishop of *Ravenna*, and takes notice that the Monastery had suffered great Hardships from his Predecessors. St. Gregory first says in the Council, that having governed Monasteries himself, he knew how necessary it is to provide for their Quiet and Security. Therefore, says he, we forbid any Bishop to imbezzle the Wealth, Lands, Revenues or Writings belonging to Monasteries. If they have any Difference about the Land which they pretend belongs to their Churches, let them choose Abbots, or other Arbitrators, who fear God, that the Cause may be immediately determined in the Presence of the holy Gospel. When the Abbot dies, one of the Society shall be chosen to succeed him, by the free and unanimous Consent of the whole Community; but if they cannot find one among themselves capable of this Employment, they shall choose one out of another Monastery. The Person thus elected shall be ordained without Fraud or Bribery; after which the Government of the Monastery shall not be taken from him, unless he offends against the Canons. None of the Monks shall be chosen for the Government of another Monastery, nor be ordained Clerks, without the Consent of their Abbot; but if the Number of Monks is more than sufficient for Divine Service, and for the necessary Employments of the Monastery, the Abbot shall offer such as he thinks worthy of the Service of the Church; and whoever shall be admitted into holy Orders, shall remain no longer in the Monastery. St. Gregory has in another Place made this Distinction between the Priesthood and the Monks: He permits a Bishop to ordain Monks Priests for the Service of his Church, with the Consent of the Abbot, but forbids Clerks to be chosen Abbots of Monasteries. He desires they may choose either an Ecclesiastical or Monastical Profession; for, says he, they are either of them so important, that no one can behave himself worthily therein, much less shall he be able to acquit himself as
hbc

XXXIII.
Privileges of
the Monks.
To. 3. cont.
P. 1607.

VII. Epist.
18. Ind. 3.

V. Epist. 27.
III. Epist. 11.
IV. Epist. 1.

A.D. 601. he ought in both these Employments, they are so inconsistent with each other. And in another Place, No body can perform the Ecclesiastical Office, and exactly observe the Monastick Rule. We are therefore to believe that he does not reckon himself a Monk, no more than St. *Augustin*, and the rest who were taken from their Cloisters, and ordained Priests, although they practised the Monastick Rule as much as was consistent with their Duty.

ST. GREGORY continues speaking in the Council of *Rome*: We also forbid any Bishop to take an Inventory of the Wealth, or the Writings of any Monastery, even after the Death of the Abbot; but if it is necessary, the Abbot shall do it, with the Advice of his Monks. We likewise forbid any Bishop to celebrate publick Mass in a Monastery, lest it should give Occasion to the People, and even to the Women, to assemble in these Retirements of the Monks, which may not be for the Good of their Souls; and no Bishop shall on any Pretence place his Chair therein, or endeavour to make the least Regulation, unless at the Desire of the Abbot, who ought always to have an absolute Authority over his Monks. It is our Will, that this Decree shall be observed by the Bishops, for the Time to come; that the Monks may not be disturbed in their holy Employment by any Trouble or Vexation, either from Ecclesiasticks or the Laity. After St. *Gregory* had spoke in this manner, all the Bishops replied, We rejoice in this Freedom of the Monks, and confirm what your Holiness has now ordained in their Behalf. This Council may be looked upon as the Model of the first Privileges granted to the Monasteries.

XXXIV. ST. GREGORY had before made the same Regulations upon several particular Occasions. At the Desire of the Abbot *Luminosus*, he forbade Regulations in reference to the Monks. *Castorius*, Bishop of *Rimini*, to celebrate publick Mass in his Monastery, or to take the Inventory of his Goods, leaving him only the Privilege of ordaining the Abbot elected by the Community. He reprehends *Felix*, Bishop of *Pesaro*, for that, contrary to the Prohibition of the Pope his Predecessor, he had celebrated the solemn Mass at the Dedication of a Monastery, and had placed his Chair there; he orders him to remove it and send thither a Priest, if the Monks desired to have Mass celebrated in their Church. He orders *Secundinus*, Bishop of *Taormina*, to remove the Baptistry out of the Monastery, and to place an Altar in the room of the Fonts. He ordered *Fortunatus*, Bishop of *Naples*, to consecrate the Church of a Monastery, but without any publick Mass; and on Condition that a Baptistry should never be built there, and that there should be no Cardinal Priest. But, adds he, whenever the Monks desire Mass to be celebrated in their Church, they shall desire you to send them a Priest.

III. Epist. 18. THE Church of St. *Pancras* at *Rome* had been put under the Care of Priests, who neglected it to such a Degree, that the People frequently came to hear Mass on *Sundays*, when there was no body to officiate, upon which they departed with Complaints; which shews that Mass was celebrated in several Churches at *Rome*. St. *Gregory* removed these negligent Priests, and put a Society of Monks in their Room, ordering them to have a Stranger Priest to celebrate Mass, who should be lodged and maintained

tained in the Monastery. However, there were Monks who were Priests; A. D. 601, and St. Gregory ordered *Victor*, Bishop of *Palermo*, to ordain Him Priest in the Monastery of *Hermes*, who should be chosen by the Society, and who should be worthy of this Dignity; but they shall take care that he shall not take an Occasion from hence to leave the Monastery. He reproves *John* of *Orvieto*, for prohibiting Mass to be said in a Monastery, and the Dead to be buried there. V. Epist. 41. I. Epist. 12.

ST. GREGORY, by protecting the Monks, did not intend to encourage Remissness of Discipline. Be careful, says he, to perform your Devotions, and apply your selves constantly to Prayer, lest it should seem, that you have not so much endeavoured to quiet and compose your Minds, as to avoid the Correction of the Bishop. Writing also to *John* Bishop of *Squillaci*, in Favour of the Monastery of *Castel*, he adds, Carefully watch the Conduct of the Monks; and if you see any of them live ill, or fall, which God forbid, into some shameful Sin, correct them according to the Rigour of the Rule. On the other side he was much offended, when Fugitive Monks, and such as were excommunicated by their Abbots, met with Protection from the Bishops. He wrote upon this Subject to *Dominicus*, Bishop of *Carthage*, and *Chrysantes* Bishop of *Spoletto*. IV. Epist. 41. VII. Epist. 53. Ind. 1. VI. Epist. 32. VII. Epist. 36. Ind. 2.

HE ordered that several Monasteries which had been ruined in the Time of War, and deserted, should be united to others which still remained; but on Condition that the Abbots should send Monks to the first to officiate, and without Prejudice to the Jurisdiction of the Bishops, when the united Monasteries are situated in different Diocesses. VIII. Epist. 39. IX. Epist. 67. XI. Epist. 4.

WE find in the Letters of St. Gregory, many other Regulations in relation to the Monks. He commends *Januarius* of *Cagliari*, for having hindered the converting a House adjoining to a Nunnery, into a Monastery. He took great Care to restrain the fugitive and vagrant Monks. In the Beginning of his Pontificate, he ordered the Sub-deacon *Peter*, Rector of the *Patrimony* of *Sicily*, to bring together the Monks of *Calabria* into a Monastery of *Messina*, who flying from the Incurfions of the Barbarians, were dispersed all over *Sicily*, having no Superior, nor observing any Discipline. He ordered *Anthemius*, Rector of the *Patrimonies* of *Campania*, to hinder the Monks from passing from one Monastery to another; and to shut them up in their Monasteries with suitable Punishment, especially those who had married, which he styles an Abomination. We see the same Care taken by him in the last Year of his Pontificate, ordering two Monks to be shut up, one of whom had married. The Inhabitants of several Places in *Italy*, flying from the Barbarians, had retired with their Wives into the Isle of *Ophiaria*, which was inhabited by Monks. St. Gregory wrote to *Anthemius*, to banish the Women from thence, and because the Monks were obliged to live hardly in these Islands, he forbids the receiving any who were under eighteen Years of Age. IX. Epist. 20. I. Epist. 39. I. Epist. 40. XII. Epist. 20.

ST. GREGORY would not suffer the Monks either to go out alone, or to have any Property in any thing. Both these Particulars we learn from a Letter dated in the Month of *February*, in the fifth Indiction, and in the Year 602. *Claudius*, Abbot of *Classis* being dead, the Monks desired that the X. Epist. 22.

A. D. 601. the Pope would suffer one of their Body, named *Constantins*, to be made Abbot. I was shocked at it, saith he, because I know that he loves Property; which plainly sheweth, that he hath not the Disposition of a Monk. I know moreover, that he presumed to go to a Monastery of *Picenum* without any of his Brethren to accompany him. Now he who walketh without Witnesses, doth not live well. He afterwards recommends in very express Terms, the banishing Property from this Monastery: For, saith he, if this should be allowed, there would be no such thing as Charity or Concord. What is the Monastick Life, but the Contempt of the World? And how can it be said that we despise it when we seek after Money? He obliged the Relations of such Monks who were not able to work, to allow them a Pension.

As the Monks had no Property in any thing, they were not allowed to make Wills; which was forbidden by the Laws. However, St. Gregory dispensed with *Probus*, the Abbot of his Monastery of St. *Andrew*, as to Observation of this Rule: But yet he would not grant this Dispensation without assembling a Council of five Bishops and ten Priests at *Rome*, on the fifth of *October* in the Year 600, and in the fourth Indiction. They

IX. Epist. 22. read the Petition of *Probus*, wherein he said, You know, that having forsaken the World some Years since, I had resolved to live retired in my Cell the rest of my Days; for which Reason I did not dispose of the little I had, knowing that my Son would inherit as well if I died intestate, as if I had made a Will. But being come one Day with some others to pay my Respects to you, you ordered me to enter into the Monastery, and assume the Office of Abbot, and I was obliged to obey forthwith, without having Time to dispose of my Estate. For which Reason I beg you to give me Leave to do it now, that my Obedience may not prove a Prejudice to my Son, who is poor.

ST. GREGORY having caused the Abbot *Probus* to withdraw, that they might consider of his Petition, sent for him again some Time after, and said, All that you have set forth is true; we made you Abbot against your Will, and lest you should retract your Promise of complying with it, we were obliged to send you forthwith to that Monastery, of which you was not so much as a Monk; for which Reason we allow you the same Liberty of disposing of all your Wealth, as if you had not entered into the Monastery.

THAT the Abbots, as well as the Monks, might have no Pretence to go out of their Monastery, St. Gregory orders that they should have a secular Attorney to take Care of their Affairs, to whom they should allow a reasonable Salary. He who hath fallen into a Sin of Impurity, ought not to be ordained Abbot. The Abbots ought to be subject to the Bishops. The Abbot *Eusebius* had been excommunicated by *Maximian*, Bishop of *Syracuse*, who had afterwards restored him to his Communion, having been severely reprov'd by St. Gregory, for having acted in this Manner out of Resentment; but *Eusebius* refused to accept of his Communion when offered. St. Gregory wrote to him: Although he ought not to have dealt in this manner, you ought to bear it patiently. It is not much to behave our selves

selves with Humility towards those who shew us Respect; the Men of the World do as much. After this Correction he adds, I have sent the Sub-deacon *Peter*, to give you a hundred Sols of Gold, and I beg that you will not look upon it as an Affront. He willingly assisted the poor Monasteries, but he first carefully informed himself of the Regularity of the Monks, and even allowed them to enjoy for a certain Term, some Lands of the *Roman Church*. He would have the Monks apply themselves to reading, and saith upon this Occasion, Consider how great a Sin it is to neglect the instructing your selves in the Commands of *GOD*, while he maintains you with the Offerings of others: Which shews that he only requires them to read Books of Piety.

A. D. 601.

Ibid. Epist. 23.
II. Epist. 1.
Ind. 10.

X. Epist. 51.
II. Epist. 3.
Ind. 11.

HE would not have the Monks stir out of their Monasteries upon their Business, much less would he suffer the Nuns to do so. Accordingly he severely reprimands *Januarius* of *Cagliari*, because he did not maintain the prudent Regulations of his Predecessors; whereby it was required, that some Man of good Reputation among the Clergy, should take care of the Affairs of the Nuns; so that they might not have any Pretence to go out of the Monastery. And if any, says he, through the late Licence, hath fallen and been guilty of any Crime, we would have her be confined, in order to perform Penance, in a Nunnery which observes a stricter Rule. He orders a Nun to be apprehended who had quitted the Habit, and to be confined to a Monastery, where she may be safely kept; and very severely reprehends the Bishop of the Place, and the Defender of the *Roman Church*, for not having put a Stop to this Scandal: He forbids the appointing young Abbesses, and requires they should be sixty Years of Age; that they should be chosen by the Society, being one of their Body, and confirmed by the Bishop. He writes to this Purpose to *Respecta*, Abbess of *St. Cassian* of *Marzeilles*, in a Letter, wherein he confirms her Privileges. He would have the Nunneries sufficiently endowed. These are the several Particulars I have met with in the Letters of *St. Gregory*, concerning the Religious of either Sex.

III. Epist. 9.

VII. Epist. 9.
10. Ind. 1.

III. Epist. 11.

VI. Epist. 12.

II. Epist. 59.
Ind. 11.

VII. Epist. 6.
Ind. 1.

VIII. Epist. 63.

THE Priest *Lawrence*, whom *St. Augustine* of *England* had sent to *Rome* three Years before, was sent back by *St. Gregory* in the Year 601, with several other Monks to strengthen this Mission; the chief of whom were, *Mellitus*, *Iustus*, *Paulinus*, and *Rufinian*. He by them sent Answers to the Propositions of *Augustin*, and many other Letters; two to *Augustin* himself, fifteen to recommend him to the Bishops of *Gaul*, and to the Princes. There were two to *St. Virgilius* of *Arles*, in one of which *St. Gregory* recommends *Augustin* in case he should repair to him, and adds; As it frequently happens, that those who are upon the Places, are soonest informed of Disorders, if you are informed of the Faults of any Bishops or others, carefully examine them with him, and apply a suitable Remedy thereto. This Letter is dated on the Tenth of the Calends of *July*, in the fourth Indiction, that is, on the twenty-second of *June* in 601.

XXXV.

Second Mission into England.

Sup. n. 1.

Beda 1.

Hist. c. 29.

IX. Epist. 49.

IX. Epist. 63.

ap. Beda 1.

Hist. c. 28.

ST. GREGORY wrote likewise to *Etberius* of *Lions*, and *Aregius* of *Gap*, exhorting them as he had before: *Virgilius*, to convene a Council for the condemning Simony, and to recommend the same Monks to them. In the Letter to *Etberius*, he adds, As to what you pretend in Favour of your

IX. Epist. 50,

51.

A. D. 601. Church, we have caused Search to be made in our Archives, but found nothing; send us therefore the Letters which you say you have, to the end that we may see what we are to grant you. As to the Acts and Writings of St. *Irenæus*, we have long carefully sought for them, but we have not been able to find any of them hitherto: So that it appears that they had none of the Writings of St. *Irenæus* at that Time, either at *Lyons* or at *Rome*. As the *English* Missionaries were to pass through *Vienne*, St. *Gregory* recommends them likewise to the Bishop *Didier*; but in the same Letter he severely reproves him for teaching Grammar. The same Mouth, says he, cannot pronounce the Praises of *Jupiter* and of *JESUS CHRIST*: It is horrible for a Bishop to sing that which would not become even a pious Lay-man. Which obliges me to enquire strictly into this Matter; for if I find that this Report is false, I will give Thanks to *GOD*: For in teaching Grammar he explained the prophane Poets, with some Danger of favouring Idolatry. But this Aversion to human Learning, contributed to the Ignorance which then began to spread among the *Romans*.

IX. Epist. 48. IX. Epist. 52. V. Coint. An. 601. n. 38. Vita ap. Boll. 13. Feb. p. 678. Tom. 4. LASTLY, There is another general Letter to several Bishops of *Gaul*, whom the Missionaries might call upon in their Way, namely, *Mennas* of *Toulouse*, *Serenus* of *Marseilles*, *Simplicius* of *Paris*, and *Licinius* of *Angers*. The Inscription of the Letter likewise bears the Names of *Lupus* of *Challon*, *Agilius*, or rather *Aigulfe* of *Metz*, and of *Melantius* of *Rouen*; but it is said they were not possessed of these Sees in the Year 601. *Simplicius* of *Paris* had succeeded *Faramodius*; *Licinius* of *Angers* is more known by the Name of St. *Lefin*. He was of the Royal Family, being allied to King *Clotaire*, and had under him, the Office of Count of the Stable, or Master of the Horse. He was afterwards Count of *Angers*; he then renounced the World, was admitted among the Clergy, and at length ordained Bishop of the same City; and he is said to have wrought many Miracles. St. *Gregory* writing to these Bishops, saith, The *English* are converted in such Numbers, that our Brother *Augustin* assures me, that they whom he carried with him for this Purpose, were too few to send to so many Places; for which Reason I have sent to him the Priest *Lawrence*, and the Abbot *Mellitus*, with some Monks. We desire that you will give them Marks of your Charity, that nothing may put a Stop to their Journey, and that you may partake of the Merit of this good Work.

XXXVI. Letters to the Princes. As to the Princes, St. *Gregory* wrote to *Theodorick*, King of the *Burgundians*; to his Brother *Theodebert*, King of *Austrasia*, and to their Grandmother *Brunebalt*; and moreover to young *Clotaire*, who reigned in *Neustria*, and had lost his Mother *Fredegonde*, four Years before, in 597. The

IX. Epist. 53. 54. 55. Letters to these three Kings contained the same Things in Substance. He exhorts them to convene a Council who should provide against Simony, and thanks them for the Favours which they had shewn *Augustin*, entreating them to shew the same Favour to those whom he now sent to him. There are two Letters to *Brunebalt*, wherein St. *Gregory* extremely commends her Faith and Affection for Religion: But he afterwards wrote another Letter to her, to exhort her to reform some Bishops, who lead, as he had been informed, scandalous Lives. Since they, saith he, who ought to have

have applied a Remedy thereto, want Zeal (he means the Metropolitans) A.D. 601. write me word that I may with your Approbation send a Person, who may, together with the other Bishops, make strict Enquiry into these Disorders: For he who hath it in his Power to correct them, cannot connive at them, without becoming an Accomplice. Be careful therefore of your Soul, and of your Grand-children, if you desire that their Reign should be prosperous; and before the Creator lifteth up his Hand to strike, apply yourself seriously to suppress these Crimes. It seems as if St. Gregory had foreseen the Calamities with which this Queen and her Family was threatened.

HE did not fail to write also to the *English* King, and to the Queen his Wife, whom he calls *Aldiberga*, though by others she is named *Bertha*. St. Gregory returned her Thanks for the Protection she had afforded *Augustin*. IX. Epist. 57. He compares her to St. *Helena*, Mother of *Constantine*, whom God made use of, saith he, to incite the *Romans* to embrace the *Christian* Faith. He exhorts her to confirm the King, her Husband, in his Zeal for Religion, and thus to make Amends for her having so long delayed to endeavour his Conversion: He encourages her to procure that of all her Subjects, and adds, Your good Works are known not only at *Rome*, where we zealously pray for your Preservation, but in divers Places, and even at *Constantinople*: Renown has carried them to the Ears of the Emperor. As to King *Ethelbert*, whom he calls *Aldibert*, he exhorts him faithfully to preserve the Grace which he has received; and to spread the Faith in his Kingdom, to abolish the Worship of Idols, and to destroy their Temples; and to establish sound Morality by his Exhortations, kind Words, and Threats, but chiefly by his own Example, setting before him that of *Constantine*. He exhorts him to obey the Instructions of *Augustin* in all things, and join in a strict Union with him. He afterwards sends him Presents on the Part of St. *Peter*, which he styles small, although they were magnificent, to move this barbarous King by sensible things. The Letter is dated on the same Day with that to St. *Virgilius* of *Arles*, that is, on the twenty-second of June, in 601. Beda 1. Hist. 32.

Lastly, St. Gregory wrote two Letters to *Augustin*, the last of which is dated on the same Day. In the first, which was designed for him only, he begins with congratulating him upon the Conversion of the *English*; then he adds, In this Joy, my dear Brother, there is great Cause of Fear; for I know, that God hath wrought by your means great Miracles in this Nation. Let us remember then, that when the Disciples said with Joy to their divine Master, LORD, in thy Name, even the Devils are subject unto us. He answered, Do not rejoice hereat, but rather rejoice that your Names are written in Heaven. The Names of all the Elect are written there, and yet they do not all work Miracles. Now the Disciples of the Truth ought not to rejoice at a transitory and particular Good, but at the Good which is common to all Mankind, and at which they rejoice eternally. When God thus acteth without by your Means, you ought, my dear Brother, to judge yourself severely within, and be thoroughly acquainted with yourself. If you remember to have offended God in Word or Deed, let these Faults be always present in your Mind, in order to suppress the vain Glory which would arise in your Heart, and reflect, that this Gift of Miracles is

A. D. 601. not given to you for your own sake, but for theirs whose Salvation you are to procure. *Moses*, the great Servant of *GOD*, being arrived after so many Miracles in the Land of Promise, *GOD* upbraided him with the Fault which he had committed thirty-eight Years before, in doubting whether he could bring Water out of the Rock; so much Reason therefore have we to fear, we who do not yet know whether we are chosen. You know what the Truth himself saith in the Gospel; *Many shall come to me in that Day, saying, LORD, we have prophesied in thy Name: In thy Name have we cast out Devils, and done many wonderful Works: And I will declare to them, that I never knew them.* I say this to you, in order to inspire you with Humility; but your Humility ought to be attended with Confidence: For notwithstanding I am a great Sinner, I have a sure and certain Hope, that all your Sins will be remitted, since you have been appointed to procure Remission of Sins for others, and cause Joy in Heaven for the Conversion of so many People. Nothing doth more clearly evidence the Truth of the Miracles of *Augustin*, than this serious Advice of *St. Gregory*.

XII. Epist. 15. THE other Letter, which was to be made publick, was for the Erection of Bishopricks in *England*. We grant you, saith he, the Use of the *Pallium*, only at the Time of Mass, provided that you appoint twelve Bishops, who shall be subject to you, so that the Bishop of *London* be for the future always consecrated by his own Council, and receive the *Pallium* from the Holy See. You shall send such a one as you shall judge proper to be Bishop of *Tork*, on Condition, that if that City and the neighbouring Country shall receive the Word of *GOD*, he shall ordain likewise twelve Bishops, who shall be subject to him as their Metropolitan. We design to give him the *Pallium*, and it is our Pleasure that he should be subject to you; but after your Death, he shall govern the Bishops whom he shall have ordained, nor shall he depend in any respect upon the Bishop of *London*. The Bishops of *Tork* and *London* are to take Place according to the Time of their Ordination, and they shall act jointly to promote the good of Religion. Besides the Bishops ordained by you and by the Bishop of *Tork*, it is our Will, that all the *British* Bishops be subject to you.

XXXVIII.

Answers to
Questions of
Augustin.

XII. Epist. 31.

Interr. 1.

BESIDES these Letters, the Pope *St. Gregory* sent a large Memorial, wherein he answers eleven Questions proposed by *Augustin*, in Substance as follows. The Revenue of the Church shall be divided into four Parts; the first shall be appointed for the Maintenance of the Bishop and his Family, that he may be enabled to exercise Hospitality; the second shall be given the Clergy; the third shall be set aside for the Use of the Poor; and the fourth for Repairs. As for you who have been instructed in the Rules of a monastick Life, you ought not to live separately from your Clerks, but establish in this new *English* Church the Manner of Living in common, as in the Infancy of the Church.

Interr. 2.

Act. iv. 35.

THE Clerks, who have not been yet admitted to holy Orders, and are not able to live a Life of Continence, ought to marry, and receive their Wages out of the Community; as it is written, that in the primitive Church, Distribution was made to every one, according as he had need. But Care must be taken, that they live according to the Rule prescribed by the Church; that they sing Psalms, and that they lead good Lives. As to those

those who have all Things in common, they are not to set aside any thing for Hospitality, or for the Poor; but all the Remains, after having taken what is necessary, ought to be employed in Works of Piety. St. Gregory here supposes a Life of Chastity necessary to all who are admitted into holy Orders: And *Pelagius*, his Predecessor, knowing that in *Sicily* the Sub-deacons were suffered to converse with their Wives, ordered that this Custom should be abolished, and St. Gregory confirmed this Regulation, ordering *Leo*, Bishop of *Catana*, to enjoin Subdeacons the Observation of Chastity, according to the Usage of the *Roman Church*. A. D. 601. Greg. III. Epist. 34.

ST. GREGORY proceeds; As you are yet the only Bishop in the *English Church*, you must ordain Bishops without the Assistance of others; but when any Bishops come from *Gaul*, they shall assist as Witnesses of the Ordination. As to the Bishops whom you shall ordain in *England*, we would not have them far distant from each other, that nothing may hinder them from meeting together, to ordain others, at least three or four of them; as in the World, married Persons are called together to partake in the Joy of a Wedding. Interr. 8;

WE do not give you any Authority over the Bishops of *Gaul*, to the Prejudice of the Bishop of *Arles*, who hath long since received the *Pallium* from our Predecessors. If you shall happen therefore to go over into *Gaul*, you are to act with him, in order to reform the Bishops, and incite him thereto, if he is not zealous enough. We have wrote to him to concur in his Endeavours with you to this End; but you have not any Jurisdiction over the Bishops of *Gaul*, and have not any Power to reform them, but by your Persuasion and good Example. For it is written in the Law, that *he who goeth into the standing Corn of another, shall not move a Sickle thereto*. As to the *British Bishops*, we commit the Care of them wholly to you; you may instruct the Ignorant, strengthen the Weak, and correct the Vicious. He here speaks of the Bishops among the *Britons*, who were the antient Inhabitants of the Island, and had been long *Christians*, but who had fallen into Ignorance and Corruption of Manners. Interr. 9; Deut. xxiii. 25.

THERE being an Unity of Faith, saith *Augustin*, why are the Customs of the Churches so different, as those used in the *Roman Church*, and the Churches of *Gaul*, in the Celebration of Mass? St. Gregory answers, You know the Custom of the *Roman Church* wherein you have been educated; but I am of Opinion, that if you find, either in the *Roman Church*, or in the Church of *Gaul*, or in any other, any Usages that may be more pleasing to God, you may select them, and introduce them into the new Church of *England*; for we ought not to love Things on account of the Place, but the Place on account of the good Things. Interr. 3;

HE who hath stolen any thing from the Church, ought to be punished according to the Quality of the Person, but always with a paternal Charity; whose only Aim is to correct the Guilty, and make him escape the Pains of Hell. He must restore the Thing which he hath stolen, but no more, that it may not seem that the Church is desirous to enrich itself at his Expence. St. Gregory adds this, beause of the restoring two-fold, or even four-fold, required by the *Roman Law*, and by the Law of God. Interr. 4; Ex. xxi. 1.

A. D. 601.

Interr. 5, 6.

Interr. 7.

Interr. 10.

Levit. xxii.

Interr. 11.

XXXIX.
Gallican Li-
turgy. In-
terr. 3.
Mabill. I.
Liturg. Gall.
c. 5.
Conc. Vaf.
11. c. 3.

Con. Matif.
11. c. 4.

CONCERNING the Degrees of Kindred or Affinity, within which it is not lawful to marry, St. Gregory determines, that two Brothers may marry two Sisters. It is criminal to marry a Father's, or a Brother's Wife. The Roman Law allows the marrying of Cousin-Germans, but the Church forbids it, reckoning them in the second Degree, and allows the marrying in the third or fourth Degree. New baptized *Christians*, who before their Conversion have contracted unlawful Marriages, ought to be admonished to part, for fear of the Judgment of God; but not deprived of the Communion of the Body and Blood of our Lord, lest they should seem to be punished for what they did out of Ignorance. For the Church connives at some Abuses, the more easily to correct them: But we ought to admonish all those who are converted, to abstain from these unlawful Marriages, and if they afterwards knowingly fall, to deprive them of the Communion.

THERE is no Reason for not baptizing a Woman with Child, since Fruitfulness is a Gift of God. She may likewise be baptized as soon as she is delivered, as may also the Child as soon as born, if there is any Danger of Death. A Woman is not obliged to absent herself from the Church for a certain Space of Time after her Delivery, and what is said in this Matter in the antient Law, ought to be taken in a mystical Sense. *Husbands ought not to converse with their Wives while they give suck, and they ought not to be dispensed with from suckling their own Children.* St. Gregory adds some Determinations, relating to the Use of Marriage, and certain Accidents natural to either Sex, as they regarded their being admitted to come to Church, and to the holy Communion; it being necessary to inform the Infant Church of *England* in all these Points.

WHAT St. *Augustin* saith concerning the Difference between the *Gauls* and *Roman* Church, in the Celebration of Mass, induceth me to say something concerning the *Gallican* Liturgy. It is supposed, that it begun in the same Manner as at *Rome*, by the Anthem called by us *Introitus*; and it is certain that *Kyrie Eleison* was said. The Priest pronounced what was called Preface, which was a short Exhortation to the People to spend this Holy-day holily: Then a Prophecy, or other Lesson, was read out of the Old Testament, which was followed by a Psalm or Responsory answering to our Gradual. The Deacon caused Silence to be observed, and the Priest repeated the first Prayer, or Collect, before which they sometimes bent the Knee. The Sub-deacon read the Epistle, and then the Deacon came forward with the Gospel, which he read upon the *Ambon*. At the Festivals of Saints they read their Acts before the three Lessons, out of the Scripture. If they preached, it was after the reading of the Gospel; then they sent away all who were excommunicated, and the Deacon brought the sacred Vessels out of the Sacristy; and all the Faithful, both Men and Women, offered Bread and Wine. After the Priest had placed what was necessary upon the Altar, he covered it with the *Palla*, which was a Carpet or Covering of Silk, so large as to spread over the whole Altar. The *Dypticks*, or sacred Registers, were afterwards read, which contained the Names of the Saints commemorated in the Sacrifice, and of those for whom it was offered, both the Living and the Dead. Then the Priest read a Prayer, which was called upon this Account the Collect after the Names. Then

Then the Faithful saluted one another with the Kifs of Peace, and the A. D. 601. Priest said another Prayer called the Collect after the Peace.

THE Priest afterwards said, what we call the Preface, and which was named *Contestation, Illation, or Immolation*. They therein recited the Mystery or Life of the Saint, and this was different every Mass, as were also the other Prayers. It was always preceded by these solemn Words; *Lift up your Hearts, &c.* which we find to have been always used by all the Churches in the World, and it ended with the *Sanctus, or Trisagium*, which was sung by the whole Congregation. After the *Sanctus*, and instead of the Canon, followed another Collect, or very short Prayer, which was different in each Mass. It was joined to the Action of the Sacrifice, or Consecration, by these Words; *Who the Night before he suffered, &c.* The Consecration of the Chalice was followed by a Prayer called the Collect, after the Secret or Mystery; because the Consecration was repeated with a low Voice. Another Collect was afterwards repeated, which served as a Preface to the LORD'S Prayer, which was chanted by all the Congregation, as in the *East*, and was followed by another Collect. The Deacon then said, Bend your Bodies to receive the Blessing, and the Bishop pronounced a Blessing, leaving off several Times, and beginning again; the same that our Bishops still pronounce on the most solemn Festivals: And then followed the Communion, which every body received at the Altar, even the Women. The Men received the Eucharist with their Hands, which they themselves put into their Mouths: The Deacons administered the Communion of the Cup. Those who did not receive the Eucharist, received *Eulogies*, or consecrated Loaves, as a Token that they were not excluded from the Communion of the Church.

THIS was the Form of the *Gallican Liturgy* in the Sixth, and the two following Centuries, as well as can be gathered from the Testimony of contemporary Authors; and more certainly from the antient *Lectiary* published in the Year 1685, and by three antient *Missals*, or *Sacramentaries*, published in 1680. The *Antiphonary* hath not been yet found. The main Difference between this and the *Roman Liturgy*, is the first Preface; the Lesson out of the Old Testament before the Epistle; the three Collects after the Names, after the Peace, and after the Consecration; the Brevity of the Canon, and the solemn Benediction before the Communion. The Authors of the *Gallican Liturgy* are supposed to have been *St. Hilarius*, who besides the Book of Hymns, composed another Treatise on the Mysteries, and *Musæus*, a Priest of *Marseilles*, who by the Order of the Bishop *Venerius*, chose the Lessons out of the holy Scripture for the Festivals throughout the Year, with suitable *Responsories* and *Capitula*. He afterwards composed a Book on the Sacraments, which besides the Prayers and Prefaces, or Contestations, contained the Psalms which were to be sung after the Lessons. He died under *Leo* and *Majorianus*, after the Middle of the fifth Century. *Sidonius* had likewise composed a Book on the Masses, to which *Gregory of Tours* wrote a Preface.

ST. AUGUSTIN wrote to *St. Gregory* to send him some Relicks of *St. Sixtus* the Martyr, there being a Place where his Body was said to be deposited, of the Mission into England. *Post. Interr. 9.*

Greg. II.
Mir. S. Mart.
c. 14.

Conc. Val.
11. c. 3.

Greg. II.
Mir. Mart.
c. 30.

Mabill. Li-
turg. I. c. 5.
n. 24.
Greg. X.
Hist. c. 8.
Id. V. Hist.
c. 14.

V. Mabill.
Liturg. G. 1.
c. 4. n. 4.
Hier. Scrip.
c. 100.
Genn. Illustr.
c. 79.

Greg. II.
Hist. c. 23.

XL.
Continuation
of the Account

which

A.D. 601. which St. *Augustin* did not absolutely believe. St. *Gregory* sent him some of them, and adds, If this Body, which the People believe to be the Body of a Martyr, does not appear to be so by some Miracle, and if none of the antient Men can say, that they have heard an Account of his Martyrdom, I am of Opinion that you should close up the Place where this Body lies, and put the Relicks which you have desired me to send you, in some other Place, that the People may not be suffered to leave that which is certain, to honour that which is uncertain.

IX. Epist. 71. AFTER *Mellitus* and his Companions were departed from *Rome*, before he came to the End of his Journey, St. *Gregory* wrote to him as follows: When you are arrived, tell our Brother *Augustin*, that having long considered with myself the Affair of the *English*, it is my Opinion that their Temples should not be demolished, but only the Idols worshipped therein. He must prepare holy Water, sprinkle them therewith, erect Altars, and put Relicks in them. For if these Temples are well built, they must be converted from the Service of Devils to the Worship of the true God: To the end that this Nation, seeing that the Places of their accustomed Worship, are still preserved, they may the more willingly resort thither. And because they are wont to sacrifice great Numbers of Oxen to the Devils, some Solemnity must be appointed, as the Commemoration of the Dedication of these Churches, or of the Martyrs, whose Relicks are there deposited. Let them make Arbours round the Temples thus changed into Churches, and let them keep the Festival with sober Meals: Instead of offering their Cattle to the Devil, let them kill them to feed upon, and give Thanks to God who filleth them with this Food; to the end that some sensible Rejoicings being left to them, inward Joys may be more easily insinuated: It is impossible to bring off rough Tempers from all their Customs at once. You cannot gain the Top of a high Place at one Leap, but must ascend thither Step by Step.

Beda I.
Hist. c. 29.

Ibid. c. 33.

ST. GREGORY had ordered *Mellitus* and his Companions, to carry with them into *England*, all that was necessary for the Service of the Churches; sacred Vessels, Carpets for the Altar, Ornaments for the Churches, Habits for the Bishops and Clerks, Relicks of the Apostles and Martyrs, and a great Number of Books. *Augustin*, on his Side, having placed his Episcopal Chair in the Capital of the Kingdom of *Kent*, called then *Dorovernum*, and since *Canterbury*, under the Protection of the King, took Possession of a Church, formerly built there by the *Romans*, which he dedicated to our Saviour, and this he chose for the Residence of himself and Successors. Thus the Plan of St. *Gregory* was not wholly executed; for it was not the Bishop of *London*, but the Bishop of *Canterbury* who was Metropolitan of the Southern Parts of *England*. *Augustin* likewise erected a Monastery near the East End of *Canterbury*, without the City, where King *Ethelbert*, at his Request, founded a new Church, in Honour of the Apostles St. *Peter* and St. *Paul*, which he richly endowed. This Church was appointed to be the Burying-place of *Augustin* and his Successors; as also of the Kings of *Kent*. However, it was not *Augustin*, but *Lawrence* his Successor who dedicated this Church. The first Abbot of this Monastery was the Priest *Peter*, who had accompanied *Lawrence* to *Rome*. But the Cathedral of St. *Augustin* was likewise a kind of Monastery, since he and his Clergy lived in common, who were all Monks like himself.

ABOUT

ABOUT the same Time that St. Gregory sent *Mellitus* into England, he was consulted by *Qairitius*, Bishop of *Iberia*, a Country near the *Euxine* Sea, in the Name of all the Catholicks of the Province, upon this Question; Whether such Bishops and People as forsook the Heresy of *Nestorius* to return to the Catholick Church, were to be baptized, or whether they should be satisfied with their Confession of Faith only? St. Gregory reply'd, We have heard from our Fathers, that they who being *Hereticks*, have been baptized in the Name of the Holy Trinity, are received into the Bosom of the Church by the Unction of Chrism, the Imposition of Hands, or by barely confessing their Faith; for which Reason, the *Arians* in the East are received by the Imposition of Hands, in the West by the Unction; the *Monophysites* and others, by their bare Profession of Faith: Those were called in Greek *Monophysites*, who acknowledged but one Nature in JESUS CHRIST, as did the *Eutychians*. Those *Hereticks* are to be baptized who were not baptized in the Name of the Trinity; as the *Bonofians*, who do not believe that JESUS CHRIST is GOD; and the *Cataphryges*, who suppose that *Montanus* was the HOLY GHOST: Nor need we fear that we repeat Baptism as to these, since they never received it. Now the *Nestorians* are baptized in the Name of the Holy Trinity; wherefore they are only to be instructed concerning the Truth of the Incarnation; to the End that they may believe, that the same JESUS CHRIST is both SON of GOD and SON of Man; that they may publickly confess this Truth; that they may anathematize *Nestorius* and all his Followers, and promise to receive the Councils received by the Church. Whereupon you are to receive them without any Scruple, and even allow them to preserve their Rank in their respective Churches, that they may be more induced thereby to return.

XLII.
Answer to
the Iberians.

IX. Epist. 61.

A DEACON of *Numidia* complained to Pope St. Gregory, that his Bishop had unjustly deposed him; but St. Gregory being informed that it was for a Crime of Impurity, wrote thereof to *Columbus*, Bishop of this Province, in whom he had great Confidence; telling him, that if he was Guilty, he ought to be confined, in order to perform Penance; if Innocent, to be restored to his Rank, and the Bishop severely punished. This Letter is dated in the Month of *October*, and in the fifth Indiction, that is, in the Year 601. We see by other Letters of St. Gregory, that he strictly adhered to the antient Rule, of deposing such Clerks as had been guilty of these Sins of Impurity, and never restoring them to their Rank. *Paulinus*, Bishop of the same Province, was accused to Pope St. Gregory, of having struck and offered Violence to some of his Clerks. He wrote of this Matter likewise to *Columbus*, and *Victor*, Primate of *Numidia*, exhorting them to examine into this Affair in a Council, and severely to punish *Paulinus*, if they found him guilty. He admonishes *Victor* not to suffer *Paulinus* to slight his Dignity: I have ordered, adds he, *Hilary*, our *Cartularius*, to assist you, when you try this Case, if it requires it. He was probably Rector of the Patrimony of St. Peter in the Province. These Letters are dated in the same fifth Indiction, but later, viz. in the Year 602.

XLIII.
Affairs of
Africa.
I. Epist. 8.

IV. Epist. 16,

17.
VII. Epist. 25.
Ind. 1

X. Epist. 32,
33.

HE wrote also to all the Bishops of the Province of *Byzacena*, in these Words; It is commendable to shew Respect to our Superiors; but if we fear

A. D. 602.
X. Epist. 36.

A. D. 602. **GOD**, we must not pass by their Faults. I have long since learned certain things concerning your Primate *Clementinus*, which have pierced my Heart; but several Embarrassments, and especially the Enemy who surrounds us, have hindered me from making exact Enquiry into them. Complaints of this Importance ought to be examined, and we exhort you to inform yourselves of the Truth of them with all possible Care and Diligence; to the End, that if our Brother is really Guilty, he may be punished according to the Canons; but if Innocent, that he may no longer labour under such Reproaches. And if any of you shew any Fear or Weakness upon this Occasion, let such a one know that he becometh guilty of the same Crimes in the Sight of **GOD**. Thus did St. Gregory take Care of the Churches of *Africa*, and exercise his Authority therein.

XLIII.
Affairs of
France.

XI. Epist. 8. **QUEEN Brunebalt**, and King *Theodorick*, her Grandson, sent *Burgoaldus* and *Varmaricarius*, their Ambassadors to *Rome*, to treat of divers Affairs with St. Gregory; and among others, of the Peace which they intended to make with the Empire. They likewise spoke to him of a certain Bishop, who was subject to such violent Pains in his Head, that he was delirious, and incapable of officiating: Whereupon, St. Gregory wrote on this Manner to *Etberius*, Archbishop of *Lyons*, who without doubt was his Metropolitan. It is not lawful to ordain a Successor to a Bishop in his Life-time, and against his Consent, when Sickness, and not any Crime, hath incapacitated him for his Office; but if he hath any Intervals in his Distemper, he ought himself to petition for a Successor, in which Case a Successor may be ordained; provided, that the present Bishop be maintained at the Expence of his Church. But if he never recovers his Senses, a Person of Integrity and suitable Abilities shall be elected to have the Care of Souls, and of the Discipline and Temporalities of the Church; who if he survive the sick Bishop, shall be ordained in his Room. As to the ordaining of Priests and Clerks, if any are wanted for that Church, they shall be ordained by you. We see here, that the Coadjutor, even though he had Hopes of succeeding, was nevertheless not ordained Bishop.

XI. Epist. 8. At the End of his Letter to *Brunebalt*, St. Gregory tells her, that he had granted the Privileges which she had requested of him, for the two Monasteries and the Hospital which she had founded at *Autun*. But, adds he, lest the Bishops of these Places should one Day suppress these Decrees, whereby they are restrained in certain Matters, you ought to cause them to be inserted in the publick Registers, and lay them up in the Archives of your Kingdom, as they have already been among our Records. This Letter is dated in the Month of *November* in 602, in the sixth Indiction: Afterwards follow three Privileges; the first directed to Senator, Priest and Administrator of the Hospital, founded at *Autun*, by the Bishop *Syagrius* and Queen *Brunebalt*, and Abbot of the adjoining Monastery. St. Gregory forbids any whomsoever, even Kings and Bishops, to lessen the Revenues of this Hospital in any Respect, or convert them to another Use. After the Death of the Abbot, the King shall choose his Successor with the Consent of the Monks; but they shall not receive any Reward for this their Choice. The Abbot shall not be deposed by the Bishop of *Autun*, unless six other Bishops assist at his Trial; and cannot himself be elected Bishop, so long as he

X. Epist. 10.

he is Abbot, lest he embezzle the Revenue of the Hospital. He afterwards threatens those who should in any manner infringe this Privilege, that they shall be deprived of all their Dignities. Some suppose that this Clause was added afterwards; for it is very certain, that St. Gregory never thought of assuming any Jurisdiction over secular Powers; others look upon this Clause as only a threatening of divine Vengeance, even in this Life. The second Privilege is directed to *Theffalia*, Abbess of the Convent of St. Mary; the third to *Luppo*, Abbot of St. Martin; and they do not much differ from the first.

ST. COLUMBAN continued at *Luxeu*, where he still observed the Custom used by him in *Ireland*, of solemnizing *Easter* on the fourteenth Day of the Moon: But he met with Disturbance upon this Account, from the Bishops of *France*, and the Priest *Candidus*, whom the Pope had sent into *Gaul*. Hereupon, he wrote a Letter to Pope St. Gregory, wherein he defends his Practice with great Freedom, insisting upon the Authority of *Anatolius*, approved by St. Jerome; and rejects the Calculation of *Victorinus* with Contempt. He entreats the Pope to send him his Determination; but he gives him to understand, that whosoever contradicts the Authority of St. Jerome, will be rejected as a Heretick by the *Western Church*; so he stiles the Church of *Ireland*. He desires the Pope would inform him, whether it was allowable to communicate with such Bishops as had been Simoniacally ordained; or with such, who since they had been Deacons, had been guilty of Incontinence, although in secret. Lastly, how those Monks ought to be dealt with, who out of Desire of attaining to a greater Degree of Perfection, had left their Monasteries against the Consent of their Abbot; and breaking their Vow, withdrew into the Desert. We see here, that the chief Part of the Vow made at the Entrance into a Monastery, was the observing of Stability, as is prescribed by the Rule of St. Benedict. St. Columban saith, that he would have gone to consult St. Gregory in Person, had he not been with-held by his bad State of Health, and the Care of his Flock. He saith, that he has read his Pastoral with a great deal of Pleasure, and desires him to send him his Commentaries on *Ezekiel*.

ALTHOUGH St. Columban had sent twice to St. Gregory, his Letters were not delivered to him; but he wrote about the same Time, upon the same Subject, to several Bishops of *Gaul*, who had been convened to consider of this Affair. He returns Thanks to God, that they have assembled upon his Account, and adds, Would to God that you assembled more frequently, and that if the Troubles of these Times do not permit you to hold your Councils according to the Canons, once or twice a Year, you might at least do it as often as you can; to keep the Weak in Fear, and incite the most Zealous. He exhorts them to examine with Humility and Meekness what is the best Tradition concerning *Easter*; he refers them for the Main of the Question, to the Answer he made them three Years before, to the three Writings which he addressed to the Pope, and to the Memorial which he directed to the Bishop *Arigius*, who is supposed to have been Archbishop of *Lyons*. He afterwards adds, I only beg that you will charitably bear with my Ignorance, and that since I am not the Author of this Difference, I may be suffered to live silently in these Woods, near the Bones of seventeen of our

A. D. 602.

V. Mabill. 11.
Diplom. c. 9.XI. Epist. 11,
12.XLIV.
Letters of
St. Colum-
ban concern-
ing Easter.
Epist. 5.
To. 12. Bibl.
PP. Lug.
p. 31.
Sup. Lib. viii.
n. 5.
Sup. xxviii.
n. 51.

Epist. 1.

P. 24.

Epist. 2.

A. D. 602. deceased Brethren, as we have already lived for these twelve Years past. By this it appears, that this Letter was writ in 602, since the Monastery of *Luxen* was founded in 590. He adds, We desire to follow, even to our Death, the Custom of our Elders. Consider what you will do to poor aged Men and Strangers: I believe it will be more for your Advantage to comfort, than to disturb them. I did not dare to come to you, for fear of disputing in your Presence, against the Prohibition of the Apostle. For if it be the Pleasure of GOD that you should drive me from this Desert, to which I travelled from such a remote Country, only for the Love of JESUS CHRIST, I will say with the Prophet, *If I am the Cause of this Tempest, cast me into the Sea that it may be calm.*

XLV.
Death of
Maurice.
Phocas Em-
peror.

Theophyl.
Simoc. VII.
Hist. c. 15.
Theophan.
An. 18.

P. 235. C.
Id. An. 20.
p. 239. 8.

Simoc. VIII.
c. 11.
Simoc. VIII.
c. 67.

Theophan.
p. 240. D.

Simoc. VIII.
c. 10.
Chr. Pasch.
p. 378.

Pf. cxix. 129.
Chr. Pasch.

THE Emperor *Maurice* having unadvisedly broken the Peace with the *Cagan* or *Can* of the *Avari*, was defeated, and reduced to sue for Peace a second time; but he refused to ransom the Prisoners, although the *Can* had at first demanded but one Sol of Gold for each Man: He afterwards asked but half, and at last but a sixth Part of this, that is, four Oboli. This Denial so incensed the *Barbarian*, that he slew every Man of them. Whereupon the Emperor repented of his Obstinacy, and sent his Requests in Writing to the chief Churches and Monasteries, with Money, Wax-tapers, and Incense; that they might pray to GOD to punish him in this Life rather than in the next. He had long been odious on account of his Avarice. In the last Year of his Reign, he would have obliged his Troops to have wintered beyond the *Danube*, that they might live upon the Enemy, and so save him the Expence of maintaining them. Hereupon they mutiny'd, and placing the Centurion *Phocas* upon a Buckler, proclaimed him Exarch of the Centurions. The Faction of the *Green*, which was the most Powerful at *Constantinople*, sided with him; and the Emperor *Maurice* was obliged to quit the Marks of his Dignity, and put himself on Board a Ship at Midnight, to make his Escape, while the People sung Songs upon him. The Badness of the Weather obliged him to stop at *Preneta*, at a hundred and fifty *Stadia*, or seven Leagues from *Constantinople*. In the mean time *Phocas* arrived at *Hebdomum*, and was there crowned Emperor by the Patriarch *Cyriacus*, in St. *John's* Church, on *Wednesday* the twenty-third of *November*, being the sixth Indiction, in the Year 602. On *Sunday* the twenty-fifth he entered into *Constantinople* in a Chariot, as it were in Triumph. He likewise caused his Wife *Leontia* to be crowned; but the Faction of the *Blue* opposed it, and tumultuously cried out, that *Maurice* was not dead.

PHOCAS hearing this, sent after *Maurice*, who was stopp'd at St. *Anthony's*, near *Preneta*, with his Wife and eight of his Children; five Sons and three Daughters. The eldest of his Sons, called *Theodosius*, had made his Escape. *Maurice* and his five Sons were butchered near *Chalcedon*, and they first slew the Children, that they might expire in the Sight of their Father. There was one still at the Breast, whom his Nurse endeavoured to save, by putting her own Son in the room; which *Maurice* would not suffer, but discovered his Son to the Murderers. During this Massacre, he frequently repeated these Words of the Psalm, *Righteous art thou, O Lord, and true is thy Judgment.* He ended his Life in this Manner, on *Tuesday* the twenty-seventh of *November* in 602, after a Reign of twenty Years.

Years and three Months ; his Brother and several Persons of Distinction were put to Death with him. The Bodies were thrown into the Sea, but the Heads were carried to *Constantinople*, and exposed to publick View in a Place near the City. *Theodosius*, the eldest Son of *Maurice*, was also taken in his Flight, and put to Death. *Sopatra*, one of the Daughters of *Maurice*, is honoured by the Church as a Saint, and his Sister *Damiana* retired to *Jerusalem*, where she became an Abbess, and, with one of her Nieces, spent her Life in Acts of Piety and Devotion.

A. D. 603.
Sup. xxxiv.
n. 48.
Simoc. c. 12.
13.
Martyr. R. 9.
Nov. Prat.
Sp. c. 127.

THE Images of the Emperor *Phocas* and the Empress *Leontia* were brought to *Rome* on the seventh of the Calends of *May*, in the same sixth Indiction, that is, on the twenty-fifth of *April*, in 603. The Clergy and the Senate made the accustomed Acclamations at the *Lateran* and the *Basilica* of *Julius*, saying, CHRIST bear us, long live the Emperor *Phocas*, and the Empress *Leontia*. St. Gregory caused their Images to be placed in the Oratory of St. *Cæsarius* in the Palace: In the Month of *June* following, he wrote to the Emperor *Phocas* to compliment him on his Accession to the Crown. GOD, saith he, the sovereign Disposer of the Life of Man, sometimes raises up one to punish the Crimes of many, as we have experienced in our long Affliction ; and sometimes, to comfort many who are afflicted, he raises up another, whose Compassion filleth them with Joy, and this we hope from your Piety. He exhorts him to put a Stop to the Disorders of the late Reign, as forging of Wills, and extorting Deeds of Gift, so that every one may peaceably enjoy his Wealth and Liberty ; for, saith he, there is this Difference between the Emperors of the *Romans* and the Princes of other Nations, that the latter command Slaves, and you Free-men. We see by this Letter how much St. Gregory was dissatisfied with the Government of *Maurice* ; and we see it still farther by the following: For *Phocas* having wrote to him, that he was surprized that he had not found any of his Nuncios at *Constantinople*, he replied, It does not proceed from my Negligence, but from a fatal Necessity. All the Ministers of our Church were terrified at so severe a Government, so that it was impossible to make any of them go to *Constantinople* to reside in the Palace. He recommends the Deacon *Boniface*, whom he sends to him, and earnestly entreats some Assistance against the *Lombards*, who have oppressed us, says he, for these thirty-five Years past, beyond Expression. He also wrote to the Empress *Leontia*, admonishing her to follow the Examples of St. *Pulcheria* and of St. *Helena*, and to protect the Church of St. *Peter*. Lastly, he wrote to the Patriarch *Cyriacus*, recommending the Deacon *Boniface* to him ; but he did not forget to exhort him to renounce the pompous Title of Oecumenical Bishop.

Greg. XI.
Epist. c. 1.

II. Epist. 38.

XI. Epist. 45.

Epist. 46.

Epist. 47.

SOME time after, St. Gregory received Complaints from *Alcyso*, Bishop of *Corcyra*, now called *Corfu*, against *John*, Bishop of *Evria*, or *Evoria*, in *Epirus*, who having been obliged to leave his See by the Incursions of the *Barbarians*, had retired with his Clergy to the City of *Cassiope* in the Isle of *Corfu*. He had even brought thither the Body of St. *Donatus*, who was Bishop of *Evria* in the Time of *Theodosius the Great*, and was famous for his Miracles ; and afterwards, not being contented with the Protection which he had given him, he would have withdrawn

XLVI.
Encroachment
of John of
Evria.
XII. Epist. 2.

Sozom. vii.
c. 26.

Cassiope.

A. D. 603. *Cassiope* from the Jurisdiction of *Alcyso*, and exercised the Episcopal Authority therein, and even obtained an Order by Surprize from the Emperor, authorizing his Pretensions. Although this Order did not produce the desired Effect, *Alcyso* complained to the Emperor, who referred the Matter to *Andrew*, Archbishop of *Nicopolis*, their Metropolitan, and he having examined into the Affair, maintained *Alcyso* in his Jurisdiction over the City of *Cassiope*. St. Gregory confirmed this Sentence, and although the Ingratitude of *John* gave just Cause to drive him away from *Cassiope*, he would have *Alcyso* deal in a more gentle manner with him, and suffer *John* to continue there, on Condition that he should, in Writing, renounce his groundless Claim, and that when Peace should be restored, he would return to his Church.

XII. Epist. 3. ST. GREGORY informed *Boniface*, his Nuncio at *Constantinople*, of this Matter, saying, As the Emperor hath been imposed upon in this Affair, we thought it not fit to deliver our Sentence, lest we should seem to slight his Order, which GOD forbid. You shall therefore take Care to lay the whole Matter before him, and shall endeavour to obtain, that our Sentence may be sent to the Place by his Consent, and if possible, with an Order from him to command the Execution of it. This Respect shewn by St. Gregory to an unjust Order of the Emperor's, is worth our Consideration. The Letter is dated in the Month of *December*, in the seventh Indiction, in the Year 603.

XLVII. FIRMINUS, Bishop of *Trieſte* in *Iſtria*, forsook the Schism, and wrote on this account to St. Gregory, who received him joyfully, and exhorted him to continue firm, promising him his Protection; and he kept his Word with him; for *Severus*, Bishop of *Grado*, the Head of the *Schismatics* in *Iſtria*, did not fail to tempt *Firminus*; and not being able to move him by his Promises, he raised a Sedition against him. St. Gregory wrote hereupon to the Patrician *Smaragdus*, Exarch of *Ravenna*, and Successor of *Callinicus*, as follows; You can be better informed, who are near, of the Violencies that have been offered to our Brother *Firminus*; therefore I desire you to send such Orders to your Lieutenants in *Iſtria*, that he may live unmolested, which will invite many others to follow his Example.

XI. Epist. 40. XII. Epist. 6. THE Church of *Ancona* being vacant, three Persons were elected, *Florentinus* Arch-deacon, *Rusticus* Deacon of the same Church, and *Florentius* Deacon of *Ravenna*; whereupon St. Gregory wrote in this manner to a certain Bishop; We have been told that the Arch-deacon *Florentinus* understands the Scripture, but that he is much broken by old Age, and so thrifty, that never any of his Friends eat at his House; and, moreover, that he hath taken his Oath upon the Gospel, never to be a Bishop. It is reported, that the Deacon *Rusticus* is a careful Man, but doth not understand the Psalms; as for *Florentius*, we know that he is very diligent, but we are not acquainted with his Temper: Therefore repair immediately to *Ancona*, together with our Brother *Arminius*, Visitor of the said Church, that you may inform your selves more exactly. If *Florentinus* is elected, he must have the Consent of his Bishop; but he must not give it him by virtue of our Mandate, lest he should seem to give it him

him against his Inclination; so warily did St. Gregory carry himself with A. D. 603.
regard to his Brethren.

Two Bishops of Spain, *Januarius* of *Malaga*, and *Stephen* of some other Church, complained to the Pope St. Gregory, that they had been unjustly and violently deposed, and driven from their Sees: He sent the Defender *John* as Delegate of the Holy See, to judge these two Cases upon the Place; and gave him two Capitularies or Memorials by way of Instructions, the first of which contains in Substance; If there is not any Crime proved against the Bishop *Januarius*, he ought to be restored to his See; and the Person who was ordained in his Place, being degraded from all Ecclesiastical Ministry, shall be delivered up to him, in order to be kept in Prison, or sent to us. The Bishops who assisted at his Ordination shall be deprived, for the Space of six Months, of the Communion of the Body and Blood of our LORD, and shall perform Penance in a Monastery; but if they are in danger of Death, the *Viaticum* shall not be denied; but if the Bishops say, that their Fear of the Magistrate drew them to consent to this Deposition, the Time of their Penance shall be shortened. If he who usurped the See of *Januarius* is dead, and another be ordained in his room, his Fault is not so great, because he seems to have succeeded a deceased Bishop. He may be Bishop of another vacant Church, and shall only be excluded from the Church of *Malaga*, and judged incapable of ever returning thither. *Comitiolus* (who was the Magistrate complained of) shall be condemned to make good all the Loss which the Bishop *Januarius* has suffered by the Violence offered to him, and the Bishop shall be believed, as to what relates to this Matter, upon his Oath.

XLVIII.
Affairs of
Spain.

XI. Epist. 52.

As to the Bishop *Stephen*, you must first examine whether the Sentence was passed in due Form; whether the same Person was not both Evidence and Accuser; whether they gave in their Evidence upon Oath, and when he was present; whether the Process was in Writing, and whether he was allowed to make his Defence. The Persons of the Accusers and Evidences are to be considered; their Life, Condition and Character, whether they are not such People as can give no Account of themselves, and Enemies to the Person accused; whether they speak by Report, or upon their own certain Knowledge, and whether the Sentence was pronounced in the Presence of the Parties. And if some of the Heads of the Accusation were not mentioned, it must be considered whether they were the most trivial, or those of the greatest Importance. The rest is like what related to *Januarius*; but the Rules for these Proceedings are worth Observation.

THE second Memorial which was given to the Defender *John*, contains Extracts out of several Laws, to shew the Justice of the principal Articles of his Commission. For Instance, that a Priest ought only to be judged by his Bishop; that the Violence offered to a Bishop in his own Church, is a publick and capital Crime, like High Treason; that a Bishop ought not, against his Consent, to be brought before a Lay Judge, nor be tried by the Bishops of another Province. Whereupon the Memorial adds, If it is said that the Bishop *Stephen* had no Metropolitan nor Patriarch, you must answer, That he ought to be tried according

XI. Epist. 56.

A.D. 603. *Cassiope* from the Jurisdiction of *Alcyso*, and exercised the Episcopal Authority therein, and even obtained an Order by Surprize from the Emperor, authorizing his Pretensions. Although this Order did not produce the desired Effect, *Alcyso* complained to the Emperor, who referred the Matter to *Andrew*, Archbishop of *Nicopolis*, their Metropolitan, and he having examined into the Affair, maintained *Alcyso* in his Jurisdiction over the City of *Cassiope*. St. Gregory confirmed this Sentence, and although the Ingratitude of *John* gave just Cause to drive him away from *Cassiope*, he would have *Alcyso* deal in a more gentle manner with him, and suffer *John* to continue there, on Condition that he should, in Writing, renounce his groundless Claim, and that when Peace should be restored, he would return to his Church.

XII. Epist. 3. ST. GREGORY informed *Boniface*, his Nuncio at *Constantinople*, of this Matter, saying, As the Emperor hath been imposed upon in this Affair, we thought it not fit to deliver our Sentence, lest we should seem to slight his Order, which GOD forbid. You shall therefore take Care to lay the whole Matter before him, and shall endeavour to obtain, that our Sentence may be sent to the Place by his Consent, and if possible, with an Order from him to command the Execution of it. This Respect shewn by St. Gregory to an unjust Order of the Emperor's, is worth our Consideration. The Letter is dated in the Month of *December*, in the seventh Indiction, in the Year 603.

XLVII. FIRMINUS, Bishop of *Frieste* in *Istria*, forsook the Schism, and wrote on this account to St. Gregory, who received him joyfully, and exhorted him to continue firm, promising him his Protection; and he kept his Word with him; for *Severus*, Bishop of *Grado*, the Head of the *Schismatics* in *Istria*, did not fail to tempt *Firminus*; and not being able to move him by his Promises, he raised a Sedition against him. St. Gregory wrote hereupon to the Patrician *Smaragdus*, Exarch of *Ravenna*, and Successor of *Callinicus*, as follows; You can be better informed, who are near, of the Violencies that have been offered to our Brother *Firminus*; therefore I desire you to send such Orders to your Lieutenants in *Istria*, that he may live unmolested, which will invite many others to follow his Example.

XI. Epist. 40. XII. Epist. 6. THE Church of *Ancona* being vacant, three Persons were elected, *Florentinus* Arch-deacon, *Rusticus* Deacon of the same Church, and *Florentius* Deacon of *Ravenna*; whereupon St. Gregory wrote in this manner to a certain Bishop; We have been told that the Arch-deacon *Florentinus* understands the Scripture, but that he is much broken by old Age, and so thrifty, that never any of his Friends eat at his House; and, moreover, that he hath taken his Oath upon the Gospel, never to be a Bishop. It is reported, that the Deacon *Rusticus* is a careful Man, but doth not understand the Psalms; as for *Florentius*, we know that he is very diligent, but we are not acquainted with his Temper: Therefore repair immediately to *Ancona*, together with our Brother *Arminius*, Visitor of the said Church, that you may inform your selves more exactly. If *Florentius* is elected, he must have the Consent of his Bishop; but he must not give it him by virtue of our Mandate, lest he should seem to give it him

him against his Inclination; so warily did St. Gregory carry himself with A. D. 603. regard to his Brethren.

Two Bishops of Spain, *Januarius* of *Malaga*, and *Stephen* of some other Church, complained to the Pope St. Gregory, that they had been unjustly and violently deposed, and driven from their Sees: He sent the Defender *John* as Delegate of the Holy See, to judge these two Cases upon the Place; and gave him two Capitularies or Memorials by way of Instructions, the first of which contains in Substance; If there is not any Crime proved against the Bishop *Januarius*, he ought to be restored to his See; and the Person who was ordained in his Place, being degraded from all Ecclesiastical Ministry, shall be delivered up to him, in order to be kept in Prison, or sent to us. The Bishops who assisted at his Ordination shall be deprived, for the Space of six Months, of the Communion of the Body and Blood of our LORD, and shall perform Penance in a Monastery; but if they are in danger of Death, the *Viaticum* shall not be denied; but if the Bishops say, that their Fear of the Magistrate drew them to consent to this Deposition, the Time of their Penance shall be shortened. If he who usurped the See of *Januarius* is dead, and another be ordained in his room, his Fault is not so great, because he seems to have succeeded a deceased Bishop. He may be Bishop of another vacant Church, and shall only be excluded from the Church of *Malaga*, and judged incapable of ever returning thither. *Comitiolus* (who was the Magistrate complained of) shall be condemned to make good all the Loss which the Bishop *Januarius* has suffered by the Violence offered to him, and the Bishop shall be believed, as to what relates to this Matter, upon his Oath.

XLVIII.
Affairs of
Spain.

XI. Epist. 52.

As to the Bishop *Stephen*, you must first examine whether the Sentence was passed in due Form; whether the same Person was not both Evidence and Accuser; whether they gave in their Evidence upon Oath, and when he was present; whether the Process was in Writing, and whether he was allowed to make his Defence. The Persons of the Accusers and Evidences are to be considered; their Life, Condition and Character, whether they are not such People as can give no Account of themselves, and Enemies to the Person accused; whether they speak by Report, or upon their own certain Knowledge, and whether the Sentence was pronounced in the Presence of the Parties. And if some of the Heads of the Accusation were not mentioned, it must be considered whether they were the most trivial, or those of the greatest Importance. The rest is like what related to *Januarius*; but the Rules for these Proceedings are worth Observation.

THE second Memorial which was given to the Defender *John*, contains Extracts out of several Laws, to shew the Justice of the principal Articles of his Commission. For Instance, that a Priest ought only to be judged by his Bishop; that the Violence offered to a Bishop in his own Church, is a publick and capital Crime, like High Treason; that a Bishop ought not, against his Consent, to be brought before a Lay Judge, nor be tried by the Bishops of another Province. Whereupon the Memorial adds, If it is said that the Bishop *Stephen* had no Metropolitan nor Patriarch, you must answer, That he ought to be tried according

XI. Epist. 56.

A. D. 603. cording to his Request, by the Holy See, which is the Chief of all Churches. XI. Epist. 55. Together with these Memorials, is the Sentence in Favour of the Bishop *Januarius*, whereby he is declared Innocent; and the Bishops who condemned him, and he also who usurped his See, are condemned according to the first Memorial. These Pieces are joined to Letters dated in the Year 603.

XLIX.
Death of Re-
charedus and
of S. Leander.
Isid. Chr.
Sup. lib. xxxiv.
n. 55.

Id. illustr. c.
28.
Martyr. R.
27 Feb.

THESE Disorders in the Church of *Spain*, and these violent Proceedings against the Bishops, seem to have been occasioned by the Commotions which followed upon the Death of King *Recharedus*, who departed this Life at *Toledo* in the fifteenth Year of his Reign, in the Year 639, according to the *Spanish* Account, that is, *Anno Dom.* 601. He had enjoyed a peaceable and glorious Reign, from the Time that he had reconciled his People to the *Catholick* Religion. He was full of Gentleness and Humanity, and of such a graceful Meen, that he won the Affection even of the Wicked. He restored to the Churches, and to private Men, the Lands which had been usurped by his Father, who brought the Revenue thereof into his Treasury, and frequently remitted the Tribute due from his People; and besides, distributed great Sums in Benefactions and Alms. That he might conclude his Life in a pious manner, he made his publick Confession with a Spirit of Repentance. These are the Words of St. *Isidore*, who had not long before succeeded his Brother St. *Leander* in the See of *Seville*. St. *Leander* is commemorated by the Church on the twenty-seventh of *February*. King *Recharedus* was succeeded by his Son *Liuba*, a young Prince of great Hopes; but he did not reign above two Years, being deprived of his Kingdom by the Rebel *Viterick*, who cut off his right Hand, and put him to Death, he being then two and twenty Years old. Thus *Viterick* reigned over the *Goths* in *Spain* for the Space of seven Years, beginning his Reign, according to the *Spanish* Account, in the Year 641, *Anno Dom.* 603.

Fredeg. chr.
c. 24.

Id. c. 32. Jo-
nas. Vita S.
Colomb. c.
34.

Boll. To. 16.
p. 251. Mar-
tyr. 23 Maii.

IN the same Year, being the eighth of *Theodorick*, King of *Burgundy*, remarkable for an Eclipse of the Sun, a Council assembled at *Chal-lon* upon *Soane*, wherein *Didier*, Bishop of *Vienne*, was deposed, at the Instigation of *Aridius*, Bishop of *Lyons*, and of Queen *Brunebalt*; and *Domnolus* was elected in his room. *Didier* was banished into an Island, but returning from thence four Years afterwards, King *Theodorick*, by the Advice of the same *Aridius*, and of the Queen, ordered him to be stoned. He was put to Death on the twenty-third of *May* in the Year 607, in the Territory of *Lyons*, at the Place which still bears his Name, upon the River *Chalorone*. His Memory is honoured by the Church as that of a holy Martyr, and many Miracles were wrought at his Tomb.

L.
Letter to The-
odelinda.
Paul. Diac. iv.
Hist. Long.
c. 29.

THE War being renewed in *Italy* between the *Romans* and the *Lombards*, in the Month of *November*, of the same Year 603, they made a Truce, which was to last till the first of *April*, in the eighth Indiction, that is, to the Year 605. Some time after, the Pope received Letters from Queen *Theodelinda*, whereby she acquainted him with the Birth and Baptism of her Son *Aldoaldus*. She had caused him to be baptized in the Church of St. *John* of *Modeca*, on *Easter-day*, being the seventh of *April*, in the same

same Year 603, and she caused him to be received out of the Font by the A. D. 604. Abbot *Secundinus*, whom she much respected on account of his Piety. She sent some Writings to the Pope, which he had composed, concerning the fifth Council, desiring him to answer them. St. Gregory congratulates XII. Epist. 7. her upon having caused this young Prince, who was appointed to reign over the *Lombards*, to be baptized in the *Catholic Church*. As to the Writings of *Secundinus*, he excuses his not answering them, upon account of his Sickness. I am afflicted with the Gout, says he, to such a Degree, that I am not able to speak, as your Envoys know. They found me ill when they came hither, and when they departed, left me in great Danger. If God restores my Health, I will return an exact Answer to all that the Abbot *Secundinus* hath written to me. In the mean time I send you the Council holden under the Emperor *Justinian*, to the end that by reading it, he may see the Falshood of all the Reports against the Holy See and the *Catholic Church*. God forbid that we should receive the Opinions of any *Heretick*, or depart in any respect from the Letter of St. *Leo*, and the four Councils.

I SEND to the Prince *Adoaldus* your Son, a Cross, containing a Piece of the true Cross, and a Book of the Gospel, in a *Persian Box*; and to your Daughter three Rings, which I desire you to give them with your own Hand, the more to enhance the Value. I beg you likewise to return my Thanks to the King your Husband, for the Peace he has made for us, and to persuade him, as you have already done, to observe it. This Letter is dated in the Month of *January*, in 604, and in the seventh Indiction, and is the last Letter of St. Gregory which hath any Date affixed to it.

ST. GREGORY being at length quite wasted by his Distempers and Labours, died on the twelfth of *March*, in the same Year 604, after having sat in the Holy See thirteen Years six Months and ten Days. He was interred at the End of the Gallery of St. *Peter's Basilica*, before a Hall, where St. *Leo* and some other Popes had been interred. He did not build any new Churches, but took great Care to repair the old ones. He made a silver *Ciborium* in the Church of St. *Peter*, supported by four Columns. They called then *Ciborium* or *Fastigium* what we should now call a Canopy Lib. Pontif. of State which covered and adorned the Altar. St. Gregory put another in Greg. in the Church of St. *Paul*. He appointed several adjoining Lands to supply the Church with Lights, by which we may see that the Churches were finely illuminated. The Act of this Donation is to be found among the XII. Epist. 9. Letters of St. Gregory, and is also inscribed on a Piece of Marble in the Inscr. inter op. Greg. same Church, being dated on the twenty-fifth of *January*, in 604. St. Gregory ordained at two several Times in *Lent*, and in the Month of *September*, thirty-nine Priests, five Deacons, and seventy-two Bishops.

WE have more of his Writings remaining than of any other Popes. The great Value that was set upon them in his Life-time troubled him; and understanding that *Marinian*, Bishop of *Ravenna*, read his Commentaries upon *Job* publicly at the *Nocturns*, he complained thereof to his Nuncio: For, saith he, it is not a Work for the People, and is more likely to prove prejudicial than serviceable to Beginners. Tell him that he ought

A. D. 604. to read the Commentaries upon the *Psalms*, which will instruct the Laity in Morality. He means, without doubt, the Commentaries of St. *Augustin*; for we do not find that St. *Gregory* explained the *Psalms*. *Claudius*, Abbot of *Classis*, had committed to Writing what he had heard from St. *Gregory* upon the *Proverbs*, the *Canticles*, the *Prophets*, the Books of *Kings*, and the *Heptateuch*. St. *Gregory* found that he had mistaken his Meaning in many Places; wherefore, after the Death of the Abbot *Claudius*, he called in all these Writings. Some believe that the Commentary on the Book of *Kings*, and on the *Canticles*, which we find among the Works of St. *Gregory*, were composed by the Abbot *Claudius*.

Ib. d.

Ibid. illustr.
c. 27.Ep. ad Leand.
in Job. c. 15.Joan. Diac. iv
Vit. c. 80.

c. 83.

c. 84.

THE Works of St. *Gregory* are, his *Moralia* upon *Job*, which are divided into thirty-five Books; the *Pastoral*, the two and twenty Homilies upon *Ezekiel*; the forty Homilies upon the Gospels; the four Books of Dialogues; and Letters to the Number of eight hundred and forty, divided into twelve Books, which contain fourteen Indictions; for the second and seventh Books contain each of them two. Thus do the Antients reckon the Works of St. *Gregory*, nor does it appear that we have lost any of them. As to the *Antiphonary* and *Sacramentary*, they are certainly his; but it cannot be denied that there are some Additions made to them, as is usual in Works of this kind. In the Style of St. *Gregory* appears the bad Taste of the Age, and he himself says, that he contemned Elegance of Speech, and thought it an Indignity to subject the Word of GOD to the Rules of Grammar.

HIS *Pallium* was kept together with his Body, the Case of Relicks which he wore about his Neck, and his Girdle, all which shewed to Posterity the Poverty and Simplicity of his Dress. The Case of Relicks, which was supposed to have been the Pectoral Cross, was of Silver, but very thin. He had caused his Picture to be drawn in the Monastery of St. *Andrew*, together with his Father *Gregory*, and his Mother *Silvia*. Near the *Nymphæum*, that is, that Part of the Monastery where the Women entered, on one side was seen the Picture of St. *Peter* sitting, who holds *Gregory* by the Hand standing, cloathed in a *Chasuble* of Chestnut Colour, with a *Dalmatica* underneath. He was tall, his Face long, of a grave Aspect, his Beard not very large, and his Hair thick and bushy. On the other Side was *Silvia* in a sitting Posture; she wore a white Veil, which being thrown off her right Shoulder, covered her left Side, where her Hand was wrapped in it. Underneath she wore a large Tunick, the Colour of which was white, but not so bright as the Veil. Her Face was round, and there appeared even in her old Age the Remains of an excellent Beauty. Upon her Head was such a Mitre as was worn by the Women, tyed with a white Riband. She stretched out two Fingers of her right Hand as if she was making the Sign of the Cross, and in her left Hand she held a *Psalter* open. In another Place of the same Monastery, St. *Gregory* was painted by the Hand of the same Master. He was of a proper Height, his Face was not so long as his Father's, nor so round as his Mother's, but he had a Resemblance of them both; his Beard was not very large, his Hair black and curled, being bald on the Fore-part, having only two little Tufts of Hair, and a large Crown. He had a fine Hand,

Hand, a handsome Forehead, and his Countenance was sweet and noble: A.D. 604. His Habit was like that of his Father, a *Chasuble* of a Chestnut Colour with a *Dalmatica* underneath; but he besides wore the *Pallium*, which was only spread upon his Shoulders, hanging down upon his Side. He held the Gospel in his Left Hand, and with his Right made the Sign of the Cross. St. Gregory had caused himself to be painted in this manner in his Monastery, to excite the Monks to be zealous in the Observance of their Rule, by the Sight of his Picture. These Pictures were to be seen in the Time of John the Deacon, who describes them exactly. He also acquaints us, c. 70. that it was usual to paint the HOLY GHOST in the Form of a Dove over the Head of St. Gregory writing.

THE Holy See remained vacant five Months and fourteen Days, and Sabinian was ordained Pope on the first of September, in the Year 604, but he held the See but five Months and nineteen Days. He was a Native of Tuscany, and Son of Bonus, and had been Nuncio at Constantinople in the Reign of the Emperor Maurice. In his Time, Rome was afflicted with a grievous Famine, during which he set open the Granaries of the Church, and sold Corn to the People, giving thirty Bushels for a Sol of Gold. He ordained twenty-six Bishops in divers Places, and gave a Branch to St. Peter's Church, where he was interred on the twenty-second of February, in 605. The Holy See continued vacant almost a Year, and afterwards, on the twenty-fifth of February, in 606, Boniface the Third was ordained Pope, who held the See eight Months and twenty-three Days, to the twelfth of November, on which Day he died. He was born at Rome, and was the Son of John Caraudiocus, and had been also Nuncio at Constantinople in the Time of Phocas.

LII.
Sabinian and
Boniface III.
Popes.
Anast.

POPE Boniface obtained of this Emperor the Preservation of the Primacy to the Holy See of Rome, against the Pretensions of the Patriarch of Constantinople, which we are to understand was the Title of Universal Patriarch, which Phocas had forbid him to assume, although Maurice had always maintained this Claim, notwithstanding the pressing Instances of St. Gregory. Cyriacus, who was at that Time Patriarch of Constantinople, had incurred the Displeasure of Phocas, by hindring him from taking the Empress Constantina and her three Children out of the great Church, who having conspired against him, had fled thither for Sanctuary. Cyriacus died on Saturday the twenty-ninth of October, in the same Year, and was interred the next Day in the Church of the Apostles, according to Custom. The See of Constantinople remained vacant almost three Months, and on the twenty third of January, in the tenth Indiction, that is, in the Year 607, Thomas, Deacon of the great Church, Sacellary or Treasurer of the Patriarch, and Præfett of the Ordination, was ordained Patriarch, who held the Holy See three Years and two Months.

Anast. Paul.
Diac. iv. Hist.
c. 37.
Sup. lib. xxxv.
n. 39.
Theoph. an.
4. Ph. p. 246.
Chr. Pasch.
p. 381.

POPE Boniface convened a Council at Rome in St. Peter's Church, whereat seventy-two Bishops assisted, thirty-four Priests, the Deacons and all the Clergy of Rome. All Persons are there forbidden, on Pain of incurring the Censure of Anathema, to presume in the Life-time of the Pope, or of any other Bishop, to mention his Successor; but three Days

Anast.

A. D. 606. after his Interment, the Clergy and the Sons of the Church shall meet together and proceed to the Election. The Pope having ordained twenty-one Bishops for divers Places, died in the same Year 606, and was interred in St. Peter's on the twelfth of November. The Holy See remained vacant ten Months and six Days.

LIII.
Schism of A-
quileia.
Paul. Diac. iv.
Hist. c. 30.

Epist. ap. Bar.
an. 605. n. 6.

Paul. ibid.

LIV.
The Britains
Schismatics.
Beda II. Hist.
c. 2.

Psal. lxxvii. 1.

SEVERUS Patriarch of *Aquileia* dying, the Abbot *John* was ordained in his room, in the antient City of *Aquileia*, by the Consent of *Agilulph*, King of the *Lombards*, and of Duke *Gisulph*; but the *Romans* ordained another Patriarch at *Grado*, called *Candidian*. For upon the Invasion of the *Lombards*, the Bishops of *Aquileia* fled to *Grado*, a small Island in the Gulph of *Istria*, and there erected their See. The Patriarch *John* complained of this to King *Agilulph*, affirming, that the Bishops of *Istria*, who were subject to the *Greek* Empire, were compelled by the Exarch to elect *Candidian*, that he had forcibly brought them from *Grado* to *Ravenna*, and shewing them Swords and Clubs, had threatned them with Imprisonment and Exile, and had not suffered them to speak. *Candidian*, saith he, is unqualified, having bound himself by an Anathema before my Predecessor *Severus*, never to ascend to an higher Rank. Endeavour therefore to encrease the *Catbolick* Faith under your Reign, and take Care that after the Death of *Candidian* no Bishop be ordained at *Grado*. This Remonstrance did not work any Effect; for after the Death of *Candidian*, the Bishops who were subject to the *Romans*, ordained *Epiphanius* at *Grado*, who had been formerly Chief of the Notaries, and from that Time there were two Patriarchs of *Aquileia*. It being certain that the *Romans* were *Catbolicks*, it is believed that *John*, who stiles them *Hereticks*, was himself a *Schismatick*, and a Defender of the three Chapters.

THE antient Inhabitants of *Great Britain* were also *Schismaticks*, keeping *Easter* on the fourteenth Day of the Moon, and following many other Customs not observed by the rest of the Church. St. *Augustin* of *Canterbury* endeavouring to reclaim them, made use of the Authority of King *Ethelbert*, to bring the Bishops and Doctors of the *British* Provinces, which lay nearest to the Dominions of *Ethelbert*, that is, of the Country of *Wales*, to a Conference. The Conference was held between the Confines of the *Saxons* and the *Britains*, at a Place since called in *English* *Augustineisat*, that is, the Strength of *Augustin*. He begun to exhort them with Brotherly Kindness to re-unite themselves to the Church, that they might both together preach the Gospel to the Infidels. After a long Contest, seeing that they would not submit, neither to Entreaties, Exhortations, nor Reproaches, and that they persisted to prefer their own Traditions to those of the universal Church, he at length said to them, Let us pray to GOD, who causeth Men of one Mind to dwell together, that he will shew us by some heavenly Sign, which Tradition we ought to follow. Let a sick Man be brought hither, and it may be concluded that we ought to follow the Belief of him, who shall cure him by his Prayers. The *Britains*, though loath, consented, and brought an *Englisk-man* who was blind, and who was first presented to their Bishops, but they could not heal him; whereupon St. *Augustin* falling on his Knees, besought GOD, that by restoring Sight to

to this Man, he would enlighten the Hearts of many of the Faithful. Immediately the blind Man recovered his Sight, and all who were present acknowledged, that *Augustin* taught the Truth. The *Britains* themselves confessed it, but they said, That they could not renounce their antient Customs without Permission from their People; and desired that a second Council more numerous than the first, might be assembled.

THIS was agreed to, and at this Council seven *British* Bishops assisted, and many Men of great Learning, from their celebrated Monastery called *Bangor*, which was then governed by *Dinob*. This Society was so large that it was divided into seven Parts, the least of which contained three hundred Monks, and they all lived by their own Labour. This was in *Wales*, and must not be confounded with another Monastery of the same Name of *Bangor*, which was situated in *Ireland* in the Province of *Ulster*.

V. Mencon.
Reg. p. 337.
& Mabill.
To. 1. Act.
p. 322.

BEFORE they came to the Council, the *Britains* consulted an *Anchorite*, who was in great Reputation among them for Wisdom and Sanctity, and asked him, Whether they were to give Ear to *Augustin* and quit their Traditions? He answered, If he is a Man from GOD, follow him. And how shall we know that? said they. The *Anchorite* replied, The LORD hath said, *Take my Yoke upon you, and learn of me, for I am meek and lowly*. If this *Augustin* be of such a Character, you ought to believe that he bears the Yoke of JESUS CHRIST, and that he desires to subject you to it; but if he bears himself proudly, it is certain that he is not from GOD, and you ought not to regard what he says. How shall we perceive this? said they, Contrive it so, answered he, that he and his Followers may come first to the Council; if he rises up when you enter, you may know he is a Servant of JESUS CHRIST, and obey him: If he does not rise up, although you are more in Number, neglect him, as he will neglect you. When they came into the Place of Meeting, they found St. *Augustin* sitting; whereupon, being transported with Passion, they concluded he was proud and haughty, agreeable to what had been told them by their *Anchorite*, and made it their Business to contradict him in every thing. He said to them, Although you in many of your Customs dissent from us, with whom the whole Church agrees, I will be satisfied, if you will hearken to me in these three Particulars: The celebrating *Easter* at the proper Time, Administring Baptism according to the Practice of the *Roman* Church, and joining with us in preaching the Word of GOD to the *English*. If these Conditions are complied with, we will tolerate all the rest. The *Britains* answered, that they would do nothing of this, and would never acknowledge him as Archbishop; saying among themselves, if he now will not vouchsafe to rise up to us, when we shall be once subject to him he will make no Account of us. St. *Augustin* said to them, You have refused Peace with your Brethren, therefore you shall have War with your Enemies, and shall receive Death from the Hands of the *English*, to whom you would not shew the Paths of Life. This Prophecy was fulfilled a great while after St. *Augustin*'s Death. For *Edilfrid* the *English* King, marched with a great Army against the City of *Caerleon*, and made a great Slaughter of the *Britains*, beginning with the Bishops and Monks, who were praying for their Army; about twelve hundred of whom were slain.

Math. xi.
29.

A.D. 607.

LV.
End of St.
Augustin of
Canterbury.
Beda ii.
Hist. c. 3.

c. 41

c. 3.

Martyr. R.
26 Maii.
V. Mabill.
To. 1. Aet.
p. 532.

LVI.
Boniface IV.
Pope.
Anast.

Inscrip. Grut.

Id. de Ec-
cles. off.
c. 39.

Epist. 1.
Colomb.
To. 12. Bibl.
PP. Lug.
p. 24.

IN the Year 604, the Archbishop *Augustin* had ordained two Bishops, *Mellitus* and *Iustus*. He sent *Mellitus* to preach in the Province of the *East Saxons*, separated from *Kent* by the River *Thames*, whereof *London* was the Capital, which even at that Time had a great Trade both by Sea and Land. *Mellitus* having re-established the Faith in this Country, King *Ethelbert* erected the Church of the Apostle *St. Paul* at *London*, designing it for the Cathedral of this City, as it is at this Day. *Iustus* was Bishop in the Province of *Kent*, his See being the City of *Rochester*, twenty Miles West of *Canterbury*; where King *Ethelbert* founded a Church in Honour of *St. Andrew*, and settled large Revenues upon these Churches, as well as on that of *Dorovernum*, or *Canterbury*. *St. Augustin* fearing lest after his Death this new founded Church might be shaken, if the Metropolis continued one Moment without a Pastor, thought he might be dispensed with from observing the strict Letter of the Canons; and having chosen *Lawrence* for his Successor, who first accompanied him in his Mission, he ordained him in his Life-time Bishop of *Canterbury*. He afterwards died on the twenty-sixth of *May*, as it is believed in the Year 607, on which Day he is honoured by the Church. He was interred at *Canterbury*, near the Church of *St. Peter* and *St. Paul*, the Church not being yet finished; but as soon as it was dedicated, the Body was deposited over the Gallery which faced the North, where his Successors were afterwards buried. *Bede* hath his Epitaph to this Purpose: Here resteth the Lord *Augustin*, first Archbishop of *Dorovernum*; who being sent by the blessed *Gregory*, Pontif of *Rome*, and supported by GOD in the working of Miracles, converted King *Ethelbert* and his People from the worship of Idols, to the Faith of JESUS CHRIST; and having finished the Time of his Ministry in Peace, departed on the seventh of the Calends of *June*, under the Reign of the same King.

AT *Rome*, after the Holy See had remained ten Months vacant, *Boniface IV.* was elected on the eighteenth of *September*, in the Year 607. He was a Native of *Valeria* in the Country of the *Marfi*, being the Son of *John*, a Physician, and held the Holy See above six Years. He desired the Emperor *Phocas* to give him the Temple *Pantheon*, so called, because it was dedicated to all the Gods. It was founded by *Agrippa*, Son in Law to *Augustus*, in his third Consulship, in the Year of *Rome* 729, twenty-five Years before the Birth of JESUS CHRIST, and had been repaired by the Emperor *Pertinax*. Pope *Boniface* having obtained a Grant of it, converted it into a Church without changing the Building, and dedicated it to the Holy Virgin *Mary*, and to all the Martyrs. It is still standing at *Rome*, under the Name of our Lady *Della Rotunda*. From this Dedication came the Festival of *All Saints*, observed on the first of *November*, which was before a Fast Day; and this Festival was at that Time kept at *Rome*.

IT was to this Pope, or to his Predecessor, that *St. Columban* applied himself, who still met with Disturbances from the *Gauls*, about the Observation of *Easter*. He sent him Copies of the Letters he had writ to *St. Gregory*, and which had not been delivered to him, and desired that he might have Liberty to observe the Tradition of his Elders, if it was not contrary

contrary to the Faith. We are, says he, at our own Home, since we do not receive the Rules of these *Gauls*, and remain in the Desert without giving any Disturbance. We desire to preserve Ecclesiastical Peace and Union, as St. *Polycarpe* did with Pope *Avicetus*; and that according to the Canons of the hundred and fifty Fathers of the Council of *Constantinople*, the Churches among the Barbarians may live according to their Laws. We see here that St. *Columban* was not ignorant in Ecclesiastical Antiquity.

Sup. lib. iii.
n. 43.
lib. xviii.
n. 7.
Can. 2.
Const.

THEODORICK, King of *Burgundy*, had a great Respect for St. *Columban*, whose Monasteries were in his Dominions; he frequently visited him, and humbly recommended himself to his Prayers. But the holy Man reproved him for keeping Concubines, instead of marrying a Queen, who might bring him lawful Children. The King, moved by his Remonstrances, promised to reform: But *Brunebalt* fearing lest a Queen might ruin the Credit she had with her Grandson, was greatly incensed against the Holy Abbot. One Day he went to visit her at *Bourchereffe*, between *Challon* and *Autun*, and she sent for the natural Children of *Theodorick*, for he had already four; St. *Columban* asked who they were, They are, replied *Brunebalt*, the King's Children, give them your Blessing. St. *Columban* answered, they shall not inherit the Kingdom, they are the Fruits of Debauchery. This encreased the Resentment of *Brunebalt*, who sent Orders to the Places near the Monastery, not to suffer any of the Monks to leave the Monastery, or to give them any Shelter or Relief. For she had been moreover offended, that St. *Columban* had denied her Entrance into his Monastery, which he denied not only to all Women, but to Seculars in general. St. *Columban* being desirous to appease her, came to *Espouisses*, between *Samur* and *Montreal*, where *Brunebalt* then was, with the King her Grandson. He arrived there about Sun-set, but declared that he would not lodge in the King's Palace: Who, fearing that he should draw upon him the Anger of Heaven, ordered that all Things should be got ready to entertain him with a Royal Magnificence, which he sent to his Lodging. St. *Columban* seeing delicious Meats, asked the Meaning of it. The King, replied they, hath sent them to you. But he would not vouchsafe to accept them, saying, It is written, *That the Gifts of the Wicked are an Abomination to the LORD*. The Mouth of the Servants of GOD ought not to be polluted with the Meat of those who deny them Entrance, not only into their own House, but into others. At these Words the Vessels broke in Pieces, the Wine and Beer was spilt upon the Earth, and the Meat was scattered. The Officers in great Terror reported this to the King, who came next Morning with the Queen his Grandmother, to ask Pardon of the Holy Abbot, promising to reform. But as he did not keep his Word with him, he wrote Letters to the King full of Reproaches, threatening him with Excommunication if he did not alter his Course of Life. Whereupon the Wrath of *Brunebalt* being re-kindled, she again stirred up the King against the Holy Man. To this Purpose she made use of the chief Men of her Court, and even the Bishops, requiring them to find Fault with his Rule. Perhaps she found them in no good Disposition towards him, because of the Question concerning *Easter*: Whereupon the

LVII.
St. Colum-
ban persecu-
ted.
Jonas Vita
S. Col. c. 31.
To. 2. Act.
Ben. p. 17.

Vita S. Agili.
To. 2. Act.

Prov. xv.

8.

King

A. D. 609. King came to *Luxeu*, and complained that *Columban* departed from the Practice of the Monks of the Province, by refusing to give all Christians free Entrance into his Monastery. It is sufficient, replied the Holy Abbot, that I have Places set apart for the receiving all the Guests. And the King having entered into the Refectory, the Saint added, If you are come hither to overthrow the Society of the Servants of God, and the Monastick Discipline, know that we can do without your Assistance and your Benefits, but your Kingdom and your whole Race shall be destroyed. The King being terrified with these Threats, withdrew in Haste.

ST. COLUMBAN continuing to upbraid him, he replied, You hope that I will give you the Crown of Martyrdom. I shall not be so senseless; but since your Manner of Living differs so much from ours, return from whence you came. St. *Columban* said, That he would not leave his Monastery, if he was not forcibly driven thence. The King sent him to *Besancon*, where not being guarded, out of the Respect they had for him, he escaped, and returned to his Monastery. This happened about the fourteenth Year of the Reign of *Theodorick*, that is, in the Year 609.

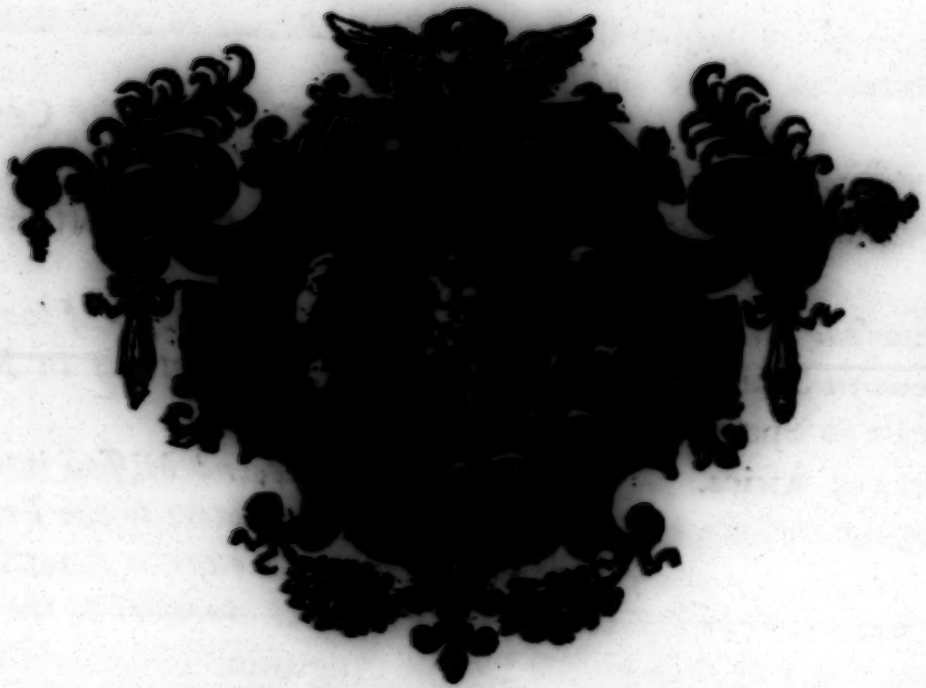


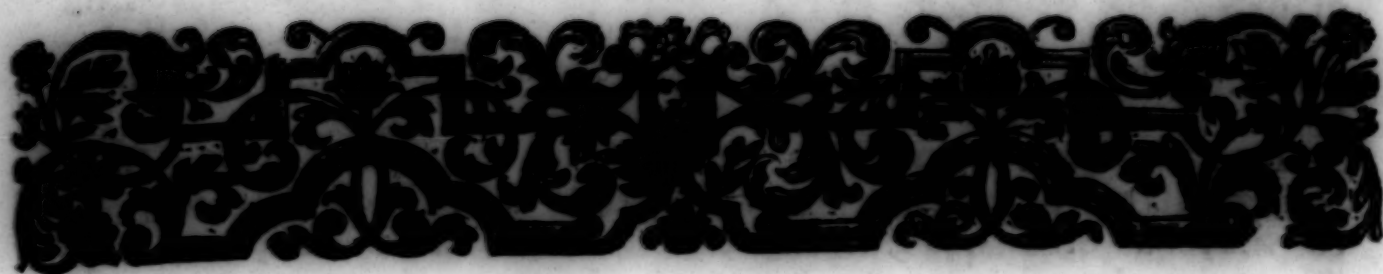
CONTENTS of the THIRTY-SIXTH BOOK.

- | | |
|---|---|
| <p>I. AUGUSTIN in Britain.</p> <p>II. Letter of St. Gregory to Brunchalt.</p> <p>III. Letter to St. Eulogius of Alexandria.</p> <p>IV. Peace with the Lombards.</p> <p>V. Advice to Januarius of Cagliari.</p> <p>VI. Re-union of the Schismatics.</p> <p>VII. Continuation of the Schism at Salona.</p> <p>VIII. Maximus of Salona submits.</p> <p>IX. Letter to Serenus concerning Images.</p> <p>X. Cyriacus sent into Gaul.</p> <p>XI. Cyriacus in Spain.</p> <p>XII. Councils in Spain.</p> <p>XIII. Church of Africa.</p> <p>XIV. Ceremonies introduced by St. Gregory.</p> <p>XV. Reformation of the Office.</p> <p>XVI. Churches and Stations.</p> <p>XVII. Beginning of the Mass.</p> <p>XVIII. Reading and Offering.</p> <p>XIX. Canon of the Mass and Communion.</p> <p>XX. The End of the Mass.</p> <p>XXI. The Gregorian Chanting.</p> <p>XXII. Superstitions suppressed.</p> <p>XXIII. Precautions against the Council of Constantinople.</p> <p>XXIV. Alms sent from Constantinople.</p> <p>XXV. Advice to Theoctista and Gregoria.</p> | <p>XXVI. St. Theodore Siccotes resigns his Bishoprick.</p> <p>XXVII. Patriarchs of Antioch and Jerusalem.</p> <p>XXVIII. Writings of St. Eulogius of Alexandria.</p> <p>XXIX. Sicknes of St. Gregory.</p> <p>XXX. Advice to Marinian of Ravenna.</p> <p>XXXI. The Death of Constantius of Milan.</p> <p>XXXII. Death of Fortunatus of Naples.</p> <p>XXXIII. Privileges of the Monks.</p> <p>XXXIV. Regulations in Reference to the Monks.</p> <p>XXXV. Second Mission into England.</p> <p>XXXVI. Letters to the Princes.</p> <p>XXXVII. Letter to Augustin.</p> <p>XXXVIII. Answers to the Questions of Augustin.</p> <p>XXXIX. Gallican Liturgy.</p> <p>XL. Continuation of the Account of the Mission into England.</p> <p>XLI. Answer to the Iberians.</p> <p>XLII. Affairs of Africa.</p> <p>XLIII. Affairs of France.</p> <p>XLIV. Letters of St. Columban, concerning Easter.</p> <p>XLV. Death of Maurice, Phocas Emperor.</p> <p>XLVI. Encroachment of John of Evria.</p> |
|---|---|

CONTENTS.

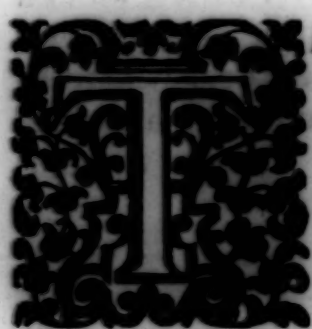
- | | |
|--|---|
| XLVII. <i>Affairs of Trieste and Ancona.</i> | LII. <i>Sabinian, and Boniface III. Popes.</i> |
| XLVIII. <i>Affairs of Spain.</i> | LIII. <i>Schism of Aquileia.</i> |
| XLIX. <i>Death of Recharedus, and of St. Leander.</i> | LIV. <i>The Britains Schismaticks.</i> |
| L. <i>Letter to Theodelinda.</i> | LV. <i>End of St. Augustin of Canterbury.</i> |
| LI. <i>End of St. Gregory.</i> | LVI. <i>Boniface IV. Pope.</i> |
| | LVII. <i>St. Columban persecuted.</i> |





Ecclesiastical History.

BOOK XXXVII.



THOMAS, Patriarch of *Constantinople*, was informed of A. D. 610. a wonderful Event in several Cities of *Galatia*, where the Crosses being carried in Procession, shook of themselves in a very unusual Manner. Being alarmed hereat, he sent for St. *Theodore Siceotes* to *Constantinople*, who presented to him the Priest *John*, his Disciple, desiring him to make him Superior General of his Monasteries; which the Patriarch granted, gave him the Pal-

lium, and sent him to enter upon his Employment. The Emperor *Phocas* having the Gout in his Hands and Feet, sent for St. *Theodore*, who laid his Hands on him, and prayed for him. The Emperor was eased of his Pain, and recommended himself to his Prayers. St. *Theodore* admonished him, if he desired his Prayers should be heard, to abstain from tormenting others, and from shedding Blood. And it is true, that he had just before put to Death *Constantina*, the Widow of the Emperor *Maurice*, and several other Persons of Distinction, on account of Conspiracies formed against him.

THE Patriarch *Thomas* desired St. *Theodore* to tell him, Whether the Account of the unusual Motion of the Crosses was true; which being confirmed by the holy Man, the Patriarch urged him to tell him what this portended: Which he making some Difficulty of doing, he fell down at his Feet, protesting that he would not rise till he had complied with his Request. Whereupon St. *Theodore* said to him, I was loath to afflict you; and it will be no Benefit to you to know what you desire; but since you will have it so, know that this shaking of the Crosses foreshews great Evils. Many shall forsake our Religion, there shall be IncurSIONS of Barbarians, much Blood spilt, great Destruction, and Seditions throughout the World. The Churches shall be deserted: The Ruin of Divine Service, and that of the Empire, and the Coming of the Enemy draweth near. You ought to

I.
Death of St. Theodore Siceotes.
Vita Theod. c. 14. ap. Boll. To. 11, p. 58.

Theoph. an. 5. p. 247. Chr. pasc.

A. D. 610. pray GOD as a good Pastor, that he will of his Mercy mitigate these Evils. This Prophecy of St. Theodore seems to relate to the Ravages of the Persians, which began the next Year; and perhaps those of the Musulman Arabians, which followed soon after.

THE Patriarch melting into Tears, begun to beseech the holy Abbot, to beg of GOD to take him out of the World before these Calamities came to pass; and St. Theodore desiring to return into his Country, because the Time when he used to retire drew near, the Patriarch prevailed upon him to pass the Winter at Constantinople, there being a Rumour that it would soon be swallowed up, and he hoped that the holy Man would by his Prayers obtain some Respite. As he desired to live alone, the Patriarch placed him in the Monastery of St. Stephen of the Romans, where he spent the Feast of Christmas in Retirement. In the mean Time the Patriarch fell sick, and sent to desire St. Theodore to beg of GOD, that he might then end his Life. The Saint replied, That he would rather pray GOD to preserve him, for the Sake of his People: But the Patriarch again sent the same Message. Whereupon the Saint ordered his Deacon Epiphanius to tell him, Since you so earnestly desire to be delivered, and to be with JESUS CHRIST, I have begged this of him, who hath granted it; wherefore, if you would have me come to you, I will come immediately; if not, we shall see one another before JESUS CHRIST. The Patriarch being overjoyed, would not force him to quit his Retirement, and having been visited by the Emperor Phocas, and given his Blessing to every body, he died with great Constancy, on Friday the twentieth of March, 610, in the thirteenth Indiction.

Boll. To. 2.
p. 91. Chr.
parch. p. 382.

ON the eighteenth of April following, which was Easter Eve, Sergius, Deacon of the great Church, and Hospitaller, was ordained Patriarch of Constantinople, who held the See twenty-nine Years. He went himself to acquaint St. Theodore Siceotes with the News of his Ordination, and finding him singing Psalms, he threw himself at his Feet, and desired him to beg of GOD such a Measure of Grace, as might enable him to discharge his Duty in that Station, confessing himself young, and of small Experience. The Saint embracing him, said, GOD hath laid this Burthen upon you being young, that you might have the more Strength to struggle with the Calamities with which we are threatened. Be of good Courage, and trust in him, and your Government in this Church shall be long and famous. While St. Theodore Siceotes was at Constantinople, he re-proved those who Bathed after they had received the Holy Communion, saying, That a Man who had perfumed himself, would not endeavour to wash away the Smell of the Perfume. The Monks of the Monastery where he dwelt, caused his Picture to be drawn without his Knowledge, which they desired him to bless. He said to them, smiling, You are Thieves; but nevertheless blessed it. He wrought several Miracles at Constantinople, and being returned to his Monastery, died three Years after, in the Year 613, on the twenty-second of April, on which Day his Memory is celebrated by the Church. His Life was written by Elenfius, his Disciple, who had lived twelve Years with him, and had been an Eye-witness of several of his Miracles.

Vita c. 15.
Martyr. R.
22 Apr.

ST. EULOGIUS of *Alexandria* died, as is supposed in the Year 606, after he had sat in this See twenty-seven Years. The Church honoureth his Memory on the thirteenth of *September*: He was succeeded by *Theodore*, surnamed *Scribo*, who having held the See two Years, was murdered by the Hereticks, in the seventh Year of *Phocas*, in the twelfth Indiction, that is, in the Year 609. The See of *Alexandria* was afterwards filled by *John*, a Native of *Cyprus*, Son of *Epiphanius*, Governor of that Island. He had been married, but having lost his Children, and afterwards his Wife, he devoted himself entirely to the Service of God, and was very liberal in Alms-giving: Thus, although he had neither led a Monastick Life, nor officiated in any Degree of the Clergy, he was judged worthy of the Priesthood. He is known under the Name of St. *John the Almoner*.

IN the same Year 609, died *Hefychius*, or rather *Isaac*, Patriarch of *Jerusalem*, and was succeeded by *Zachary*, Priest and Treasurer of *Constantinople*. In the following Year 610, about the End of *September*, the fourteenth Indiction being already begun, the News of the Death of *Anastasi*, Patriarch of *Antioch*, came to *Constantinople*, who had been killed by the *Jews* in a Sedition which they had raised against the *Christians*. They dragged him in a shameful Manner through the City, and together with him killed many of the chief Citizens, and burnt their Bodies. *Phocas* declared *Bonofius* Count of the *East*, and *Cotto* General of the Army, and sent them against the Mutineers, of whom they killed and dismembered great Numbers, and drove others out of the City. *Anastasi* is commemorated as a Martyr by the Church, on the twenty-first of *December*.

THESE two Patriarchs of *Alexandria* and *Antioch*, assassinated in so short an Interval of Time, shew the Weakness of *Phocas's* Government, which without was assaulted by the *Persians*, who ravaged the *East*, and within by the Conspiracies daily formed against him. At length he fell by that of *Heraclius*, Governor of *Africa*; who being solicited by the Senate, sent his Son *Heraclius* with a Fleet to *Constantinople*, where he arrived on *Sunday* the fourth of *October*, in the fourteenth Indiction; that is, in the Year 610, bearing upon his Masts the Figure of the Holy Virgin. The next Day *Phocas* was forced from the Church of the *Arch-Angel* in the Palace, whither he had fled for Refuge. Being brought to *Heraclius*, first his Right Hand, and afterwards his Head was struck off, which were carried through the City; and his Body having been some Time dragged about, was at length burnt. On the same Day, being *Monday* the fifth of *October*, *Heraclius* was crowned Emperor by the Patriarch *Sergius*. At the same Time he was married to *Eudoxia*, Daughter to *Rogatus* the *African*, to whom he was contracted, and who had before repaired to *Constantinople*. Thus they received together, the Imperial and the Nuptial Crown according to the Custom of the *Greek Church*. *Heraclius* reigned full thirty Years. It is said that *Phocas* would have caused those to be honoured as Martyrs who were slain in Battel, but the Bishops opposed it, grounding their Objection chiefly upon the Authority of St. *Basil*, who adviseth those who have slain any in War, to refrain three Years from the Communion.

11.
Succession of
the Patriarchs.
Martyr. R.

13 Sept.
Chr. Niceph.
Chr. pasch.
p. 382.
Metaphr.

c. 1.
ap. Boll.
22 Janu.
To. 2. p. 517.
Leonc. c. 13.
n. 81. Ibid.
p. 514.
Chr. pasch.
p. 382.

Theoph. an.
7. p. 248.

Martyr. R.
21 Dec.

III.
Death of Phocas.
Heraclius
Emperor.

Theoph. p.
248, 249.
Chr. pasch.
p. 382.

Theod. Bal.
in Cant.
XIII. Epist.
Basil. ad Am-
phil. p. 949.
Sup. lib.
xvii. n. 14.

A.D. 610.

IV.
English
Church.
Beda 11.
Hist. c. 4.

IN *England*, after the Death of *St. Augustin* of *Canterbury*, *Lawrence*, his Successor, continued to labour with great Zeal for the Propagation of the Faith. Not satisfied with seeking the Salvation of the *English*, he had Regard likewise to the *Britains*, the antient Inhabitants of the Island, and of the *Scots* (since called *Irish*) who inhabited *Hibernia*. They both of them observed peculiar Customs, especially concerning *Easter*. In order to bring them to a Conformity with the Universal Church, he wrote to them jointly with his Brethren the Bishops *Mellitus* and *Justus*. The Letter was directed to the Bishops and Abbots throughout *Scotland*, that is, *Ireland*, and began thus: When we arrived in the Island of *Britain*, we had a great Respect for the *Britains* and *Scots*, thinking that they followed the Usage of the Universal Church. After our Knowledge of the *Britains*, we supposed that the *Scots* were better; but we have since found, by the Life of the Bishop *Dagam*, who came to this City, and of the Abbot *Columban*, who is gone over into *Gaul*, that they do not differ from the *Britains*: For the Bishop *Dagam* hath not only refused to eat with us, but even in the House where we eat. The Archbishop *Lawrence* wrote likewise, together with his Brethren, to the *British* Bishops, to invite them to a Union, but both Letters proved ineffectual.

AFTERWARDS *Mellitus*, Bishop of *London*, went to *Rome* to treat of the Affairs of *England*, with Pope *Boniface IV*. The Pope convened a Council in the eighth Year of *Phocas*, in the thirteenth Indiction, on the third of the Calends of *March*, that is, on the twenty-seventh of *February* in 610; *Mellitus* assisted thereat among the Bishops of *Italy*, and what related to the Life and Quiet of the Monks was there considered. *Mellitus*, at his Return into *England*, brought the Decrees of this Council with him, with Letters from the Pope to Archbishop *Lawrence*, to the Clergy, to King *Ethelbert*, and to the whole *English* Nation. *St. Mellitus* founded not far from *London*, a Monastery in the Island called *Thorney*, lying *West* of the City; the Church was dedicated to *St. Peter*, which by reason of its Situation was called *Westminster*; that is, the Monastery in the *West*.

V.
Toledo, a
Metropolis.
Sup. lib.
xxxvi. n. 48.
Tom. 5.
Conc.
p. 1620.

Sup. lib.
xxxii. n. 27.

IN *Spain*, the same Year 610, King *Gondemar* succeeded *Viterick*, and in the first Year of his Reign, on the tenth of the Calends of *November*, according to the *Spanish* *Æra* 648, that is, on the twenty-third of *October* in 610, the Bishops of the Province of *Cartagena* assembled at *Toledo*; the Bishop of which City they acknowledged as their Metropolitan, declaring that he had always been so, and referring for Proof to the second Council of *Toledo*, wherein the Bishop *Montanus* had presided in the Year 531. This Decree was signed by fifteen Bishops, but the Bishop of *Toledo* does not appear among them, because he could not be Judge in his own Cause. King *Gondemar* published an Ordinance in Confirmation of the Decree of this Council, wherein he declares, that *Carpetania*, of which the Bishop of *Toledo* had been formerly thought the Metropolitan, is not a distinct Province, but only a Part of the Province of *Cartagena*. This Decree is subscribed by the King and twenty-six Bishops, the first being *St. Isidore* of *Seville*; after whom follow the Archbishops of *Merida*, *Tarragona*, and *Narbonne*.

Narbonne. The Reason of this Constitution in Favour of the Bishop of A. D. 610. *Toledo* is, that this City was the Residence of the *Gotbick* Princes.

IN *France*, *St. Columban* being returned from *Besançon*, did not remain long in Quiet; King *Theodorick* sent several Times to oblige him to quit his Monastery of *Luxeu*, and return to his own Country. The holy Abbot had resolved not to obey, and rather to be forced from the Place whither he had come by the Will of God: However, seeing that his Opposition brought others into Danger, he willingly quitted it in 610, having continued twenty Years in the Desert. His Brethren accompanied him weeping, as if they had followed him to his Grave; but the Guards set over them by the King, would not suffer them all to go with him, but only those whom he had brought from *Ireland* or *Britain*; and obliged all such as were Natives of *Gaul* to stay behind. The holy Man recommended them to God, and this Separation was as grievous to him as the Loss of a Limb. The Chief of these his beloved Disciples was *Eustace*, who was afterwards Abbot of *Luxeu*, of which *Migetius* his Uncle, who was Bishop of *Langres*, took great Care.

ST. COLUMBAN was carried to *Nantes*, in order to be put on Board a Ship. Being at *Auxerre*, he said to *Ragamond*, whom King *Theodorick* had ordered to conduct him, Remember that *Clotaire*, whom you despise at present, shall within three Years be your Master. In his Journey he wrought many Miracles; and being arrived at *Nevers*, he embarked on the *Loire*. At *Orleans*, his Guards would not suffer him to enter into the City to visit the Churches, and he pitched his Tent by the River-side. They would not even give his Disciples any Victuals in the Town, so much they dreaded the King's Orders. But a *Syrian* Woman took Compassion on them, carried them to her House, and supplied them with what they wanted. In return, they brought her Husband, who had been several Years blind, to *St. Columban*, who restored his Sight. The holy Man, not being able to obtain Leave to go on Shore at *Tours*, in order to visit the Tomb of *St. Martin*, the Boat stopped at the Port, and he spent the whole Night in Prayer, near the Relicks of the Saint. The next Day, *Leoparius*, Bishop of *Tours*, having invited him to dine with him, he met with a Nobleman, allied to King *Theodorick*, to whom *St. Columban* foretold the Destruction of the King and his Children before the End of three Years, and that all his Race should be extirpated.

BEING arrived at *Nantes*, he made some Stay there, and probably from thence wrote a Letter to his Monks at *Luxeu*, full of Discretion and Charity. He exhorts them to Patience and Union in this Persecution; he orders them to submit to his Disciple *Attalus*, whom he however permits either to continue with them, or to come to him; and in case he should come away, he appoints *Valdolen* to be their Superior: Then addressing himself to *Attalus* alone, he admonishes him to stay, if he perceives that they edify; but, says he, if you find any Danger, come: Now I speak of the Danger of Division, for I fear lest there should be something of this among you likewise, on account of *Easter*; and that you should wax weaker in my Absence. Towards the Conclusion, he says, While I am writing this Letter, they tell me, that a Vessel is fitting out, in order to carry me into

VI.
Second Banishment of St. Columban.
Jon. Vita
c. 35, &c.
Sup. Lib.
xxxv. n. 9

Epist. III.
Tom. 12.
Bibl. PP. L. 113.
p. 26.

A. D. 610. into my own Country, whether I will or no; but if I was willing to escape, I have no Guards to prevent me; they rather seem desirous that I should withdraw. The End of my Parchment obliges me to end my Letter; Love does not submit to Rules, for which Reason this Letter is confused and irregular. Examine your Consciences, and if your Purity and Sanctity be greater in my Absence, seek not after me; but neither let this Separation make you desire a Liberty which may bring you into Subjection to Vice. If you find that you make no Progress towards Perfection, that some Accident divides me from you, and that *Attalus* is not capable of governing you, assemble your whole Body, and make Choice of a Superior.

WHILE St. Columban remained at *Nantes*, he received no Relief from *Sofronius* the Bishop; on the contrary, he joined with Count *Theobald*, in pressing him to depart, according to the King's Orders; but the Vessel which was to have carried him into *Ireland*, being put back by contrary Winds, the Owner believing that the Moveables of the Saint and of his Companions, embarked before him, were the Cause of it, refused to transport him. Whereupon he returned to his Lodging, and they afterwards permitted him to go whither he would, and even gave him Money for his Journey.

VII.
St. Colum-
ban in Au-
strasia.

HE went to King *Clotaire II.* the Son of *Chilperic*, who at that Time reigned over the *French* in *Neustria*, and who was then upon the Sea-Coast. He knew the Persecution which St. Columban had undergone, from *Brunebalt* and *Theodorick*; and therefore received him as sent from Heaven, and offered him all manner of Support, if he would stay in his Kingdom; which St. Columban refused, fearing to foment the Enmity between the two Kings. *Clotaire* kept him with him as long as he could, and the Saint gave him wholesome Advice for the Reformation of his Court, which he promised to follow. During his Stay at this Court, a Difference arose between the two Brothers, *Theodebert* and *Theodorick*, concerning their Frontiers, in the same Year 610, being the fifteenth of their Reign. Ambassadors were sent by each of them to King *Clotaire*, to demand his Assistance: He consulted St. Columban, who advised him to side with neither; because within the Space of three Years, the Kingdoms of both would come into his Power. This is the third Time he foretold this Event, to which *Clotaire* gave Credit, and patiently expected the Accomplishment of it.

Predeg. c. 37.

ST. COLUMBAN obtained a Convoy from him, to conduct him into the Kingdom of *Theodebert*, from whence he intended to pass into *Italy*. Entering into *Paris*, he found at the Gate of the City one possessed with a Devil, which he cast out. At *Maunx* he was received by a Man of Quality, called *Chagnerick*, in whom the King reposed great Confidence, who was ordered to conduct him to his Court. The Saint blessed his House, and consecrated his Daughter, who was yet very young, to God; she was called *Fara*, and became afterwards famous for her Virtue. From thence he went to a Village called *Ulciac*, at present *Eussy*, where he was received by a Lord, *Autbair* by Name, and *Aiga* his Wife, and he blessed their Children, then very young, named *Adon* and *Dadon*, who were afterwards renowned for their Sanctity.

AT length St. Columban arrived at the Court of King Theodebert, who joyfully received him. Many of his Monks had by this Time come to him to Luxen, whom he received as escaped from the Enemy. Theodebert promised him to provide his Disciples with convenient Abodes within his Dominions, near Nations to whom he might preach the Faith; for that was what he most earnestly desired in all his Journeys. The holy Man accepting his Offer, embarked upon the Rhine, went to Mentz, and continuing his Voyage up the River, entered into the Aar, from thence into the Leinat, and went to the farthest End of the Lake of Zurich. Being come to Zug, he found this Solitude so much to his Mind, that he resolved to take up his Dwelling there. The Inhabitants were cruel and impious, they worshipped Idols, offered them Sacrifices, and practised Auguries and Divinations. St. Columban having begun to preach the true God to them, found them one Day making ready a Sacrifice, and a large Tub filled with Beer being placed in the Midst of the People, he asked them what they intended to do with it: They answered, It was to offer to their God Wodan, which some translated in Latin, Mercury, others Mars. St. Columban blowed upon it, and immediately the Vessel bursted into Splinters with a great Noise, and all the Beer was spilt. The Barbarians were surprized, and said he had a strong Breath; he exhorted them to leave these Superstitions, and retire to their Homes. Many were converted and received Baptism; others, who had been before baptized, returned to the Obedience of the Gospel, which they had forsaken. St. Gal, prompted by Zeal, set Fire to their Temples, and threw all the Offerings which he found there into the Lake; whereat the Barbarians being enraged, resolved to murder him, and to banish St. Columban from their Country, after having scourged him, and treated him cruelly.

Vita S. Gal.
c. 4.
To. 2.
Act. Ben.
p. 231.
V. Goint.
An. 610.
n. 11.
Vital. Col.
n. 53.

THE holy Man having Notice of their Design, resolved to leave these hardened Infidels, and went with his Disciples to a Town called Arbon, on the Lake of Constance. Here he met with a virtuous Priest, named Villimar, who shewed him a fruitful pleasant Place, encompassed with Mountains, where stood the Ruins of a little City called Brigantium, or Brengents. St. Columban coming hither with his Companions, found an Oratory dedicated to St. Aurelia, near which they erected small Lodges. In this Church they found three Images of Brass gilt, which were fastened to the Wall; to these the People offered Sacrifice, neglecting the Altar of the Church, and calling them the tutelary Gods of the Place. St. Columban ordered St. Gal, who understood the Language of the Country, to exhort the People to leave these Idols, and to worship the true God. The Feast of the Dedication of this Church being come, there was a great Concourse of People, as well out of Curiosity to see these Strangers, as to keep the Solemnity. St. Gal began to preach the Faith, exhorting them to be converted; and then taking the Idols in the Sight of the whole Assembly, he beat them in Pieces with Stones, and then threw them into the Lake. Some were converted, but others departed in a Rage. St. Columban caused some Water to be brought, which he blessed, and sprinkled the Church therewith, and together with his Disciples, went round the Church singing Psalms, and thus solemnized the Dedication: And then having first called upon

A. D. 612. GOD, he anointed the Altar, deposited the Relicks of St. *Aurelia* under it, and performed Mass thereon; after which the People returned with great Joy.

Vita n. 56. ST. COLUMBAN continued at *Bregents* near three Years; he built a small Monastery where his Disciples spent their Time, some in working in a Kitchen-Garden, some in cultivating Fruit-Trees, others in Fishing; and he himself made Nets. St. *Columban* had designed to preach the Faith to the *Venedi*, or *Sclavonians*, who were in the Neighbourhood; but it was foretold to him by an Angel, that this Labour would be in vain, for which Reason he resolved to continue where he was, till he could get into *Italy*.

n. 57. IN the mean Time, the Difference between the two Brothers, *Theodorick* and *Theodebert*, was re-kindled; and St. *Columban* went to the last, advising him to enter into holy Orders, or rather into a Monastery, lest he should lose his Soul with his Kingdom. This Proposal was derided by the King and all that were present; who said, that they had never heard of any Prince of the *Merovigian* Race, who had entered among the Clergy with their own Consent. It should seem that they did not know any thing of St. *Cloud*. If you do it not of your own Free-will, reply'd St. *Columban*, you shall e'er long be compelled to it; having spoken thus, he returned to his Monastery. Accordingly, *Theodorick* made War upon *Theodebert*, in the seventeenth Year of their Reign, and vanquished him in two Battels. During the Time of the second Battel, which was fought at *Tolbiac*, St. *Columban* was reading in his Solitude, being seated on the Trunk of an old Oak, where he at length fell asleep, and awaking, he called for the Monk *Cbagnold*, who served him; and said to him sighing, the two Kings are engaged, there is much Blood spilt. Father, answered *Cbagnold*, pray to God for *Theodebert*, that he may overthrow *Theodorick*, our common Enemy. St. *Columban* said to him, You do not counsel me right; this is not our LORD's Precept, who hath required us to pray for our Enemies; let the just Judge do to these two Kings as it shall seem good to him. *Theodorick* after his Victory pursued *Theodebert*, who being treacherously delivered up by his own Men, he sent him to their Grand-mother *Brunebalt*, who having sided with *Theodorick*, obliged *Theodebert* to receive holy Orders, and not many Days after put him to Death.

VIII. ST. COLUMBAN seeing *Theodorick* become Master of the Country where he lived, thought he could no longer remain there in Safety: And moreover, the Inhabitants being enraged at his having taken away their Idols, complained to their Duke, whose Name was *Gunzon*, that these Strangers spoiled the Game; whereupon, the Duke sent them Orders to be gone. They resolved then by common Consent to go into *Italy*, hoping they should find Protection from *Agilulph*, King of the *Lombards*. Thus they departed from *Bregents*, all of them but St. *Gal*, who was seized with a Fever, and stay'd behind, having received the Blessing of St. *Columban*. He afterward built, not far from thence, another Monastery, which still bears his Name. St. *Columban* was received with great Courtesy by King *Agilulph*, who offered him the Choice of any Place in his Dominions for his Residence. While the holy Man stay'd at *Milan*, he disputed against the *Arians*

Sup. Lib.
xxxii. n. 45.
Fredeg.
c. 38.

VIII.
St. Colum-
ban in Italy.
Vita S. Gal.
c. 8.

§. 9.

Arians out of the holy Scriptures, and even wrote against them. In the mean Time, a certain Person, called *Jocondus*, came to King *Agilulph*, and told him, that in an uninhabited Place, on the *Apennine* Mountains, called *Bobio*, near *Trebia*, there was a Church dedicated to St. Peter, where Miracles were wrought: That the Country round about was fruitful, and had Plenty of Water, which abounded with Fish. St. *Columban* chose this Place for a Retreat, repaired the Church, which he found in a ruinous Condition, and built a Monastery that is still standing.

A. D. 613.
Epist. 4.
To. 12.
Bibl. PP. Lug.
p. 28.

To this Time is to be referred his Letter to Pope *Boniface* the Fourth, concerning the Question on the three Chapters, which he wrote at the Desire of King *Agilulph*, who favoured the Party which defended them. St. *Columban*, not well informed of the Matter, and being prejudiced by the *Schismatics*, supposeth that Pope *Vigilius* died a *Heretick*, and is surprized that his Name should be repeated, together with those of the Catholic Bishops. He exhorteth the Pope to clear himself and his Church from the Suspicion of Heresy, by convening a Council, wherein he may draw up an exact Exposition of Faith; for he rejected the fifth Council, as having approved the Error of *Eutyches*. He likewise exhorts the Pope to put a Stop to the Corruption of Manners which he saw in *Italy*; the Cause whereof he chiefly ascribes to the *Schism*.

KING *Theodorick* died some Months after his Brother *Theodebert*, in the eighteenth Year of his Reign, A. D. 613, and was succeeded by his Son *Sigebert*, an Infant, under the Government of his great Grand-mother *Brunebalt*. King *Clotaire* made War upon them, took *Sigebert*, and two of his Brothers, *Corbon* and *Meroveus*, and put all three of them to Death; the fourth, named *Childebert*, made his Escape. He likewise took *Brunebalt*, and put her to a cruel Death; thus he remained King of the *Franks*, in the same Manner as *Clotaire* his Grand-father, in the Year 614, being the thirty-first of his Reign. *Clotaire* seeing the Prophecy of St. *Columban* so fully accomplished, sent for the venerable *Eustace*, who governed the Monastery of *Luxeu*; entreating him to go to St. *Columban* from him, taking with him such of his Nobles as he should think fit, who might assure St. *Columban* of the King's good Will towards him, and invite him to come to him.

Vita Col.
n. 58.
Fredeg.
c. 39, 40, &c.

EUSTACE undertook the Journey, his Charges being defrayed at the publick Expence, and having found St. *Columban*, executed his Commission. The aged Saint was very glad to see his beloved Disciple, and kept him some Time with him; when he dismissed him, he exhorted him to keep up the Discipline of his Monastery, and ordered him to make his Excuses to King *Clotaire*, to tell him that he could not possibly return; and that he only recommended the Monastery of *Luxeu* to his Protection. He gave *Eustace* a Letter for the King, who joyfully received it; although he therein earnestly exhorted him to reform his present Course of Life. He powerfully protected the Monastery, enriched it with considerable Revenues, and enlarged the Limits of it as far as St. *Eustace* desired. St. *Columban* having lived a Year at the Monastery of *Bobio*, died there on the eleventh of the Calends of *December*; that is, on the twenty-first of *November*, on which Day he is commemorated by the Church. It is supposed that he died in the

Vita n. 61.

Martyr. R.
21 Nov.

A. D. 614. Year 615. His Relicks continued at *Bobio*, where a great Number of Miracles were wrought; and his Life was written twenty-eight Years after, by *Jonas* a Monk of the same Monastery.

Act. B. To. 2.
p. 123.

ST. COLUMBAN was succeeded at *Bobio* by his Disciple *Attalus*: He was a Native of *Burgundy*, and his Father had placed him for Instruction with *St. Aridius*, Bishop of *Gap*; but desiring to attain to greater Perfection, he went into the Monastery of *Lerins*, where finding they were grown remiss in the Practice of their Rule, he went to *Luxeu*, in order to live under the Discipline of *St. Columban*. He governed the Monastery of *Bobio* after him for the Space of twelve Years, and died in the Year 627.

IX.
Death of Bo-
niface IV.
Deusdedit
Pope. Anast.
Martyr. R.
25 Maii.

POPE Boniface IV. died in the Year 614, and was buried in *St. Peter's*, on the twenty-fifth of *May*, on which Day his Memory is solemnized by the Church. He converted his House into a Monastery, which he endowed with large Revenues: In two Ordinations in the Month of *December*, he ordained eight Deacons; and upon other Occasions he ordained thirty-five Bishops for divers Churches. He held the holy See six Years and eight Months, and was succeeded by *Deusdedit*, who was ordained on the thirteenth of *November*, in the same Year 614, and held the holy See near three Years. He was a *Roman*, Son of *Stephen*, a Sub-deacon, he was a great Lover of the Clergy, and restored the antient Order.

X.
Jerusalem ta-
ken by the
Persians.
Theoph.
p. 250. D.
251, 252.

Chr. Pasch.

IN the mean Time the *Persians* ravaged the *East*. Under the Reign of *Phocas* they broke the Peace on Pretence of revenging the Death of *Maurice* and his Children: In the first Year of the Reign of *Heraclius*, they took *Edeffa* and *Apamia*, and came as far as *Antioch*; in the second they took *Cæsarea* in *Cappadocia*; in the fourth *Damascus*; in the fifth, viz. in this Year 614, in the second Indiction, and in the Month of *June*, they passed over *Jordan*, conquered *Palestine*, and possessed themselves of the City of *Jerusalem*. Many Thousands of Clerks, Monks, Nuns and Virgins, were slain. The Churches, and even the holy Sepulchre was burnt; all the rich Moveables were carried away; an infinite Number of consecrated Vessels; and among other Relicks, the Wood of the true Cross: The Patriarch *Zachary* was carried away Captive, and a great Multitude of People; and all this happened in the Compass of a few Days. The *Jews* bought a great Number of these Captives to murder them; so that some reckon, that four-score and ten thousand were massacred in this manner. The Patrician *Nicetas* found Means, by the Help of one of the Friends of *Sabara*, the *Persian* General, to save two precious Relicks; namely, the Sponge wherewith they gave our Saviour Vinegar to drink, and the Lance that pierced his Side, which he sent to *Constantinople*. The sacred Sponge was exposed to the View of the People in the great Church, being fixed to the holy Cross, on the Feast of the Exaltation, on the fourteenth of *September*, in the same Year. The sacred Lance was brought on *Saturday*, the twenty-sixth of *October*; which was declared the next Day in the great Church; and it was adored on *Tuesday* and *Wednesday* by the Men, and on *Thursday* and *Friday* by the Women.

Antioch.
Epist. ad
Eustach.
Tom. 1.
Auct. Bibl.
PP. p. 1022.
Cod.

EIGHT Days before the Taking of *Jerusalem*, the *Laura* of *St. Sabas* was assaulted by the *Arabians*; whither they were detached from the Army of the *Persians*, or whither they took the Opportunity of this War to make their usual Inroads with less Opposition. The greater Part of the Monks

Monks immediately fled; forty-four of them, who were most remarkable for their Age and Virtue, only remaining. Having entered upon the monastick Life in their Youth, they had grown grey in the Practice of it: Some of them had not stirred out of the *Laura* for the Space of fifty or sixty Years; some from first their Entrance into the Monastery, had not seen the City: So that they would not desert the *Laura* upon this Occasion. The *Barbarians* having plundered the Church, took these pious old Men, and tormented them unmercifully for many Days together, believing they could shew them some Treasure; but being disappointed of their Expectation, they at length, in a Rage, cut all of them to pieces. These Saints received their Death with a chearful Countenance, and with Thanksgiving, as having long desired to be delivered from this Life, and to be with CHRIST.

THEIR Bodies remained many Days without Burial; but the other Monks of the *Laura* being returned from *Arabia*, whither they had fled, took Care to interr them. One of them, called *Nicomedes*, seeing their Limbs scattered abroad, was struck with such Horror at this Sight, that he fell down in a Swoon, and was carried off as dead. *Modestus*, Abbot of the Monastery of St. *Theodosius*, gathered together all the Bodies of these Saints, and washed them, shedding many Tears; and after having kissed them, laid them in the Sepulchres of their Fathers, having repeated the usual Prayers over them. These forty-four Saints are honoured by the Church on the 16th of May. The Abbot *Modestus* afterwards exhorted all the Monks of the *Laura* of St. *Sabas* not to leave it, but boldly to suffer Persecution. According to his Advice they continued about two Months in the *Laura*; afterwards, on the Rumour of another Incurfion of the *Barbarians*, they fled for Refuge to the Monastery belonging to the Abbot *Anastasius*, at the Distance of twenty *Stadia*, that is, one League from *Jerusalem*, which at that Time was uninhabited; and there they continued about two Years. The Abbot *Modestus* governed the Church of *Jerusalem* in the Absence of the Patriarch *Zachary*, and took Care not only of the City, where he caused the Churches which were burnt to be re-built, but likewise of the Diocess, and of all the Monasteries of the Desert.

HE was assisted herein by St. *John* the Almoner, Patriarch of *Alexandria*, whose Charity was very remarkable upon this Occasion. The *Perfians* having wasted all *Syria*, those who could escape out of their Hands, Clerks, Lay-men, Magistrates, private Men, and even the Bishops, sought a Refuge at *Alexandria*. *John* received them all, and every Day bountifully supplied them with all Necessaries, not regarding their Numbers. Being informed of the taking of *Jerusalem*, he sent thither a pious Man, called *Cresippus*, with Store of Money, Corn, other Provision, and Cloaths, that he might be an Eye-witness of the Desolation, and assist those who were left. He moreover sent *Theodore* Bishop of *Amatbus*, *Anastasius* Abbot of Mount St. *Anthony*, and *Gregory* Bishop of *Rinocorura*, with very large Sums, for the Ransom of the Captives. The holy Patriarch received all those who came to him, and comforted them as his Brethren. He placed the sick and wounded in Hospitals, where they were taken Care of without any Expence to themselves, and stayed as long as they pleased;

Martyr. R.
16 Maii Boll.
To. 14.
p. 616.

XI.
Charity of
St. John the
Almoner.

Vita S. Jean.
per Leont.
c. 2. n. 10.
ap. Boll.
To. 2. p. 500.

Item, Vita per Metaphr. c. 1. n. 6. Ibid. p. 518. V. Cang. Gloss,

and

A. D. 614. and he visited them twice or thrice a Week. As to those who being in Health came to receive Alms from him, he gave to each of the Men a Siliqua, worth about eight *French* Sols; and to the Women, as the Weaker, double that Sum. Some who wore Bracelets, and Ornaments of Gold, did nevertheless beg Alms: They who were appointed to distribute them, complained of this to the Patriarch, but he said to them, with an angry Tone and Countenance, contrary to his Custom; If you desire to be my Stewards, or rather the Stewards of JESUS CHRIST, obey his Precept directly, of giving to all who ask of us. Neither he nor I do want curious, nor inquisitive Officers. If what I give belongs to myself, I should have some Reason to be thrifty; but if it belongs to GOD, he requires that we should execute his Orders, in the Distribution of his Wealth. I will not take Part with you in your little Faith; should the whole World come to *Alexandria* for Alms, they could not exhaust the Treasures of GOD.

Luke vi. 30.

c. 4. n. 22.

THE Year proving barren, because the *Nile* had not risen to its usual Height, the Scarcity of Provisions, and the Multitude of those who having fled from the *Perfians*, resorted to *Alexandria*, had drained the Treasures of the Church; so that the Patriarch was obliged to borrow of several well-disposed *Christians*, about a thousand Pounds of Gold. This being spent, and the Scarcity continuing, every body refused to lend him, each Man fearing for himself. He being much troubled for the Necessities of the Poor whom he maintained, redoubled his Prayers to GOD. Hereupon, an Inhabitant of the City, who desired to be made a Deacon, although he had been twice married, took this Opportunity to present a Petition to the holy Bishop, not daring to make this Proposition by Word of Mouth; wherein he offered him for the Use of the Poor, two-hundred Bushels of Corn, and a hundred and fourscore Pounds of Gold, provided he would ordain him Deacon; citing at the same Time a Passage of *St. Paul*, to prove that we may in Cases of Necessity dispense with the Laws. The Patriarch sent for him, and said to him in private, Your offering is great, and would be very convenient at this Time, but is impure. As to my Brethren the Poor, GOD, who fed them before you and I were born, will take Care to feed them now, if we obey his Commandments: If he was able to multiply the five Loaves, he can also bless the ten Bushels in my Granary. Thus he dismissed him in Confusion, and immediately after, News was brought him of the Arrival of two large Ships belonging to the Church, which he had sent into *Sicily* for Corn; whereupon he prostrated himself, saying, I thank thee, O LORD, inasmuch as thou hast not suffered thy Servant to sell thy Gift for Money.

Heb. vii. 12.

c. 6. n. 33.

UNDERSTANDING that the Abbot *Modestus* wanted Necessaries for the Re-building of the holy Places, he sent him a thousand Pieces of Gold, a thousand Sacks of Wheat, a thousand Sacks of Legumes, a thousand Pound Weight of Iron, a thousand Bundles of dried Fish, a thousand Vessels of Wine, and a thousand *Egyptian* Labourers; with a Letter wherein are written these Words: Pardon me, if I do not send you any thing worthy of the Temples of JESUS CHRIST, I would myself be glad to come and labour on the Houle of his holy Resurrection. With these Supplies, the Abbot *Modestus* re-built the Church on Mount *Calvary*, that of the Resurrection,

Antioch.
Præf.

urrection, that of the Cross, and that of the Ascension. He built this last, A. D. 614. which was called the Mother of the Churches, from the Foundation. XII.

As soon as St. *John* the Almoner was seated in the See of *Alexandria*, *Government of St. John the Almoner. Vita c. 1.* he assembled the Stewards of the Church, and said to them, Go round the City, and write down the Names of all my Masters. They asked him in a great Surprise, Who were his Masters? They, replied he, whom you call the Poor. Their Number amounted to above seven thousand five hundred, to whom Alms were by his Order distributed daily. He took Care to prevent the Use of false Weights and Measures throughout the City of *Alexandria*; and an Ordinance was published in his Name, whereby all the Goods of the Offenders were to be confiscated to the Use of the Poor: Which shews the Authority of the Bishop of *Alexandria*, even in Temporal Matters. Being told that some Officers of the Church received Presents, to give Preference to certain Persons in the Redemption of the Captives, he called them together, and without reproaching them, encreased their Salaries, prohibiting them to take any thing of any whomsoever; with which Proceeding they were so well satisfied, that some even returned this Addition to their Wages. n. 5. n. 6. n. 7. c. 2.

He knew that some did not dare to lay their Complaints before him, out of Fear of the Chancellors or Secretaries, the Defenders of the Church, or the other Officers who always attended him. For which Reason he resolved to give publick Audience twice a Week, *Wednesdays* and *Fridays*. A Seat was placed for him before the Door of the Church, with a Bench on each Side for such Persons of Merit as he thought fit to converse with: He held the Gospel in his Hands; and upon these Occasions he never would have any of his Officers about him, except one Defender only, that private Men might not be discouraged from coming to him; but he caused the Defenders to execute his Orders even before they eat. For, said he, if God allows us to enter at all Hours into his House, and offer up our Petitions to him, and if we desire that he should speedily give Ear to our Prayers, how ought we to behave our selves towards our Brethren? One Day, as he was going out of the City to a Church consecrated to some Martyr, a Woman fell at his Feet, begging him to do her Justice against her Son in Law. They who attended the Holy Patriarch, advised him to stay till he came back; but he replied, How can we think that God will receive our Petitions, if I delay to hear this Woman? Who can assure me that I shall be alive To-morrow? And he dispatched her Affair immediately. Another Time having stayed till the fifth Hour, that is, eleven o'Clock in the Morning, and no body coming to beg Audience of him, he departed with Tears. St. *Sophronius* in a low Voice asked his Reason for so doing. Because, said he, I have nothing to offer this Day to *JESUS CHRIST* for my Sins. On the contrary, replied *Sophronius*, you ought to rejoice that you have established such Peace among your Flock, that they live together in as great Unity as Angels. n. 8. c. 10. n. 59. c. 2. n. 9.

He continually studied the Scripture, not out of Ostentation, but to reduce the Rules thereof to Practice; and in his private Discourse he never dropped any thing vain or useless; but either some necessary Business was talked of, or some Passages in the Lives of the Saints were related, or some Question

A. D. 614. Question in Scripture discussed, or some Point of Doctrine, by reason of the great Number of Heresies wherewith that Country was infected: If any one spoke ill of another, the Holy Bishop would turn the Discourse; if he notwithstanding proceeded, he said nothing to him, but forbid the Officer in waiting that Week to admit him any more. The Histories in which he most delighted, were such as gave Instances of Charity to the Poor.

c. 8. n. 43.
44, &c.

c. 10. n. 60. His greatest Confidants were two Monks of extraordinary Worth, called *John Moschus*, and *Sopbronius*. He revered them as his Fathers, and paid an implicit Obedience to them. These being Men of Learning, he by their Means opposed the *Severians* and other Hereticks with such Success, that great Numbers of Towns, Churches, and Monasteries, were brought over to the *Catholic* Faith. St. *John* earnestly exhorted his People never to communicate with the Hereticks, even though they should their whole Lives be deprived of the *Catholic* Communion; that is, of the free Exercise of their Religion in Places under the Government of the Hereticks. This Case, said he, is like that of a Husband, who has been long absent from his Wife, but is nevertheless not suffered to marry another.

c. 13. n. 83.

n. 79.

ONE Day seeing that several Persons went out of the Church, after the Gospel had been read, he went out likewise, and sat down among them. Whereat they being surpris'd, he said to them, My Children, the Shepherd ought to be with his Flock. It is for your Sakes I come to the Church, I could say Mass for my self in the Bishop's Palace. Having done thus twice, he reformed this Abuse. If any one talked in the Church, he drove him out in the Presence of the Congregation, saying, If you came here to pray, apply your self wholly to Prayer, and know that it is written, *My House is called the House of Prayer*. The Domestick Chappel of the Holy Patriarch is twice mentioned upon other Occasions; and it even appears that he sometimes celebrated Mass there with one Minister only, and in the Presence of one single Layman. It is probable that all the Bishops had the like Oratories at that Time, whereof we see an Example as early as the fourth Century, in St. *Gregory Nazianzen* the Father. St. *John* the Almoner preferred to the Priesthood a Reader of great Virtue, who made Shoes, and by his Labour maintained his Parents, and his Wife, with a numerous Family of Children, and nevertheless duly attended the Service of the Church. By this we find there were Clerks at *Alexandria*, who were married and followed Trades.

n. 80.

Mat. xxi. 13.
c. 9. n. 50.
c. 12. n. 73.

Sup. lib. xvi.
n. 16. c. 13.
n. 87.

THIS Holy Man shewed a particular Respect to Monks, and did not willingly give Ear to the Crimes charged upon some of them, having been misled by such Reports. He raised a Building purposely for the Entertainment of Foreign Monks, and founded two Monasteries near the two Chapels erected by him, one dedicated to the Holy Virgin, the other to St. *John*. He endowed them with Lands out of his own patrimonial Estate, and said to the Monks, I have provided for your bodily Wants, do you take Care of my Salvation. When you pray at Evening and in the Night, you shall pray for me; but when you pray in the Day-time in your Cells, your Prayers shall be on your own Behalf. He was desirous by this Means

c. 8. n. 47.
c. 13. n. 82.

Means to make up what was wanting in himself; he having never practised the Monastick Life. The Example of the Monks of these two Monasteries, induced many of the Laity to pray in the Night, in several Parts of the City, which itself became a kind of Monastery. By which I suppose is meant the City of *Amathus*, in the Isle of *Cyprus*, where he was born. He founded likewise Hospitals for Strangers, and for the Old and Sick. The Riches of the Church of *Alexandria* may be judged by the Loss it sustained of thirteen Vessels in one Day, containing ten thousand Bushels each; and by the Sum the Holy Patriarch found in the Bishop's Palace at his Ordination, amounting to eight thousand Pounds of Gold, which, if we consider, we may more easily account for his prodigious Alms, and for such of his Actions as seem to contradict the Rules of common Prudence; for he was contented to part with his Money, to set an Example of Disinterestedness and Patience.

IN the mean Time he lived in Poverty, and slept upon a small Bed, covered only with a ragged Woollen Quilt. A certain rich Man having presented him with another of great Price, he accepted it for the Sake of the Giver, but could not sleep with it, thinking on the Poor who perished with Cold and Misery. He sent it the next Day to be sold, and the same rich Man bought it, and sent it him again; the Holy Man sold it a second, and even a third Time, saying, we shall see who will be weary first. He caused a Monument to be prepared for him, which he would never wholly finish, to the end that at the great Festivals he might be admonished to finish it, by reason of the Uncertainty of Death. In the Time of a contagious Distemper, he would often be present at Interments, and was wont to say, That the sight of Funerals and Graves was of great Benefit: He frequently assisted those who were at the Point of Death, and closed their Eyes with his own Hands. He earnestly exhorted the celebrating Collects, that is, Masses for them; and related a wonderful Story to prove that they were relieved thereby.

JOHN, surnamed *Moschus*, by whose Means St. *John* the Almoner did so effectually oppose the Hereticks, had first entered upon a Monastick Life, in the Society of *Theodosius* of *Palestine*. His Abbot having sent him into *Egypt*, upon some Affairs relating to the Convent, at the Beginning of the Reign of the Emperor *Tiberius*, that is, about the Year 578, he went as far as the Desert of *Oasis* to visit a *Cappadocian* Monk, called *Leo*, of whose great Fame he had heard, and who offered to lay down his Life for the Ransom of three other Monks, who had been taken Prisoners by the Barbarians. *John Moschus* returning into *Palestine*, dwelt ten Years in the *Laura* of the *Eliotes*; he afterwards went into the Desert near *Jordan*, and to the new *Laura* of St. *Sabas*. But on the Report of the March of the Persians, he retired to *Antioch*, from whence he went to *Seleucia*, upon the *Orontes*, and there saw the Abbot *Theodore*, who was Bishop of that City. He also visited the Monastery of St. *Theodosius* of the *Rock*, between *Seleucia* and *Rosa* in *Cilicia*. He afterwards returned into *Palestine*, but without making any Stay there, went to *Mount Sinai*, and from thence to *Raitum*. After this he returned to *Egypt*, and abode at *Alexandria*.

A. D. 614.

c. 14. n. 91.

c. 9. n. 52.

c. 33. n. 55.

c. 14. n. 90.

n. 13. 63. 71.

c. 6. n. 34.

r. 23.

c. 8. n. 48.

n. 49.

XIII.

Journys of

John Mos-

chus. Prolog.

in prat. spir.

Prat. c. 112.

c. 67. 134.

Prolog.

c. 79.

c. 80.

c. 119, 122,

&c.

A. D. 614.

c. 9. 33.

Boll. 11.

Marc. p. 65.

Prat. c. 69.

77. 110.

c. 132. c. 5.

c. 113.

c. 44. 161.

c. 143.

c. 69. 70.

&c.

c. 171. 172.

c. 145. 184.

Sup. lib. xx.

n. 3. 4. &c.

XIV.
Council of Pa-
ris. To. 5.
Canc. p.
1649.

c. 2.

c. 3.

c. 4.

c. 7.

SOPHRONIUS, his Companion, was a Native of *Damascus*, and had made such a Progress in human Learning, that he obtained the Name of the *Sophist*. He had entered into a Friendship with *John Moschus* before he renounced the World: He lived with him under *Gregory*, the Abbot of *St. Theodosius*, and when he went to *Alexandria*, accompanied him thither. The Monks of *Scetis* had been dispersed by the *Barbarians*; but *John* and *Sophronius* nevertheless met with some of them, who acquainted them with the Virtues practised among them. The Abbot *Theodore* related to them, that several of these Monks never eat but when some one came to visit them. For which Reason, added he, I visited every *Saturday*, an aged Man called *Ammonius*, who was my Neighbour, to the end that he might take some Nourishment. The Abbot *John* of the *Rock*, told them, That when he was at *Scetis*, in his Youth, one of the Fathers having a Distemper in his Spleen, they could not procure any Vinegar for him in any of the four *Laura's*, which contained about three thousand five hundred Monks, so great was their Poverty.

JOHN and *Sophronius* went likewise into *Thebais*, where they saw near the City of *Lycos*, a Mountain inhabited by several Monks, some dwelling in Caverns, and others in Cells. At the City of *Antinous* they were informed of the wonderful Conversion of a Captain of a Band of Robbers, called *David*. At *Alexandria* they saw the Abbot *Palladius*, a Native of *Theffalonica*; *Theodore* the Philosopher, *Zoilus* the Reader, and *Cosmus* the *Sophist*, that is to say, a Man of Letters, who all lead a Life of great Poverty, and practised every Christian Virtue. They saw near *Alexandria*, the Abbot *John* the Eunuch, who had been fourscore Years a Monk, and some other famous Hermits; so that the Monastick Life was at this Time followed with as much Zeal in *Egypt*, as when *Cassian* was there 200 Years before.

THE same Year that *Jerusalem* was taken, that is, in 614, a Council of all the Provinces of *Gaul*, newly re-united under the Power of King *Clo- taire*, was held at *Paris*. The Bishops assembled by his Order, composed fifteen Canons there; the first of which enjoins, that that Person shall be ordained to succeed a Bishop who is dead, who shall be chosen by the Metropolitan, together with the Bishops of his Province, the Clergy, and People of the City, without any Prospect of Gain; but if it happens otherwise, either through Power or Negligence, the Election shall be void. This Canon tends chiefly to the restraining the Authority which the Kings had assumed in the Election of Bishops. No Bishop shall appoint his Successor, and no body shall endeavour to obtain his Bishoprick in his Life-time, unless he is no longer capable of governing his Church; as by labouring under an incurable Distemper, or being deposed for some Crime. No Clerk shall shelter himself near the Prince, or any other powerful Person, in Contempt of his Bishop. No Judge shall undertake to punish or condemn a Clerk without the Consent of the Bishop to whom he belongs.

AFTER the Death of a Bishop, Priest, or any other Clerk, no body shall touch either the Wealth belonging to their Church, or what they possessed in their own Right, neither by the Order of the Prince, nor by the Authority of the Judge; but it shall be preserved by the Arch-deacon and the

the Clergy, till it is known how he has disposed of it. Bishops and Archdeacons are moreover forbidden, after the Death of an Abbot, Priest, or any other Incumbent, to take what they have left to their Church, under Pretence of augmenting either the Wealth of the Diocess or of the Bishop. All Benefactions bestowed on the Church by Bishops and Clerks, shall take Place, even although the Formalities of the Law should not be exactly observed. Bishops shall not usurp upon one another's Privileges, much less the Laity upon the Clerks, on Pretence either of the Defence, or Division of Kingdoms. *France* for the last Century had almost always been divided into several Kingdoms, and being now united under the Government of *Clotaire*, these Inconveniencies are provided against for the Time to come. *Jews* are forbidden to exercise any publick Office or Authority over the *Christians*, otherwise they, with their whole Families, shall receive the Grace of Baptism from the Bishop of the Place. This is a bare Threat, unless this Proceeding of a *Jew* is taken as a Sign of his Conversion. *Sisebut*, King of the *Visigoths* in *Spain*, in the following Year 615, the fourth of his Reign, caused all the *Jews* in his Kingdom to be converted, except those who fled to the *Franks*. Seventy-nine Bishops subscribed in this Council of *Paris*, which consequently was more numerous than any we have yet seen in *Gaul*.

A. D. 614.
c. 8.

c. 10.

V. Coint.
An. 614.
n. 28.

c. 15.

V. Coint.
An. 591.
n. 13.
Sup. lib. xxxv.
n. 21.
App. ad. Mar-
til. Chr.

KING *Clotaire* published his Edict for the Observation of these Canons, but with some Limitation. As to the first, he says, That the Bishop elected by the Bishops, Clergy and People, shall be ordained by the Order of the Prince; and that if he is chosen out of the Palace, it shall be only on account of his Merit. Several Canons are explained more at large in this Edict; it even contains some Orders which are not found in the Canons, which gives Reason to believe that we have them not entire. It is true, these Orders regard only Temporal Affairs. It is said at the End, that this Edict has been made in the Council by the Advice of the Bishops, Nobles, and other Persons faithful to the King; and it is dated at *Paris* on the fifteenth of the Calends of *November*, in the thirty-first Year of his Reign, that is, on the eighteenth of *October*, in 1614. These Canons and this Edict were approved in a Council held soon after, the exact Time and Place of which is not known.

To. 5. Conc.
P. 1655.

KING *Clotaire* had in his Court at that Time several Holy Men, namely, *St. Arnoul*, *St. Romaric*, *St. Didier*, *St. Faro*, and *St. Goeric*. *St. Arnoul* was of *French* Parentage, of a rich and noble Family. Having studied much in his Youth, he was placed in the Court of King *Theodebert*, under the Direction of *Giondulph*, Mayor of the Palace, and acquired so great a Knowledge in publick Affairs, that he held the first Rank next the Prince, and alone governed six Towns, which used to be governed by six different Officers, called Domesticks. He was likewise a great Soldier, but even at that Time he applied himself to Prayer, Fasting, and to relieve the Poor. He married a very noble Lady called *Doda*, by whom he had two Sons, *Clodulph* and *Ansegisus*; however, having contracted a great Friendship with another Lord named *Romaric*, who was also attached to the Service of King *Theodebert*, they resolved together to forsake the World, and to

XV.
Saints at the
Court of Clo-
taire.
Acta SS. B.
To. 2. p. 150.

A. D. 614. retire to the Monastery of *Lerins*; but God did not permit them to execute this Design.

Ibid. p. 417.

Vita S. Romar. n. 4.

Ibid. p. 1044.

V. S. Clod. n. 2.

Coin. an. 614. n. 39. n. 38.

AA. SS. B.

To. 2. p. 612. Sup. n. 7.

AA. SS. To.

2. p. 438.

Sup. 11.

XVI.

St. Lupus of Sens.

Vita ap. fur.

1 Sept.

Coint. An. 613. n. 4.

THEY both entered into the Service of King *Clotaire*. In the first Year of his Reigning alone in *France*, the See of *Metz* had been vacant by the Death of *Pappoul*; and the People with one Voice demanding *St. Arnoul*, he was constrained to accept the Bishoprick, although he was only a Lay-man. This was in the Year 614, as it is believed. *Doda* his Wife retired to *Treves*, and took the Monastick Veil. *St. Arnoul*, although a Bishop, continued against his Inclinations, in the Court of King *Clotaire*, where he held the first Rank; but he encreased his Alms so much, that the Poor came to him in Crouds, even from distant Countries. He sometimes fasted above three Days; and when he eat, his Diet was only Barley Bread, and Water; and he always wore a Hair-cloth under his Cloaths.

ST. GOERIC, surnamed *Abdo*, was related to *St. Arnoul*, and succeeded him in the Bishoprick of *Metz*. While he was at the Court of King *Clotaire*, he contracted a strict Friendship with *St. Didier*, the King's Treasurer; who was a Native of *Albi*, and had two Brothers at Court, *Rusticus* and *Syagrius*, whose Names shew they were Romans. *St. Didier* was learned, ingenious, and laborious, always employed; frequently retiring from the World, and seeking the Company of Monks and pious Persons.

ST. FARO was the Son of *Agneric*, the pious Lord who received *St. Colomban*, in his Journey to *Brie*. He was first at the Court of King *Theodebert*, and after his Death in that of *Clotaire*, whom he served with his Advice, and was the Protector of the Afflicted. His Brother *Chauvalde* was a Monk at *Luxeu*, and afterwards Bishop of *Laon*. Their Sister *St. Fara*, having been consecrated to God from her Infancy by *St. Colomban*, founded a Monastery called *Eboriac*, of which she was the first Abbess; which is still in Being, under the Name of *Faremonstier*, called by the Antients *Burgondofare*, that is, the noble *Burgundian* Woman.

ST. LUPUS, Archbishop of *Sens*, had supported the Party of young *Sigebert* to the utmost of his Power, after the Death of *Theodorick* his Father, and when *Clotaire*, taking Possession of *Burgundy*, sent to attack *Sens*, *St. Lupus* went into the Cathedral Church dedicated to *St. Stephen*, and toll-ed the Bell to call the People together; at which the Enemy were so terrified, that they no longer thought of any thing but Flight. Afterwards King *Clotaire* becoming Master of *Burgundy*, sent *Farulph* thither to take Care of his Affairs. When he drew near *Sens*, he was very angry that the Archbishop did not come to meet, and bring him Presents; and when he arrived there did not look upon him with a favourable Countenance; but *St. Lupus* said to him, The Duty of a Bishop is to govern the People, and to teach the great Men of this World the Commandments of God; and therefore it is rather their Duty to come to him. *Farulph*, more exasperated by this Answer, carried to the King many false Accusations against the Saint, and was seconded in his Calumnies by *Medigisil*, Abbot of the Monastery of *St. Remi*, in the Suburb of *Sens*, who would have supplanted *St. Lupus* in the Archbishoprick of *Sens*.

KING *Clotaire* thus seduced by their Artifices, banished *St. Lupus* to *Auseu*, a Village in *Vimeu*, upon the River *Bresle*, whither he was conducted by a Pagan Duke named *Landegifil*. The Holy Bishop being come thither, and finding prophane Temples wherein the People of the Country worshipped false Gods, believed he was sent by God for their Conversion, which was a Consolation to him in his Banishment. At length having healed a Blind Man, he converted *Landegifil* and baptized him, together with several in the Army of the *Franks*, who were yet Pagans. In the mean Time the Citizens of *Sens* being incensed that their Pastor was sent away, killed *Medegifil* in the Church of *St. Remi*: Thus was he punished for his Treachery. They afterwards besought the Archdeacon *Ragnegifil*, to go to *Vinebaud*, Abbot of *St. Lupus* of *Troyes*, who was famous for his Sanctity, and to desire him to solicit King *Clotaire*, to recall *St. Lupus* of *Sens*. *St. Vinebaud* went to the King, who was near *Ronen*, and obtained not only the Liberty of *St. Lupus*, but also of many others whom his Dukes and Counts kept in Prison. When *St. Lupus* returned, he presented him to the King, who seeing him wasted and much altered by his Sorrow for his Banishment, was moved; he detested his Calumniators, prostrated himself to obtain his Pardon, caused him to eat at his Table, and sent him back to his Church loaded with Presents. *St. Vinebaud* accompanied him to *Sens*, and died about the Year 613, on the sixth of *April*.

Boll. 6 Apr.
To. p. 572.

ST. LUPUS was born at *Orleans*, of Parents allied to the Royal Family: His Mother *Austregilda*, or *Agia*, was Sister to *St. Annacarius*, Bishop of *Auxerre*, and *St. Austrenius* Bishop of *Orleans*, who brought up their Nephew among the Clergy. He succeeded *Artemius* in the Archbishoprick of *Sens*, in the Year 609, and died at the Manor of *Brinon*, which still belongs to his Church; but he was carried back to *Sens* to be interred, as he had ordered, at the Feet of *St. Columba*. He died about the Year 623, on the first of *September*, the Day on which his Memory is honoured by the Church.

Martyr. R.
1 Sept.

IN the mean Time the new Church in *England* was violently shaken. King *Ethelbert* died in the Year 616, in the twenty-first Year after the Mission of *St. Augustin*, and the fifty-sixth of his Reign. He is reckoned among the Saints, and is commemorated by the Church on the twenty-fourth of *February*, the Day on which he died. He was interred in the Gallery of *St. Martin*, in the Church of the Apostles *St. Peter* and *St. Paul* at *Canterbury*; and this was also the Sepulchre of Queen *Bertha* his Wife. He made Laws to restrain the People, which begin with Fines laid upon such as should steal any thing from a Church, a Bishop, or any of the Clergy. His Son *Ebdald* succeeded him in the Kingdom of *Kent*, but he was a Pagan, and so dissolute in his Manners, as even to take his Father's Wife. His Example caused such to apostatize as had embraced Christianity, either out of Compliance to his Father, or through Fear, and they returned to Idolatry and Debauchery, but the new King was punished for his Crimes: He had often Fits of Distraction, and was tormented with a Devil.

XVII.
English
Church.
Beda II. Hist.
c. 5. & Epist.
Martyr. R.
24 Feb.
Boll. To. 1.
p. 470.

SABERETH, or *Saba*, King of the *East Saxons*, died about the same Time, leaving three Sons, who continued Pagans. They begun to exercise

A. D. 616. exercise Idolatry in a publick Manner, which they had in some measure forbore during the Life of their Father, and gave full Liberty to their Subjects to worship Idols. As they saw *Mellitus*, Bishop of *London*, distribute the *Eucharist* in the Church to the People, at the End of the Mass, they said to him, Why do not you give us also of this white Bread which you gave to our Father *Saba*, and which you still give to the People? He replied, If you are willing to be washed in that Fountain where your Father was, you may participate as well as he of this sacred Bread; otherwise it is not possible. We will not, said they, enter into this Fountain, we have no need of it; but, however, we will eat of this Bread: And notwithstanding all the Bishop could say to make them understand that they ought to be purified before they participated of the holy Sacrifice, they said to him at last in great Rage, If you will not comply with us in a Thing so easy, you shall not continue any longer in our Dominions. They accordingly ordered him and his Followers to depart their Kingdom. We here see Secrecy in the Mysteries was not observed at that Time, and also the Inconveniency of having neglected this Point of Discipline. The Bishop *Mellitus* being banished in this Manner, went into the Kingdom of *Kent*, to consult with the Bishops *Lawrence* and *Iustus* in what Manner they should proceed, and they all three concluded, that they had better return to their own Country, where they might serve God with Liberty, than stay to no Purpose among these *Barbarians*, who had revolted from the Faith. *Mellitus* and *Iustus* departed first, and went into *Gaul*, there to wait the Event; and the Kings who had driven away *Mellitus*, were all killed some Time after in a Battel they fought against the Nation of the *Genissi*; however, their People still continued in their Idolatry.

Beda 11. c. 6. *LAWRENCE* being resolved to leave *Britain*, and to follow *Mellitus* and *Iustus*, ordered a Bed to be prepared for him that Evening, before his Departure, in the Church of the Apostles at *Canterbury*; where having prayed for the Prosperity of this Church with many Tears, he lay down and fell asleep, when St. *Peter* appeared to him, and having severely scourged him, said, in an angry Tone, Why do you abandon the Flock I have committed to your Care? To what Pastor do you leave these Sheep, exposed in the midst of Wolves? Have you forgotten my Example, who for the Sake of those whom JESUS CHRIST committed to my Care, suffered Chains, Stripes, Imprisonments, and at last Death, even the Death of the Cross? The Bishop *Lawrence*, encouraged by this Correction, went in the Morning to the King, and shewed him the Marks of the Blows he had received. The King, in great Astonishment, asked who had dared to treat such a Person as himself in that Manner? It is St. *Peter*, replied the Bishop, who hath laid these Stripes upon me for your Salvation. At which the King, being greatly terrified, renounced Idolatry, and dissolved his incestuous Marriage, received the Faith of JESUS CHRIST, was baptized, and procured the Benefit and Advantage of the Church to the utmost of his Power. He recalled *Mellitus* and *Iustus* from *Gaul*, and sent them to their Churches with full Liberty. They being thus recalled, a Year after their Departure, *Iustus* returned to his See, the City of *Rochester*; but the Inhabitants of *London* would not receive *Mellitus*, choosing rather

A. D. 616. extant. St. John the Almoner died on the Day of the Commemoration of St. Mennas, being the eleventh of November, but his Memory is solemnized by the Church on the Day of his Translation, the twenty-third of January. He held the See of Alexandria ten Years, and was succeeded by George; but we know very little of the History of this Church since his Time.

XIX.

Spiritual Meadow. Prolog. præ spir. Phot. Cod. 199.

p. 120.

* He (John Moschus) relates therein (in the Spiritual Meadow)

a great Number of extraordinary improbable Stories and Miracles; we shall not stay to relate

them. It is stuffed with an infinite Number of extraordinary and miraculous Accounts, and among these surprising Relations, often not to be depended upon, we find, &c. Du Pin, Nouv. Bibl. Tom. 5. p. 57. 61. Paris. The Spiritual Meadow shows how fond that Age was of Fables. Id. Pref. Tom. 5.

JOHN MOSCHUS having left Alexandria, went into the Island of Cyprus, from thence to Samos, and at last to Rome with twelve Disciples, the Principal of whom was Sophronius. There he composed his Book called *The Spiritual Meadow*, as being thick with Flowers, that is, full of Miracles, or extraordinary Examples of Virtue, which he had learned in his several Journeys. They are divided into two hundred and nineteen Chapters, and are ranged rather according to the Order of the Matters contained therein, than of the Time. He cites all the Authors from whom he had these Stories, and who knew the Facts. The Style is plain, but lively and solid, and he simply sets down the Facts as they were related to him, leaving the Reader to make Reflections thereon. All therein tendeth to Edification, and is full of Piety; but by the Way, there may be observed many Proofs of Faith, and Discipline of the Church.

c. 27.

c. 196.

THE Abbot John, Priest, and afterwards Bishop of Caesarea, used to see the HOLY GHOST descend upon the Altar at the Hour of Sacrifice, as did likewise the Priest in a Village of Cilicia, who never would perform Mass till he saw the HOLY GHOST descend upon the Altar, although sometimes he waited on Sunday till the None before the Celebration, contrary to the Canons. Near Apamea in Syria, some Children who were keeping Flocks, would in Play represent the holy Mysteries. A great polished Stone served them for an Altar, and one among them, who knew the Words of the Oblation, officiated as Priest, and two others as Deacons. Now they knew these Prayers, because the Children were placed near the Altar in the Church, and received the Communion first, after the Clergy; and in some Places the Priests pronounce the Words of Consecration aloud. These Children having put the Bread upon the Stone, and the Wine in an Earthen Vessel, they observed all the Ceremonies according to the Custom of the Church; but before they broke the Bread, Fire fell from Heaven, which not only consumed the Oblation, but the Stone itself, and the Children fell to the Ground, where they lay, being seized with such Terror, that they did not recover themselves till the next Day. The Bishop being informed of this Matter, placed them in a Monastery, which he founded upon the Place where this Miracle was wrought.

c. 29.

NEAR Aegina in Cilicia, there were two Stylites, one a Catholick, the other a Severian. The Catholick desired the other to send him the Eucharist of which he communicated, which he did joyfully, believing he had gained him over to his Opinion. The Catholick put this Eucharist into a boiling Copper, where it dissolved in an Instant. He afterwards put in a Particle of the Catholick Eucharist, which cooled the Water, and remained

mained whole, without being so much as moistned. A Person called *Ifidore*, of the same Sect of the *Severians*, seeing his Wife had received the *Catholick* Communion from her Neighbour, took his Wife by the Throat and forced her to cast up the *Eucharist*, which he threw into the Mud; but a Flash of Lightning carried it away. Two Days after he saw an *Ethiopian* cloathed with Rags, who said to him, We are both condemned to the same Torment: I am the Person who smote *JESUS CHRIST* on the Cheek. *Ifidore* turned Monk and deplored this his Sin with Tears as long as he lived. These Stories prove at least the Belief of *John Moschus* concerning the *Eucharist*. A. D. 619. c. 20.

CONCERNING *Baptism*, he speaks of a holy Monk in *Palestine*, who being a Priest, and appointed to baptize, could not prevail upon himself to perform the usual Unctions upon the Women. This shews that the *Greeks* did then anoint several Parts of the Body, as they do at this Time; for before *Baptism* they anointed with Oil, in the Form of a Cross, the Forehead, the Breast, the Back, the Ears, the Feet, and the Hands. After *Baptism* they anointed the Forehead, the Eyes, the Nostrils, the Mouth, Ears, Breast, Hands and Feet with the holy *Chrism*. c. 3. Euchol. A. colouth. Bapt. Sol. 63.

TEN young Men travelling through a Desert in *Palestine*, one of them, who was a *Jew*, fell sick, and thinking himself near his Death, conjured the rest to baptize him. We are not permitted to do it, said they, we are only Laymen; and besides, we have no Water. As he still pressed it, one of the Company, called *Philoponus*, stripped him, and holding him up, poured Sand upon his Head three times, pronouncing the Words used in *Baptism*, according to the Custom of the *Greeks*, and the *Jew* was perfectly cured. When they came to *Ascalon*, they related this Matter to the Bishop, who assembled his Clergy to examine whether this *Baptism* ought to be valid, which seemed to be approved by *GOD*, by so miraculous a Cure. They concluded, that there was nothing in the Scripture, nor in the Fathers, that could authorize it; therefore the Bishop sent the *Jew* to *Jordan* to be baptized, and ordained *Philoponus* Deacon. We see by another Story, that God-fathers were Security for unknown Persons, or for such whose Conversion was suspected. p. 176. c. 207.

JOHN MOSCHUS addressed his *Spiritual Meadow* to *Sopbronius* his beloved Disciple. This caused it to be cited under his Name, and it is very probable that he had a great Share in this Work. *John* left it to him at his Death, and desired him not to leave his Body at *Rome*, but to carry it back in a Wooden Chest, to be interred among the Monks at Mount *Sinai*; but if the Incurfions of the *Barbarians* would not permit the carrying it so far, that then it might be interred in the Monastery of *St. Theodosius*, where he had first renounced the World. *Sopbronius* executed this Order, and departing from *Rome*, with the eleven Disciples of *John*, came to *Ascalon*, where he understood it was impossible to go to Mount *Sinai*, by reason the *Arabians* had revolted; wherefore he went to *Jerusalem* at the Beginning of the eighth Indiction, that is, in the Month of September, in the Year 619, and there finding the Abbot of *St. Theodosius*, he transported the Body of the blessed *John* to this Monastery. XX. End of John Moschus, and of St. Anastasius the Sinaite. Prolog.

A. D. 619. ABOUT this Time died *St. Anastasius* the *Sinaite*, famous for his Writings, the most considerable of which is the *Hodegos* or Guide, which is a Method of Controversy against the *Hereticks*, particularly against the *Acepbali*: He wrote also eleven Books of Anagogical Considerations concerning the Creation of the World. Five Books of Dogmatical Theology, and some Sermons. Care must be taken not to confound him with *St. Anastasius*, Patriarch of *Antioch*, who died twenty Years before, towards the Year 598.

XXI.
Second Coun-
cil of Sevil.
To. 5. conc.
p. 1663.

A COUNCIL was held in *Spain* at *Sevil*, in the Reign of King *Sisebut*, on the thirteenth of *November*, *A. D. 619*, according to the *Spanish Era 657*. This Council assembled in the private Hall of the Church named *Jerusalem*; eight Bishops assisted thereat, all of the Province of *Be-tica*, the first of whom was *St. Isidore*, Archbishop of *Sevil*. The Clergy of the City were present, and two Laymen, who bore the Title of *Illustrious*, *Sisifclius*, Governor of the Province, and *Suanila*, Superintendant of the Treasury. The Decrees of this Council are divided into thirteen Actions, or Chapters, according to the subject Matters they contain; but the whole was dispatched at three Sessions. These are general Regulations, occasioned by divers particular Cases.

Act. 1.

THEODULPH, Bishop of *Malaga*, complained, that during the War, three neighbouring Bishops had encroached upon his Jurisdiction; whereupon it was ordained, that every thing should be restored to each Church, that they could prove it had possessed before Hostilities begun, and that Prescription should not be allowed as a Plea, because the War had hindered any Proceeding; except in this Case, it was declared that a Prescription of thirty Years should be allowed, according to the Edicts of Princes, and the Decrees of Popes, if two Bishops disputed the Possession of some particular Churches. This was the Regulation observed in the Case of *Fulgentius* of *Astigisia*, and of *Honorius* of *Cordova*, concerning the Limits of their Dioceses; and Commissioners were appointed to visit the Places.

Act. 2.

Act. 5.

A BISHOP having a Distemper in his Eyes, had pretended to ordain a Priest and two Deacons, by only laying his Hands upon them, causing the Benediction to be pronounced by a Priest, that is, the Form of Ordination.

Act. 6.

These Ordinations are declared void. No Bishop has Power to depose a Priest or Deacon, but in a Council, although he can ordain them by his

Act. 7.

own Authority. Priests cannot, even by the Permission of the Bishop, consecrate Altars or Churches, any more than ordain Priests or Deacons; consecrate Virgins, lay Hands upon the Faithful, who have been baptized or converted from *Heresy*, and give the HOLY GHOST to them; make the holy *Crisma*, or mark the Forehead with it at Baptism; publicly reconcile a Penitent at Mass, give Letters in Form, or Ecclesiastical Letters. All these Offices peculiarly belong to Bishops. At this Time some of these Functions are performed by Priests. A Priest ought not to perform the following Duties in the Presence of a Bishop, without his Order, viz. to enter into the *Baptistery*, to baptize, or make a *Catechumen*, to reconcile Penitents, consecrate the *Eucharist*, instruct, salute or bless the People. Each Bishop ought to choose a Steward from among his Clergy, according

Act. 9.

to the Council of *Chalcedon*, and Laymen are forbidden being employed in this Office, which renders them in a manner Vicars to the Bishop, and gives them some Jurisdiction. Bishops are also forbidden to dispose of the Wealth of the Church, without having a Steward for a Witness of their Conduct. It is observed that the Clerks were distinguished from the Laity by their Habit.

A. D. 619.
Can. 26.
Chalc. Sup.
Lib. xxiii. n.
29.

As there were many Monasteries in *Betica*, the Council, at the Desire of the Abbots, ordained, that the new Monasteries should be maintained in the same manner as the old ones were, and that Bishops should not be permitted to suppress, or take away the Wealth of any of them. Monasteries of Nuns shall be governed by Monks, but they shall live at a good Distance; and the Monks shall not come to the Porch of the Nunnery, only the Abbot or Superior; neither shall they speak to any but the Superior, and that in the Presence of two or three of the Sisterhood; that their Visits may be seldom, and their Conversation short. Such a Monk shall be chosen to take Care of the Lands, Houses and Buildings, and to provide for all the Necessities of the Nunnery, as shall be well approved of by the Bishop, that the Nuns may have no Care but for the Good of their Souls, and may be wholly employed in the Service of God, and in their Works, one of which was making the Cloaths of those Monks who laboured for them.

Act. 10.

Act. 11.

A SYRIAN Bishop of the Sect of the *Acephali*, appeared at this Council, who denied the Distinction of Natures in JESUS CHRIST, and maintained that the Divinity was passible. He had long resisted the Instructions of the *Catholic* Bishops, but at length he was converted, and received to their Communion. This obliged the Council to add to their Decrees, an ample Refutation of this *Heresy* from the Scripture and the Fathers. This is reckoned the second Council of *Sevil*.

Act. 12.

Act. 13.

THE Monastery of *Honori* ought, without doubt, to be reckoned among the new Monasteries of the Province of *Betica*, spoken of in this Council, for which St. *Isidore* writ his Rule. It shews how well he understood, and how much he encouraged the monastick Life, and may be made use of for our better understanding that of others, especially the Rule of St. *Benedict*. St. *Isidore* orders the Monks strictly to confine themselves to their Cloister; that the Farm belonging to it should be at a good Distance; that the Cells of the Brethren should be near the Church, the Infirmary further from it, and that the Garden be within the Inclosure. Novices shall be under Probation three Months, during which Time they shall be lodged in the Apartments appointed for the Guests: They shall give all their Wealth to the Poor, or to the Monastery, and shall promise in Writing to continue in the House. Such as have been dedicated by their Parents, shall be obliged to continue there for ever. No Regard shall be had to Precedency; all sorts of Persons are to be received, even Slaves with the Consent of their Master, and married Men, provided their Wives also are willing to embrace a Life of Continency. The Monks shall every Year, at *Pentecost*, make a Declaration, that they keep nothing for their own particular Use. No Person shall retire to live by himself in a separate Cell,

XXII.
Rule of St. *Isidore*.
To. 2. Cod.
Reg. p. 198.

c. 1.

c. 4.

c. 5.

A.D. 619. lest it should seem to be done either out of Idleness or Vanity: Neither shall any one undertake the Affairs of his Relations.

c. 6.
2 Theff. iii.

A MONK ought always to labour with his own Hands, according to the Precept of St. Paul, and the Example of the Patriarchs, of St. Joseph, and the Apostles. Each ought to work not only for his own Subsistence, but likewise for that of the Poor. Such who being in a good State of Health, do not labour, sin in a double Sense, both by Laziness, and by an ill Example. They who are willing to read, but not to work, disobey the Precepts of their Books, which order them to labour. Such as pretend to be sick to avoid Labour, are more to be pitied than those who are in Reality sick, since theirs is a Malady of the Mind; which they ought to be punished for, if they are found out. This Rule prescribes near six Hours for Labour every Day, and three for reading. The Monks shall work in the Garden, and shall prepare their Food; and they shall leave the Buildings and the Cultivation of their Lands to their Vassals.

c. 1.
c. 6.

c. 10.

THE Abbot shall be of a mature Age; approved in all sorts of Virtues. He shall first practise what he prescribes to others. He shall cause Conferences to be held three times a Week after the Tierce. He shall always eat with the Community, and in the same manner. Their Diet shall be Herbs and Legumes, and on solemn Days they may eat with their Herbs the lightest Sort of Flesh; which I suppose is Poultry. If any desire to abstain from Flesh and Wine, they may do it. By this it may be believed there remained some *Priscillianists* in Spain. From Pentecost to Autumn, they shall dine, the rest of the Year they shall only eat at Supper-time. During Lent they shall abstain from every thing but Bread and Water; they shall even be permitted to fast throughout the Year, except on Sundays. The Monks shall not wear any Linnen, neither shall they affect either Neatness or Negligence in their Habits. They shall not bath, unless out of Necessity, in case of Sickness. They shall lie all in one Chamber, if it be possible, at least ten together, and the Room shall always have a Light burning in it.

c. 13.
c. 20.
c. 14.

c. 15.

c. 16.

c. 17.

Sup. lib. xxii.
n. 18.

No Monk shall be expelled for committing any Fault, or for any Relapse whatever, lest they should be exposed to greater Temptation; but they shall oblige him to perform Penance in the Monastery. This Rule mentions a great Number of Faults, some less, others greater; the first are such as are committed either through Surprise or Weakness, the latter out of Wickedness. These last are to be punished at the Discretion of the Abbot; whereas for those of less Consequence, the Punishment ordained is Excommunication for three Days. This is, as in the Rule of St. Benedict, a Separation from the Community; during which the Monk who is culpable shall be shut up, and no Person shall be permitted to see him, nor to speak, pray, or eat with him. After he has fulfilled the Time of his Penance, the Abbot shall give him solemn Absolution in the Church.

c. 19.

THIS Rule is very exact in shewing the particular Employments of all the Officers belonging to a Monastery. The Provost was a kind of Attorney, who took Care of all the Business out of the Monastery; the *Custos*, or *Sacristan*,

Sacristan, had the Care of the Church; another of the Wardrobes and the Moveables; the Porter received the Guests, the Cellarist had the Charge of the Provisions, the Grainaries, and the Cattle; the *Septimarians* were to see the Table served; another was to over-look the Work in the Garden; another to instruct the Children given to the Monastery, and another to distribute Alms. There was a House in the City which belonged to the Monastery, wherein one of the elder and two of the younger Monks resided. If any Monk is sent to another Monastery, he shall conform to the Rule which is practised there, to avoid giving Offence. Before the Dead are interred, the Sacrifice shall be offered for their Sins; and on the Day after *Pentecost*, there shall be a general Offering for the Dead. This is what appears to me to be most remarkable in the Rule of St. *Isidore*. A.D. 619. c. 22. c. 23.

ABOUT the same Time, near *Toledo*, was the famous Monastery of *Agali*, from whence several Bishops were elected for this great See: Among the rest St. *Helladius*. He was very considerable in the Court of the *Gothick* Kings, who resided at *Toledo*, and was at the Head of Affairs: However, he even then practised the Rules of a monastick Life, as much as he could under a secular Habit; for when his Business would permit him, he went to the Monastery of *Agali*, and dismissing all his Attendants, joined with the Monks in their Labour, even carrying Bundles of Straw to the Oven. At length he wholly quitted the World, and retired into this Community, of which he was afterwards chosen Abbot, and besides the Care he took of their spiritual Welfare, he loaded them with Riches. He was taken from thence in his old Age, against his Inclination, to govern the Church of *Toledo*, after the Death of *Anjarius*, who succeeded *Adelphius*. St. *Helladius* took Possession of this See in the Reign of King *Sisebut*, about the Year 614, and continued in the Government of it eighteen Years, to the Year 632. When he was Bishop, he still gave greater Proofs of his Virtue than while he was a Monk, and particularly distinguished himself by his Charity to the Poor; but could not be persuaded to compose any Works, choosing rather to instruct by his Actions than Writings.

XXIII.
St. Helladius
of Toledo.
A.D. SS. B.
To. 2. p. 136.
Idelt. de vir.
III. c. 7.

IN the East, the Monasteries were deserted by reason of the War with the *Persians*. In the Year 619, being the tenth of the Reign of *Heraclius*, they took *Ancyra* the Capital of *Galatia*, near which City was the Monastery of *Attalina*. The Monks, together with their Abbot *Eustathius*, were obliged to abandon the Country, often changing their Place of abode for fear of the Infidels; and as they were not able in their frequent Journeys to carry a great Number of Books with them, the Abbot *Eustathius* writ to *Antiochus* a Monk in the *Laura* of St. *Sabas* in *Palestine*, to make an Abridgment of all the holy Scriptures, containing, in one portable Volume, whatever was necessary for Salvation: He also desired him to send him a true Account of the Death and Virtues of the Monks of the same *Laura*, killed by the *Arabians* five Years before. *Antiochus* complied with the Desire of the Abbot *Eustathius*, by sending him a moral Extract of the holy Scripture, divided into a hundred and thirty Chapters or Homilies, at the Beginning of which is a Letter, wherein he gives an Account

XXIV.
Homilies of St.
Antiochus.
Theoph. an.
10 p. 53.
Ep. Antiochi.
To. 1. Auct.
Bibl. PP. P.
1021.

A. D. 620. count of the Martyrdom of forty-four Monks his Brethren, as I have related it.

Sup. n. 10.
p. 1245. D.
Nicep. xviii.
Hist. c. 52.
Demetr.
Cyril. To. 2.
Aust. Bibl.
PP. p. 207.
Bibl. Orient.
p. 469. An-
tioch. p. 1244.

IN the last Chapter he sets down a List of the several *Hereticks* from *Simon Magus* to his own Time, concluding with the *Severians* and the *Jacobites*. These last derived their Name from one *Jacob* surnamed *Zanzal*, or *Bardai*, who was a Monk of *Syria*, and a Disciple of *Severus*. He taught the *Heresy* of *Eutyches* in *Mesopotamia* and *Armenia*, and at that Time in *Syria* the *Catholicks* were called *Melquites*, who received the Council of *Chalcedon*, as much as to say *Royalists*, or *Imperialists*, because they followed the Religion of the Emperor. *Antiochus* speaks of a *Jacobite* called *Atbanasius*, who would have usurped the See of *Antioch*; and at the End of his Work is a long Prayer to appease the Wrath of *God*, and to obtain the Restoration of the holy Places. In the Letter to the Abbot *Eustathius*, *Antiochus* gives an Account of what had happened to himself and his Brethren since the Incurfion of the *Arabs*; that they continued two Years at the Monastery of *St. Anastasius* near *Jerusalem*: Afterwards, adds he, the holy Abbot *Modestus* advised us to return to the *Laura*, our ancient Habitation. Some followed his Advice, others stayed in the Monastery of *St. Anastasius*, under the Government of the holy Abbot *Justin*, who having dwelt many Years in the *Laura*, and being ordained Priest on account of his Merit, had drawn together a great Society in this Monastery, where he strictly observed the Rule of the *Laura*, so that there was not any Monastery under better Regulation throughout all *Palestine*.

XXV.
St. Anastasius
the Persian.
Vita c. 1.
Boll. To. 2.
p. 426 & 432.

AT this Time there was in the same Monastery a young *Persian* who was newly converted, called *Magundat*, a Native of the Province of *Razech*, and the Son of one of the *Magi*, who had instructed him in *Magick* in his Infancy. Being arrived at Man's Estate, he bore Arms, and was at the capital City of *Persia* when they took *Jerusalem*. As he heard the Cross was brought thither, to which the *God* of the *Christians* had been fastened, and of whom many Wonders were reported, he informed himself concerning the Mystery of this Cross, and found some of the Faithful, who instructed him therein. Reflecting on this, he said, How can it be that this great *God* who dwells in Heaven, and whom the *Christians* adore, should descend here below? And in proportion to the Instruction he received, he relished the Truth, and rejected the Errors of *Magick*. Some Time after he quitted the Service, and went to *Hierapolis* in the *Higber Syria*, and retired to the House of a *Persian*, who was a *Christian*, and worked for the *Mint*, and who taught him his Trade. He often desired him to baptize him, but the *Christian* fearing the *Persians*, put it off from Time to Time; but he even then carried him to the Churches, where *Magundat* seeing the Histories of the Martyrs, desired they might be explained to him, and admired their Sufferings and Miracles. He did not continue long with this Artificer, but went to *Jerusalem*, being moved with an earnest Desire of receiving Baptism there.

c. 2.

HE there also lodged with one who worked for the *Mint*: He carried him to *Elias*, Priest of the Holy Sepulchre, who receiving him as sent from *God*, presented him to the Priest *Modestus*, Vicar of the See of *Jerusalem*,

Jerusalem, during the Captivity of *Zachary* the Patriarch. *Modestus* baptized him; together with another, who was converted from the same Superstition, and was in the same Disposition of Mind. *Magundat* received the Name of *Anastafius* at his Baptism, and stayed eight Days after he was baptized, at the House of *Elias* the Priest, who asked him what manner of Life he intended to follow: He desired that he might be admitted into a Monastery; so that when he had quitted the white Habit, *Elias* carried him to the Monastery of St *Anastafius*, four Miles from *Jerusalem*, and committed him to the Care of the Abbot *Justin*, who received him in the tenth Year of the Reign of *Heraclius*, in the eighth Indiction, that is, in the Year 620. *Justin* put him under the Direction of one of his Disciples, who learnt him the *Greek Alphabet*, and the *Psalter*, cut off his Hair, cloathed him in the monastick Habit, and educated him as his own Son. He performed several Services in the Monastery, especially in the Kitchen, and the Gardens, and applied himself very much to the Service of the Church, to the Reading of the holy Scriptures, and the Lives of the Saints; but those of the Martyrs most affected him. The Devil often brought to his Remembrance the Words of the Incantments he had learned of his Father; but having discovered this Temptation to his Abbot, he was delivered by his Prayers, and those of the Society. In this manner *Anastafius* lived seven Years in the Monastery. A. D. 620. n. 13. P. 427.

THE Monastick Discipline flourished in the *West* among the Disciples of St. *Colomban*, when their Peace was disturbed by the restless Disposition of a Monk called *Agrestin*, or *Agrestin*. He had been Secretary to King *Theodoric*, and being moved with some pious Thoughts, left his Estate, and went to *Luxen*, where he placed himself under the Direction of St. *Eustace*, the second Abbot of this Monastery. Some Time after, under Pretence of Zeal, he desired Leave to go and preach the Gospel to the *Pagans*, for there were still some in the Neighbourhood of this Monastery, in the Province of the *Sequani*, and further off in *Bavaria*, and St. *Eustace* had laboured for their Conversion with Success; but not judging *Agrestin* qualified for this Work, he reproved him for his Forwardness, and represented to him, that he had not yet made a sufficient Progress in the Knowledge of Religion; but at length not being able to prevent it, he gave him Leave to go. *Agrestin* having been in *Bavaria*, where all his Attempts proved ineffectual, went to *Aquileia*, where he engaged in the *Schism* of the three Chapters, which he had before condemned, and writ a very sharp Letter to St. *Attalus*, second Abbot of *Bobio*. He afterwards came back to *Luxen*, where he would fain have drawn St. *Eustace* into the *Schism*, who on the contrary endeavoured to convert him; but finding him obstinate, he expelled him. XXVI. Agrestin, a schismatical Monk. V. S. Eustas. c. 6. To. 2. AG. p. 118. Ibid. n. 34.

AGRESTIN seeing himself thus rejected, tried many Ways to encrease his Party; but making no Progress, he invented several Calumnies against the Rule of St. *Columban*, being supported by *Abellan*, Bishop of *Geneva*, his Relation, who tried to engage the neighbouring Bishops to protect *Agrestin*, and even King *Clotaire*; but this Prince knowing by his own Experience the Sanctity of St. *Columban* and his Disciples, after he had endeavoured in vain to convince *Agrestin*, convened a Council, not doubting n. 9.

A. D. 620. ing but St. *Eustace* knew very well how to defend his Rule. Several *Burgundian* Bishops assembled by the King's Order in the Suburb of *Macon*: *Agrestin* appeared in this Council, and was obliged to propose his Objections against the Rule of St. *Columban*. He said, that it contained many unnecessary Observations, and was contrary to the Canons; as making the Sign of the Cross upon the Spoon when they eat with it; demanding the Blessing every time they come into, or go out of a House within the Inclosure of the Monastery. Now the Societies of these Monasteries were so numerous, that all the Monks could not lodge under the same Roof. The Bishops not thinking these Objections worth the Examination of a Council, asked whether *Agrestin* had any thing more to add, he said, That St. *Columban* had multiplied the Prayers at Mass; that he observed particular Customs, and even accused him of *Heresy*. Then St. *Eustace* addressing himself to the Bishops, said, It belongs to you to judge between those who teach Truth or Error in the Church. They answered, We would hear your Reply from your own Mouth. He said, I do not think it contrary to the Rules of Religion, for a *Christian* to make the Sign of the Cross upon the Spoon, or any other Vessel that he uses either in eating or drinking, because this Sign defeats the Attempts of the Enemy. As to the arming our selves with the Blessing of the LORD, in our coming in and our going out, we have the Authority of the *Psalms*, wherein it is said, *The LORD preserve thy going out, and thy coming in*. As to the Multiplication of Prayers in Divine Service, I believe it would be useful to all Churches, since the more GOD is sought, the more he is found; and that he has commanded us to pray without ceasing. *Agrestin* being confounded with these Answers, added, That the Disciples of St. *Columban* cut their Hair in a singular manner, that is, according to the Custom of the *Irish*, to resemble the half of a Crown, cutting it shorter on the Forehead to each Ear than on the back Part of the Head. Then St. *Eustace* said to him, I who am the Successor of him, whose Institution you condemn, cite you, in the Presence of these Bishops, to appear at the Judgment Seat of GOD within this Year, there to plead your Cause before him. These Words struck some of the Friends of *Agrestin*; and all exhorted the two Parties to Peace: They pressed *Agrestin* so much, that he desired it, and St. *Eustace* received it with a Kiss, although he was persuaded it was not sincere.

PC. CXI. 8.

n. 12.

V. To. 2.
AG. B. p. 129.
Ibid. n. 18.
p. 133.

IN Effect, he began again to trouble the Monasteries, in order to encrease his Party. He applied himself to *Romeric*, who having held the first Rank in the Court of *Theodebert*, was become a Monk at *Luxen*, and had, with the Consent of his Abbot, built a Monastery for Nuns upon one of his Estates called *Habenda*, in the Diocese of *Toul*. This Monastery hath ever since retained his Name: In the German Language it is called *Roberg*, in French *Remiremont*. It is thought it was designed for both Men and Women; the Rule of St. *Columban* was observed there, and St. *Eustace* appointed *Amartus*, or *Amé*, the first Abbot of this Monastery, who came to *Luxen*, having been some Time a Monk at *Agannium*, and afterwards an *Anchorite*. The first Abbess was St. *Mattefleda*. *Agrestin* addressed himself to these two holy Men *Amé* and *Romeric*, whom he found incensed

incensed against St. *Eustace*, he having reproved them for some Negligence. A. D. 625. He prevailed with them to reject the Rule of St. *Columban*, and to introduce a new Discipline: He also went to St. *Fara*, who giving him a severe Repulse, he returned to *Remiremont*: But divine Vengeance fell upon those who favoured his Party; two were devoured by hungry Wolves, which got into the Monastery in the Night; one called *Plaurellius* hanged himself, and a Thunderbolt falling upon the House, killed twenty at once, others died of the Fright, in all above fifty. At last *Agressin* himself was killed with a Blow of a Hatchet given him by his own Servant, he having stabbed his Wife. He perished in this manner a Month before the End of the Year, in which St. *Eustace* had summoned him to appear at the Judgment Seat of God. Then *Amé* and *Romarc* were reconciled to St. *Eustace*, and *Abellan* of *Geneva*, and the other Bishops of *Gaul*, became Patrons of St. *Columban's* Rule; and they afterwards founded several new Monasteries, wherein it was observed.

ST. EUSTACE died some Time after, namely, on the twenty-first of *March*, in the Year 625, on which Day his Memory is honoured by the Church. After his Death the Monks of *Luxen* resolved to send for St. *Gal*, and submit to his Government. In Pursuance of this Design, they dispatched six of their Brethren, who came formerly from *Ireland*; but they could not prevail with him to forsake his Solitude near the Lake of *Constance*. They therefore elected St. *Valdebert* for third Abbot of *Luxen*, the Disciple of St. *Eustace*, and Brother of St. *Faro* and St. *Chagnoald*, who governed this Monastery forty Years.

XXVII.
Disciples of St.
Columban.
Martyr. R.
29 Mart.
V. S. Gal. c.
38. A. B. B.
To. 2. p. 246.
A. B. To. 2.
p. 503.

THE Abby of *Luxen*, and the Discipline of St. *Columban*, produced many other holy Abbots, or Founders of Monasteries, and several holy Bishops. St. *Deicola* not being able to follow St. *Columban* in his Journey into *Italy*, remained in *Burgundy*, and founded the Monastery of *Luttre*, or *Lare*, in the Diocess of *Besançon*. He died about the Year 625, on the eighteenth of *January*, and is commemorated by the Church on the same Day. He is vulgarly known by the Name of St. *Dio*. I have already spoke of St. *Amé* and St. *Romarc*, Founders of *Remiremont*, and shall mention some others in their Time.

A. B. To. 2.
p. 103.
Martyr. R.
18 Jan.

ST. VALERI, born in *Auvergne*, dwelt first in a Monastery of that Country; afterwards he went to *Auxerre*, to the Bishop *Amacarius*, who placed him in his Monastery of St. *Germain*; which he left some Time after, with a Person called *Bobo*, whom he had converted: They went together to *Luxen*, and put themselves under the Government of St. *Columban*. One of his Monks, called *Valdolen*, having obtained Permission to go and preach the Faith to the *Infidels*, desired that *Valeri* might accompany him; St. *Columban* consented to it, and recommended him as a faithful Servant of God. They travelled into *Neustria*, where they were well received by King *Clotaire*, who gave them a Piece of Land, called *Leucone*, in the Territory of *Amiens*, upon which they begun a small Monastery. It is to be observed, that St. *Valeri* said two Offices, the *Gallican* and the *Monastick*, which is, that of St. *Columban*. St. *Valeri* died on *Sunday* the twelfth of *December*, and as is believed, in the Year 622. Some Time after his Disciples were persecuted, and were obliged to abandon the Monastery. St. *Bli-*

A. B. To. 2.
p. 76.
c. 10.
c. 6.
c. 29.

A. D. 625. *mond*, one among them, retired to *Bobio*, under *St. Attalus*: But he afterwards came back into *France*, and being protected by King *Clotaire*, settled again at *Leucone*, overthrew the Idols, abolished the Remains of Idolatry, and re-built the Monastery, which still subsists under the Name of *St. Valeri*.

FIVE Bishops are reckoned to have been elected from *Luxeu*; *St. Donatus* of *Besançon*, *St. Ragnacarius* of *Augs* and *Basle*, *St. Chagnoald* of *Laon*, *St. Acbar* of *Noion* and *Tournay*, *St. Audomar* or *Omer* of *Bologne* and *Terronane*. *St. Donatus* was the Son of *Vandalen*, Duke of that Part of *Burgundy* beyond Mount *Jura*: This Name *Columban* gave him at his Baptism, because *God* had granted him to his Prayers. He was educated under him at his Monastery of *Luxeu*, and continued there under the Government of the Abbot *Eustace*, till he was elected to the See of *Besançon*: Although he was possessed of this Dignity, he still wore the Habit, and led the Life of a Monk. He founded the Monastery of *St. Paul* in this City, to which he gave several Lands, and placed Monks there, who had lived under the Rule of *St. Benedict* and *St. Columban*. His Mother *Flavia* founded a Nunnery in Honour of the holy Virgin; for which *St. Donatus* made a Rule, which he composed from those of *St. Casarius*, *St. Benedict*, and *St. Columban*. This Monastery of our Lady of *Besançon*, hath since been possessed by *Cluniac* Monks, and at last by Friars *Minims*. *St. Chagnoald*, was the Son of *Chagnerick*, and Brother of *St. Faro*, and *St. Valdebert*, Abbot of *Luxeu*. *St. Chagnoald* was one of the most faithful Disciples of *St. Columban*, and was afterwards Bishop of *Laon*.

Vita S. Eust.
n. 5. To. 2.
p. 118.
Ibid. p. 335.

Tom. 3.
Cod. Reg.
p. 78.

Sup. n. 7.
V. S. Eustaf.
n. 1.

XXVIII.

Council of
Reims.
Tom. 5.
Conc. p. 1688.

Can. 3.
Sup. n. 14.
c. 7.

c. 9.

c. 14.

c. 17.

Vita S. Gal.
c. 24.

HE assisted with *Donatus* at the Council held at *Reims*, under the Archbishop *Sonnatus*, in the Year 625, where above forty Bishops assembled from several Provinces of *Gaul*, which were subject to King *Clotaire*: They made twenty-five Canons: The most remarkable are these following; The Canons of the Council of *Paris*, held about ten Years past (which Council is stiled general) shall be observed. They who have taken Refuge in the Churches shall not be removed from thence, unless they are secured by Oath, from Death, Torments, and Loss of Limbs; neither shall they be released until they have promised to perform the canonical Penance required for the Crime they have committed. Wilful Homicide shall be punished with Excommunication for Life; but if the Criminal performs Penance, he shall receive the *Viaticum* at his Death. The observing Auguries, or any of the *Pagan* Ceremonies; eating with them of superstitious Meats, or assisting at their Sacrifices, is forbidden. Such as have done this, after having been admonished, shall be obliged to perform Penance. The prosecuting free Persons, in order to reduce them to a State of Slavery, is forbidden on Pain of Excommunication. No Bishop shall be elected unless he is a Native of the Place, and is chosen by an unanimous Consent of the People, with the Approbation of the Comprovincials. The chief Reason *St. Gal* gave some Years before for his refusing the Bishoprick of *Constance* was, his being a Stranger; and he caused his Deacon *John* to be ordained, who was a Native of the Country.

SIX Metropolitans assisted at this Council, *Sonnatus* of *Reims*, who presided therein, *Theodoric* of *Lions*, *Sindulph* of *Vienne*, *Sulpitius* of *Bourges*, *Modagisil*

Modegifil of *Tours*, *Senoc* of *Eause*, or *Auch*. *Sindulph* is commemorated A.D. 625. on the tenth of *December*, and is known under the Names of *St. Driens*, Martyr R. and *St. Sandoux*. *St. Sulpitius* is surnamed the Pious, to distinguish him 10 Dec. from one more antient, surnamed *Severus*, who was also Archbishop of Act. B. To. 3. *Bourges*. *Sulpitius* the Pious was a Native of the same City, and King p. 167. *Clotaire* had desired his Bishop to permit him to perform the Duty of an Abbot in his Armies; which shews, that Kings were attended by Monks, to perform divine Service. In the Year 624, he succeeded *St. Austre-* Ibid. p. 99. *gil* in the See of *Bourges*, and after having wrought several Miracles, he P. 179. died about the Year 644, on the seventeenth of *January*. Among these Martyr. R. Bishops who assisted at the Council of *Reims*, there are several others who 17 Jan. are honoured as Saints; the most known are *St. Arnoul* of *Metz*, and *St. Cunibert* of *Cologne*.

NEAR the Time that this Council was held, *St. Riquier* founded the famous Monastery of *Centule*, which at this Time bears his Name: He was born in the same Place, which is in *Pontieu*, of a noble Family, and was converted by two holy *Irish* Priests, called *Caidoc*, and *Fricor*, whom he received into his House, at their Arrival in *France*. He entered into so severe a State of Penance, as to eat but twice a Week, and then only Barley-Bread strewed with Ashes. He gave Liberty to all his Slaves, and being ordained Priest, he preached with great Success, even in *Great-Britain*. King *Dagobert* came to see him, and to receive his Instructions; and the holy Man spoke to him very zealously against the Vanity of Grandeur, and of the great and terrible Account to be rendered by those who govern. He died toward the Year 645, on the twenty-sixth of *April*. Vita To. 2. Act. B. P. 187.

IN *England* *St. Mellitus* having been Archbishop of *Canterbury* five Years, died on the twenty-fourth of *April*, in the Year 624, and was succeeded by *Justus*, Bishop of *Rocheſter*, who appointed *Romanus* Bishop of that See, according to the Authority he had received from Pope *Boniface*. For the Pope, having received Letters from *Justus*, and King *Ethelbald*, writ one to the former; wherein, after having congratulated him on the Success of his Apostolical Labours, and exhorted him to continue them, he acquaints him, that he sends him the *Pallium*, and grants him Power to ordain Bishops, to promote the Propagation of the Gospel. Martyr. R. 26 April. An. 624. XXIX. English Church, Beda 11. Hist. c. 7. Sup. n. 24. Ibid. c. 8.

THE Sister of *Ethelbald*, King of *Kent*, married *Edwin*, the fifth King of *Northumberland*, at that Time the most powerful Prince among the *English*. This Princess, called *Ethelburga*, or *Fate*, was the Cause of the Conversion of the King her Husband, and his Subjects. For when King *Edwin* sent to demand her in Marriage. Answer was returned him, that they were not permitted to marry a *Christian* Woman to a *Pagan*; whereupon *Edwin* promised to allow her, together with all her Attendants, even Priests and Clerks, the free Exercise of their Religion; and declared, that he himself would not refuse to embrace the *Christian* Religion, if after it had been examined by the wise Men of his Kingdom, it was found to be the most holy, and most worthy of *God*. Upon these Conditions the Princess was sent to him, accompanied with *Paulinus*, who was ordained Bishop upon this Occasion, by *Justus* the Archbishop, on Sunday the twenty-first of *July*, in the Year 625. Being arrived in the Kingdom of *Northumberland*, he

A. D. 625. he laboured to support such as were with him in the Faith; and endeavoured to convert the *Pagans*, though at first without Success.

c. 10. IN the mean Time, Pope *Boniface* being informed of the good Disposition of King *Edwin*, writ to him to exhort him to become a *Christian*, by the Consideration of the Power and Majesty of the true *GOD*, and the Vanity of Idols; as also by the Example of all the other Princes, even the Emperor himself, and King *Edbald* his Neighbour: He writ at the same Time to Queen *Edelberg*, to congratulate her upon her Conversion, which he had been acquainted with, together with that of the King her Brother; exhorting her to use her utmost Endeavours to bring the King her Husband to the Knowledge of *GOD*, and to send him Word of the Progress she made in this Matter: Together with these Letters, he sent them Presents in the Name of St. *Peter*, whom he calls their Protector; viz. a Shirt embroidered with Gold, and a Mantle to the King; and to the Queen a Silver Mirror, and an Ivory Comb inlaid with Gold.

c. 11.

BUT Pope *Boniface* had not the Satisfaction of knowing the Success of these Letters, for he died in the same Year 625, on the twenty-fifth of *October*, having held the holy See seven Years and ten Months. In the Month of *December*, at two different Times, he ordained twenty-seven Priests and four Deacons, besides twenty-nine Bishops for divers Places. He loved the Clergy, and gave them a whole Distribution; but he forbid the *Acolytes* to remove the Relicks of the holy Martyrs, or to assist the Deacons to baptize; which Office he would have performed by the Subdeacons, and orders the Relicks to be removed by the Priests. He finished the Burying Place of St. *Nicomedes*, and dedicated it. After his Death, the holy See was vacant six Months and eighteen Days; and on the fourteenth of *May*, in the Year 626, *Honorius*, Son of the Consul *Petronius*, born in *Campania*, was ordained, who held the holy See twelve Years.

A. D. 626.

XXX.
Conversion of
King Edwin.
Beda 11.
Hist. c. 9.

IN his Pontificate happened the Conversion of *Edwin*, King of *Northumberland*. On *Easter* Eve the Queen his Wife was delivered of a Daughter; and on *Easter* Day, viz. on the twentieth of *April*, in 626, an Assassin, sent by the King of the *West-Saxons*, attacked King *Edwin*, killed two of his Attendants, and wounded the King himself. He returned Thanks to his Gods for preserving him from this Danger; but the Bishop *Paulinus*, who was present, praised *GOD* for the happy Delivery of the Queen, and told the King, that was the Effect of her Prayers to *GOD*. The King was pleased with this Discourse, and promised to renounce his Idols, and to adore *JESUS CHRIST*, if he would give him Victory against the King who had endeavoured to destroy him; and as a Pledge for this his Promise, he permitted the Bishop *Paulinus* to baptize his Daughter, which was accordingly performed on the Day of *Pentecost*; and this Princess, who was called *Egreda*, was baptized the first of all the Nation of the *Northumbrians*, with twelve Persons of her Family.

KING *Edwin* being cured of the Wound he had received, drew his Army together, and marched against the King of the *West-Saxons*, whom he vanquished; and either took Prisoners, or put to Death all who had conspired against his Life. Being returned home, he would not be baptized immediately, although he had forsaken the Worship of his Idols, from the

Time

Time he had promised to become a *Christian*; but he took great Care to be well instructed by the Bishop *Paulinus*, and consulted upon this important Occasion, with such as he knew to be the wisest among the Nobles of his Kingdom, and often meditated alone upon this his Choice of Religion; at which Time he received the Letters of Pope *Boniface*, who died the Year before. However, the Bishop *Paulinus* was not contented to exhort the King only, but prayed zealously for him; and it is believed that he was informed by Revelation, of a wonderful Event, which happened to the King long before. A. D. 626.

EDWIN, in his Youth, had been long persecuted by *Edelfrid* his Predecessor, and was at last forced to fly for Refuge to another *English* King, called *Redwald*; who after he had received him into his Protection, moved by the Threats and Promises of *Edelfrid*, consented to deliver *Edwin* into his Hands: He being informed of it by a faithful Friend in the Night, came out of the Palace, and sat down at the Gate upon a Stone, very much concerned, as not knowing how to proceed upon this Occasion; when he saw a Person whose Face and Habit was unknown to him, who asked him, why he sat there alone at such an Hour, and added, What would you give that Man who should deliver you from the Trouble you are in, by persuading *Redwald* not to deliver you up, nor to do you any Injury? *Edwin* promised whatever lay in his Power; the other continued, What if you should be delivered from your Enemies, be made King, and become more powerful than any of the *English* Kings who have reigned before you? At length, added he, the third Time; Suppose the Person who has foretold you this great Happiness, should give you Advice more necessary for your Safety, and the Conduct of your Life, than any of your Fathers, or Kindred, have ever received, do you promise to follow this Advice? *Edwin* promised he would, and the unknown Person immediately laid his Hand upon his Head, saying, when this Sign shall happen to you again, remember what you have said this Day, and do not fail to fulfil your Promise. Whereupon he disappeared, and *Edwin* continued in the same Place much comforted, when his Friend came again to tell him, that he was out of Danger, and that King *Redwald*, by the Persuasion of the Queen his Wife, was resolved to defend him, which he did; and making War upon *Edelfrid*, defeated him; by which Means *Edwin* attained the Crown. c. 12.

THE Bishop *Paulinus* knowing this Prediction, came to the King when he was thinking seriously upon his Choice of Religion, and laying his Hand upon his Head, asked if he remembered that Sign; whereupon the King trembling, would have thrown himself at his Feet; but the Bishop rising him up, said to him with great Meekness, You see that God hath delivered you from your Enemies, and hath given you the Kingdom which you desired; take Care to perform the third thing you promised, *viz.* to receive the Faith, and to keep his Commandments. The King still required Time to confer with his Council, that they might be all baptized together, which the Bishop granted; and the King having assembled them, asked their Advice. *Cass* the chief Priest said, My Lord, you ought to inform yourself concerning the Doctrine which is now preached to us; as for me, I can very certainly assure you, that the Religion we have hitherto followed c. 13.

A. D. 626. ed, is vain; for none of your Subjects have served our Gods with more Fervour than myself; notwithstanding which, there are many who have received greater Benefits and Dignities from you, and who have succeeded better in all their Affairs. Another added, this present Life may be compared to the Flight of a little Bird, which in the Winter comes into a Hall, where there is a good Fire and Feasting; and as it flies from Door to Door, feels the Warmth of the Room for a Moment, and disappears; as this is the Condition of human Life, and as we know not what went before, nor what will follow; if this new Doctrine teaches us more Certainty concerning these Things, it is most reasonable to follow it.

THE High Priest *Coifi*, said, he would enquire more exactly of *Paulinus* concerning his GOD; and having heard him, he cried out, I have long since observed, that our Gods were nothing; for the more I searched after Truth in our Religion, the less I found it; but now I see it clearly in this Doctrine, which can give Life, Safety, and everlasting Felicity: Therefore I am of Opinion, my Lord, that we ought immediately to burn these useless Temples and Altars, which we have consecrated. The King publicly declared, that he renounced Idolatry to embrace the Faith of JESUS CHRIST; and as he asked the Priest *Coifi*, who should first profane the Temples with the Idols and their Inclosures, he answered, I myself: Who can better set the Example to others? He besought the King immediately to give him a Horse and Arms; for according to their Superstition, the High Priest ought not to bear Arms, nor ride but upon a Mare. Being thus mounted, and armed with a Sword and Lance, he marched against the Idols. The People seeing him pass by, believed he had lost his Senses; but when he came to the Temple he profaned it, by throwing his Lance into it, and commanded those who accompanied him, to pull it down and burn it, together with the Inclosure.

A. D. 627. KING *Edwin* was baptized in the eleventh Year of his Reign, which was in the Year 627, with all his Nobility, and a great Number of People, at *Eboracum*, or *Tork*, on *Easter-day*, the twelfth of *April*, in the Church of *St. Peter*, which he caused to be built in haste of Wood, while they were preparing for Baptism. But as soon as he was baptized, the Bishop *Paulinus* persuaded him to build a larger and more magnificent Church of Stone in the same Place, in the Midst of which was enclosed this first Oratory; but it was not finished till after the Death of *Edwin*, by *Oswald* his Successor. The Bishop *Paulinus* fixed his Episcopal See at *Tork*, with the Approbation of King *Edwin*, and continued to preach freely the remaining six Years of his Reign. He baptized among others, four Sons, one Daughter, and one Grandson of the King's, besides many Nobles and considerable Persons. The Zeal of this People was so great, that *Paulinus*, who went with the King and Queen to a Town called *Adregin*, stayed there thirty Days, and was employed from Morning till Night in Catechizing and Baptizing the People. At first they were baptized in Rivers, because they had not built Oratories, nor Baptisteries; which shews, that Baptism was administered by Immersion.

IN the mean Time, the Emperor *Heraclius* continued the War against A. D. 627 the *Persians*. After *Jerusalem*, they took *Egypt*, *Alexandria*, and *Lybia*, and advanced as far as *Ethiopia*, carrying away great Booty, and a considerable Number of Prisoners. In the Year 615, in the third Indiction, their General *Saen* came to *Chalcedon*, and was seen there from the other Side of the Sea. The Emperor *Heraclius* went thither, and by large Presents, prevailed upon him to retire; and as *Saen* gave him great Hopes of Peace, *Heraclius* writ a very submissive Letter to *Cosroes*, to this End; wherein he throws all the Odium of the War upon *Pbocas*; which Letter he sent by his Ambassadors, but without Effect. The *Persian* General retiring from *Chalcedon*, left Troops to besiege the Town, who took it in the following Year 616, being the seventh of the Reign of *Heraclius*. He once more sent Ambassadors into *Persia* to desire Peace; but *Cosroes* replied, I will never consent to any Accommodation till you renounce him who was crucified, and who you say is GOD, and adore the Sun.

XXXI.
Victories of
Heraclius,
Sup. n. 16.
Theoph.
An. 6.
p. 252.
Chr. Pasc.
p. 386.

Theoph.
An. 7. An. 8.

WHEREUPON *Heraclius* resolved upon War; and that he might not leave any Enemies behind him, he concluded a Peace with the *Cagban* or *Chan* of the *Avari*, who had attacked him on the *Thracian* Side. And not knowing where to borrow Money, he took the Wealth belonging to the Churches, even the Candlesticks, and other Vessels, of that of *St. Sophia*, coining them into Money; and having celebrated *Easter* on the fourth of *April*, in the tenth Indiction, and in the twelfth Year of his Reign, that is, in 622, he begun his *March* towards *Persia* the next Day. When he came to his Army, he took a Picture of *JESUS CHRIST* in his Hand, which was not supposed to have been painted by any mortal Man; and having sworn to his Soldiers that he would fight with them till Death, and that he would not forsake them any more than he would his own Children, he said; You see how these Enemies of GOD have over-run our Country, laying all waste before them, rendered our Cities desolate, burnt the Sanctuaries, and profaned with Blood the Tables appointed for the unbloody Sacrifice; and that they have defiled the Purity of the Churches; by making them the Scene of their most brutal Pleasures. *Heraclius* having thus encouraged his Troops, had the Advantage of the *Persians* this first Year, and defeated them in *Armenia*.

An. 12.

Chr. Pasc.
p. 390. B.

BUT the following Year 623, in the eleventh Indiction, he advanced into *Persia*, and forced *Cosroes* to abandon the City of *Gazac*, wherein was their Fire Temple. *Heraclius*, when he entered into this City, found in the Palace, the Statue of *Cosroes*, sitting under a Dome, which represented the Heavens, with the Sun, Moon, and Stars; and round about him were Angels holding Scepters in their Hands; from the Top Drops of Rain distilled, and a Noise like Thunder was heard, caused by Machines prepared for that Purpose. The Emperor ordered this Palace to be burnt, together with the Fire-Temple, and the whole City. Afterward, to know where he should pass the Winter, when he had purified his Army three Days, he opened the Gospel, and found that he was ordered to Winter in *Albania*. Thus the Superstition of the Lots of the Saints was practised as much among the *Eastern*, as the *Western Christians*. The Reader may see what I have said upon this Subject in the Council of *Agde*, and elsewhere. *Heraclius* being

Theoph.
An. 1. p. 258.
Codr. An. 13.
p. 412.

Sup. lib. xxxi.
n. 1. xxxiv.
n. 32.

A. D. 627. being arrived in *Albania*, gave Liberty, out of Compassion to fifty thousand Captives, whom he had brought thither, and supplied them with Necessaries: Which caused them unanimously to pray with Tears for his Success, that he might be the Deliverer of *Persia*, and slay *Cosroes*, whom they called the Destroyer of Mankind; so odious was he become by his Cruelty and Exactions.

HERACLIUS continued his Progress the following Year 624, and seeing his Troops astonished at the Number of their Enemies, he said to them, By the Help of GOD, my Fellow-Soldiers, one of you may overcome a Thousand of them. Let us offer ourselves to GOD, for the Safety of our Brethren; let us acquire the Crown of Martyrdom, that the Glory of our Actions may be remembered in after Times; and that we may receive the Recompence thereof from GOD. At the End of this Campaign, he surprized *Sarbazara*, who commanded the Enemies Army, which he put to Flight. The following Campaign was still more successful: *Cosroes* took Possession of the Treasure of all the Churches subject to the *Persians*, and obliged the *Christians* to embrace the Errors of *Nestorius*, to put an Affront upon the Emperor. In the mean time, the City of *Constantinople* was in great Danger; *Sarbazara* was at *Chalcedon* with the *Persian* Army, and on the other Side the *Chen* of the *Avari*, having broke the Truce, assaulted *Constantinople*, holding Intelligence with the *Persians*. However, the *Romans* defended themselves so well, that the Enemy was obliged to retire. This happened in the Month of *July*, in the Year 626, and this Deliverance was looked upon as a Miracle, which was obtained by the Prayers of the holy Virgin. At the End of the Year 627, on *Sunday* the twelfth of *December*, *Heraclius* gave Battel to the *Persians*, which lasted eleven Hours, wherein he entirely defeated them, with the Loss of only sixty *Romans*. After which, the Emperor advanced into the Midst of *Persia* in Pursuit of *Cosroes*, and took and burnt several of his Palaces.

Theoph.
An. 14. p. 260.

p. 263.

p. 264.
Chr. Pasch.
p. 391.

Theoph.
p. 266.

XXXII.
Martyrdom
of St. Anastasius.
V. S. Anast.
c. 2. ap. Boll.
To. 2. p. 433.

ST. ANASTASIUS, who being descended from the *Persian Magi*, was become a Monk, spurred on by the Desire of Martyrdom, left his Monastery near *Jerusalem*, and came to *Cæsarea* in *Palestine*. As the *Persians* were Masters of this City, he there saw some of the *Magi* practising their Superstitions, whom he reprov'd with so much Zeal, that they besought him not to discover them. Afterwards, meeting some Horsemen, who took him for a Spy, they stopped and carried him to the Governor, called *Marzaban*, who examining, and finding him resolute in confessing the Faith of *JESUS CHRIST*, he ordered him to be chained to another *Christian*, and to labour in carrying heavy Stones. Some *Persians* of his own Province seeing him in this Condition, treated him still worse; saying, he was a Dishonour to their Country. Whereupon *Marzaban* commanded he should be brought before him, and finding him still constant in the Faith, ordered him to be beaten with a Club in his Presence; *Anastasius* only desiring that his Monastick Habit might be taken from him, lest it should be profaned. After he had thus confessed *JESUS CHRIST* three times, he was cast into Prison, where he did not cease to praise GOD, and to perform his Devotions Day and Night, being only careful not to disturb the young Man who was chained to him. The Abbot of his Monastery, being acquainted with

with the Beginning of his Sufferings, caused the whole Community to offer up Prayers in his Behalf, and sent two Monks to *Cæsarea*, with Letters for him to comfort and encourage him. *Marzaban* writ to King *Cosroes*, to know his Pleasure concerning *Anastasius*; and having received an Answer, he again exhorted *Anastasius* to renounce JESUS CHRIST, at least in Secret, before him and two other Witnesses; but seeing he was not to be shaken, he acquainted him with the King's Order, which was to send him into *Persia*, loaden with Irons, and caused him to be put into the publick Prison, with two other *Christians*, from whence they were to depart within five Days. The Feast of the Exaltation of the holy Cross was celebrated at this Time, viz. on the fourteenth of *September*, in the Year 627, and *Anastasius*, with his two Companions, and the two Monks who came to him from his own Monastery, and some of the devout Inhabitants, solemnized the Vigil thereof in the Prison, spending the whole Night in Prayer; and a Receiver of the Tribute, who was a *Christian*, did even obtain Leave of the Governor, to carry *Anastasius* to Church on the Feast-day without his Irons; which was a great Consolation to the Faithful, who encouraged the Martyr, kissed his Chains, and rendered all possible Honours to him.

THE five Days being expired, the Prisoners departed, and were conducted by several *Christians* of *Cæsarea*, as well *Persians* as of other Nations. One of the two Monks of *Anastasius's* Monastery, followed him in this Journey, according to the Order of his Abbot, to do him what Service lay in his Power; and likewise, to bring back an Account of what happened to him. The Martyr was received with great Respect and Joy in every Place through which he passed, as he himself twice acknowledges, in his Letters to his Abbot. Being come into *Persia*, he was put into a Prison at about six Miles distance from the Place where the King resided; who having received Notice of his Arrival, sent one of his Officers to examine him. *Anastasius*, who answered by an Interpreter (not caring any more to speak the *Persian* Language) freely confessed the Faith of JESUS CHRIST, and refused all the Offers of Wealth and Greatness which were made him. The King being informed thereof, sent the same Officer the next Day, who caused the Martyr to be stretched upon his Back, and a Piece of Wood to be laid cross his Thigh, two strong Men standing upon each End of it. After he had suffered this Torment, he was sent back to Prison; but it was not long before the same Officer came again, and ordered him to be beaten with Clubs, which they repeated three several Times within a few Days; then he was hung up by one Hand, with a heavy Stone fastened to one of his Feet, in which Posture he continued two Hours.

FIVE Days after, the King sent the same Officer to put *Anastasius* to Death, with the rest of the *Christian* Captives. They led them out of the City, and when they had strangled the rest, about seventy in Number, among whom were the two *Christians*, who were brought from *Cæsarea* with *Anastasius*, he was asked again, whether he would perish miserably as they had done, or whether he would, by obeying the King, become one of the greatest Men in the Court; the Martyr, lifting up his Eyes to Heaven, praised GOD for having fulfilled his Desire, and said; I hoped you

A. D. 628. would have torn me Limb from Limb, for the Sake of JESUS CHRIST; but if this is the Death with which you threaten me, I return Thanks to my GOD, for permitting me to partake of the Glory of his Martyrs with so little Pain. After this he was strangled as the others had been, but his Head was cut off and sent to the King. This happened on the twenty-second of *January*, in the eighteenth Year of the Reign of the Emperor *Heraclius*, that is, in the Year 628. The Body of the Saint was redeemed and placed in the Monastery of *St. Sergius*, a Mile distant from the Place of his Martyrdom, by the Monk who followed him.

TEN Days being passed, on the first of *February*, the Emperor *Heraclius* came thither with his Army, according to the Prediction of the Saint, who had said on the Eve of his Martyrdom; Know my Brethren, that to-morrow, by the Grace of GOD, I shall finish my Course; you shall be delivered in a few Days, and this unjust King shall be put to Death. The Monk who had followed him came back to his Monastery, after he had been a Year absent, and brought the Tunick of the Saint with him, whose History he related very particularly to the Abbot, who caused it to be written at the same Time, in the Manner we have it at present. The Body of *St. Anastasius* was carried first to *Constantinople* by the same Monk, and then into *Palestine* to his Monastery; but the Figure of his Head, and the Head itself, were at length transported to *Rome*, where they may still be seen, in a Monastery called *Adaquas Salvias*, which also bears the Names of *St. Vincent* and *St. Anastasius*; because the *Roman* Church honours them both together, on the twenty-second of *January*.

Mirac.
S. Anast.
Boll. p. 436.
V. Mabill.
Iter. Ital.
p. 142.
Martyr. R.
22 Janu.

XXXIII.
Death of
Cosroes.
Theoph.
p. 270.

COSROES was become odious to his People, not only on account of his Avarice and Cruelty; but also, because he had so many times refused the Peace which *Heraclius* had offered him, which was again proposed in the Beginning of this Year 628, he being already become Master of far the greatest Part of *Persia*. *Sarbazara*, who was at *Chalcedon*, was also suspected by him, and he designed to put him to Death; but he receiving Notice of it, treated with the *Romans*, and declared against *Cosroes*. Besides, *Cosroes* in his Flight falling ill of a Dysentery, would have crowned his Son *Mardefanes*, who was born to him by *Sirem* his beloved Wife. *Siroes*, or *Syronya*, his eldest Son, was so enraged at this, that he openly revolted, and causing himself to be proclaimed King, treated with the Emperor *Heraclius*. He took *Cosroes*, and loading him with Chains, cast him into a dark Room, which he himself had built to secure his Treasure; where he was reduced to extream Want, being only allowed a small Quantity of Bread and Water. Let him eat the Gold, said *Siroes*, which he hath amassed to no Purpose, and for which he hath caused so many innocent People to perish with Hunger. He sent the *Satrapæ* and all his Enemies to insult and spit upon him; and caused *Mardefanes*, whom he would have crowned, and all the rest of his Children, to be murdered before his Eyes: He was treated in this Manner five Days together, during which he was continually wounded with Arrows, but not mortally, that he might die a lingering Death. In this Manner *Cosroes* King of *Persia* perished, by the Command of his own Son.

THE Emperor *Heraclius* writ a Letter, which he sent to *Constantinople* A. D. 628. upon this Occasion, wherein he mentions the Day on which *Cosroes* died; viz. on the twenty-eighth of *February*, in the first Indiction, in the Year 628, and at the same Time sent a Copy of the Letter he received from *Siroes*, wherein he acquaints him with his Coronation, and testifies his Desire of Peace. This Letter from *Heraclius* was read in the Pulpit of the great Church, at *Constantinople*, on the Day of *Pentecost*; that is, on the fifteenth of *May*, in the same Year, and in the eighteenth Year of his Reign.

SIROES did in Truth conclude a firm and solid Peace with *Heraclius*, and released all the Prisoners who were in Captivity in *Persia*; and among the rest, *Zacharias* the Patriarch of *Jerusalem*; and restored the true Cross, which had been brought thither fourteen Years before by *Sarbaxara*, when he took the City of *Jerusalem*. It was at first brought to *Constantinople*, but in the Beginning of the Spring of the following Year 629, the Emperor himself embarked to carry it again to *Jerusalem*, and to return Thanks to *God* for his Victories. When he came thither, he re-established *Zacharias* in his See, and set the Cross in the same Place where it had stood before. It still continued in the Case in which it had been carried away; and the Patriarch and Clergy finding the Seals whole, opened the Case with the Key, and adored and shewed it to the People. The original Authors always say in the Plural, the Woods of the Cross, *Ta Xyla*; which shews, that it was divided into several Pieces. The *Latin* Church celebrates the Memory of the holy Cross, as carried back by *Heraclius*, on the fourteenth of *September*; but the *Greeks* do not commemorate any other but the Cross, which appeared to *Constantine*, though by both it is called the Feast of the Exaltation of the holy Cross; and it is certain this Feast was celebrated on the same Day, long before *Heraclius's* Time. He drove away all the *Jews* from *Jerusalem*, and forbade them to come within three Miles of that City; and being at *Edeffa*, he restored the Church to the *Catholics*, which *Cosroes* had given to the *Nestorians*: He also continued to pay an Annual Rent to the Clergy of the great Church of *Constantinople*, in Consideration of the Sums he had taken from them, to defray the Expences of this War.

THE Emperor *Heraclius* confirmed the Peace with the *French* King, whose Ambassadors returned in this Year 629. *Dagobert* then reigned over *France*, having succeeded *Clotaire* the Second, who died in the former Year 628, after he had reigned forty-five Years, from the Death of his Father *Chilperic*; and was buried at *St. Vincent's* near *Paris*, that is, at *St. Germain des prez*. Six Years before, he had given his Son *Dagobert* the Kingdom of *Austrasia*, sending *Arnoul* Bishop of *Metz*, and *Pepin* Mayor of the Palace, to assist him with their Advice; which so long as he followed, he reigned in Glory and Prosperity. But about this Time *St. Arnoul* left the Court and his See, notwithstanding the Opposition of King *Dagobert*, who used all his Endeavours to detain him, wherein he proceeded so far as to threaten to strike off his Son's Head. The Holy Prelate retired to the Desert of *Vosge*, not far from the Monasteries of *Remiremont*, to a certain Place on the Mountain, where a Hermitage is still to be seen. Here he

Chr. Pasch.
p. 398.

XXXIV.
The holy Cross
brought back.
Theoph.
p. 272.
Sup. n. 10.

S. Niceph.
Hist. p. 13.
Suid. Heracl.

Sup. Lib. ix.
n. 43.
V. Baron. in
Martyr. R.
14 Sept.
Theop.
An. 19.
Suid. Heracl.

XXXV.
Dagobert
King of
France.
Freg. c. 62.
c. 56.
c. 47.
c. 58.

Vita Sanct.
Arn. n. 17.
Act. B. Toi
2. p. 154.

A. D. 629. died about the Year 640, and his Relicks were carried back to *Metz*, where they still remain in the famous Abby called after his Name. He is commemorated by the Church on the eighteenth of *July*.
 Martyr. R. 18 Jul.

Fred. c. 58. AFTER the Retreat of *St. Arnoul*, *Dagobert* continued to govern his Kingdom of *Austrasia* with great Justice, by the Advice of *Pepin* Mayor of the Palace, and of *St. Cunibert*, Bishop of *Cologne*. But after the Death of *Clotaire*, *Dagobert* took up his Residence in *Neustria*, and began to depart from the Justice of his former Administration, seizing upon the Possessions of his Subjects, and even upon those belonging to the Church, to fill his Coffers. He was immoderately given up to Women. in the preceeding Year 628, he left *Gomatruda*, whom he had married in his Father's Life-time, taking in her Room *Nantilda*, one of the young Women who attended in the Palace. And the following Year being the eighth of his Reign, he took another Woman, called *Ragnetruda*. And at last he had three Women, each with the Title of Queen; *Nantilda*, *Ulfunda*, and *Berchilda*; and of Concubines so great a Number, that the Historian has not given himself the Trouble to set down their Names.
 c. 60.
 c. 58.
 c. 59.

A. D. 630. ST. AMAND having more Courage than any of the rest of the Bishops, reprov'd King *Dagobert* for these Crimes, who drove him out of his Kingdom in a dishonourable manner; whereupon the Holy Bishop went to preach the Gospel in remote Countries. In the mean Time, the King having no Children by any of his Women, besought God to grant him some, when he learnt to his great Joy, that *Ragnetruda* was delivered of a Son; and considering who should baptize him, he resolved to send for *St. Amand*. The King's Officers having at length found him, he returned, that he might not disobey the King's Orders, and found him at *Clichi* near *Paris*. The King being extremely glad to see him, threw himself at his Feet, begging him to forgive him, and desired him to baptize the Infant, and take Care of him as his Spiritual Father: But *St. Amand* fearing that the Educating this young Prince might engage him in worldly Employments, contrary to the Precept of the Apostle, withdrew from the King's Presence. *Dagobert* immediately sent to him two of the principal Men of his Court, *Dado* and *Eloi*, who were yet Laymen, but even then remarkable for their Sanctity, who remonstrated to him, that his great Favour with the King, would give him the Liberty of preaching with greater Freedom in any Part of the Kingdom he should think fit, and would be the Means of converting a greater Number of Infidels. *St. Amand* yielded to their Entreaties, and King *Dagobert* sent his Son to *Orleans*, whither his Brother *Cberebert* also repaired, who was God-father to the Child. *St. Amand* having taken him in his Arms, and given him the Benediction, in order to make him a Catechumen, no body answering, the Child, who was not six Weeks old, answered distinctly, *Amen*. Whereupon he was immediately baptized, and named *Sigebert*; and was afterwards more distinguished for his Sanctity than his Birth. This happened in the eighth Year of the Reign of *Dagobert*, that is, in the Year 630.
 Fredeg c. 61.

A. D. 630. ST. AMAND was born at *Herbauge* near *Nantes*, which was then placed in *Aquitaine*, as lying on the other side of the *Loire*. His Father was called *Serenus*, and his Mother *Amantia*, which sheweth that he was descended
 XXXVII.
 Original of
 St. Amand.
 Vita c. 1.

ed from a *Roman* Family: Having been well instructed in Divine Learning A. D. 630. from his Infancy, and being yet young, the Desire of obtaining Perfection caused him to quit his own Country, and retire into a Monastery in the Isle of *Oye*, on the Coast of *Poitou*, near the Isle of *Re*; his Father having in vain endeavoured to prevail upon him to return into the World. *St. Amand* went to *Tours*, where praying before the Tomb of *St. Martin*, he besought God that he might wander as a Stranger from Country to Country, and never return to his native Home. Here he cut off his Hair, and was received among the Clergy of this Church. And then having received the Benediction of the Abbot and the Brethren, he went to *Bourges*; *Austregifil* being at that Time Bishop of that City, and the Arch-deacon *Sulpitius* gave him a favourable Reception, and caused a Cell to be built for him near the Church. Here he continued about fifteen Years, covered with Sackcloth and Ashes, fasting frequently, and taking no Nourishment but Barley Bread and Water.

HE afterwards went to *Rome*, where being desirous to pass the Night in *St. Peter's* Church, the Officers appointed to take Care of it, drove him away with injurious Language, and while he was sitting without upon the Steps, *St. Peter* appeared to him, and admonished him to return into *Gaul* to preach the Gospel. This Advice he obeyed, and some Time after, about the Year 626, King *Clotaire*, and the Bishops of *Gaul*, obliged him to accept of the Episcopal Office without any fixed Residence. Being thus ordained Bishop, he begun to preach the Faith to the Infidels, in the Territory of *Tournai* and *Gand*, and in *Brabant* he redeemed as many young Captives as he was able, and after he had baptized them, he placed them in divers Churches; and many afterwards became Priests, Abbots, or Bishops.

TILL that Time no body had ventured to preach the Faith in *Gand*, c. 117 as well by Reason of the Barrenness of the Soil, as the Wildness of the Inhabitants, who adored Trees, and Idols. *St. Amand* being moved with Compassion for them, went to *St. Acaius* of *Noyon*, as the nearest Bishop, begging him to repair as soon as possible to King *Dagobert*, and to obtain Orders from him in Writing, to force those who should refuse it, to receive Baptism: Which was accordingly executed; and this is the first Example I meet with of such a Proceeding with the Pagans. For I have already related something of the same Nature with regard to the *Jews*; and *Dagobert* himself ordered, that all within his Dominions should receive Baptism: Sup. xxxv.
n. 21, 22.
Fredeg. c. 64. Which seems hard to reconcile with the Maxims set down by *St. Gregory*, that none ought to be forcibly converted. *St. Amand* having received this Order from the King, and the Bishop's Blessing, went boldly among the *Gantois*; but nevertheless underwent incredible Difficulties. He was often repulsed with injurious Treatment by the Women and Peasants, and was frequently beaten and thrown into the River. Even his Companions deserted him, on account of the Barrenness of the Country; but notwithstanding he continued to preach, subsisting by his bodily Labour. In the mean Time the *Barbarians* became more tractable, seeing a Miracle wrought by the Saint. *Totton*, a *French* Count sitting in Judgment at *Tournay*, the holy Man begged him to pardon a certain Robber, whom he had condemn-
ed.

A. D. 630. ed to die: But he, however, ordered him to be executed, and he died upon the Gibbet. St. *Amand* caused the Body to be brought into the Chamber where he was wont to pray. In the Morning he called for some Water, and the Brethren who believed it was only to wash the Body before it was buried, were much surpris'd to find a living Man sitting and talking to the Saint. He caused this Man whom he had restored to Life to be washed, and having closed up his Wounds in such a Manner as not the least Scar was to be seen, sent him to his own Home. *Baudemont*, who relates this Story, saith, That he learnt it from the Priest *Bonus*, who affirmed that he was present. The Report of this Miracle being spread abroad, the Inhabitants came in Crouds to the Bishop, entreating him to make them *Christians*. They demolished their Temples with their own Hands, and St. *Amand* built Churches and Monasteries in their room, by the Munificence of the King and other pious Persons. The holy Man seeing that the Faith began to be established in these Parts, went to preach the Gospel to the *Slavonians*, who being lately come from the North, had over-run great Part of Germany. Having then passed the *Danube*, he preached the Gospel with great Freedom to these *Barbarians*, having even some Hopes that he should obtain the Crown of Martyrdom; but seeing that he made no great Progress, he returned to his Flock.

XXXVIII.
Original of
St. Eloi.

Vita ap. Sur.
1 Doc. &
To. 5. Spic.
p. 147.

Le Blanc.
Hist. Mon.
p. 50, 54.

Vita c. 7.

WE will now speak of those two pious Laymen *Dadon* and *Eloi*, who were so eminent in the Court of King *Dagobert*. The elder of the two called *Eloi*, was born near *Limoges*, of a Family who were *Christians* of many Descents; and was without doubt a *Roman*, as appeareth by his Latin Name *Eligius*, and that of his Father *Eucherius*; who having thoroughly instructed him in Religion, and seeing him remarkably industrious, placed him with a considerable Man who was a Jeweller and Master of the Mint at *Limoges*, by Name *Albo*; whose Art he learned in a short Time. Having some Business which called him into *France*, that is, on this Side the *Loire*, he was known by *Bobo*, Treasurer to King *Clotaire* the Second, and placed himself under his Conduct. The King desiring to have a magnificent Throne made, adorned with Gold and precious Stones, could not find any Workman in his Palace who could make it according to his Mind. The Treasurer recommended *Eloi* to him, whom the King accepted with Joy, and delivered a great Quantity of Gold to the Treasurer for the Execution of his Design: *Eloi* performed this Work with great Diligence, and when he had adorned and finished it, brought it to the King, who was very much pleased with it; and having highly commended the Elegance of the Work, ordered a considerable Recompence to be given to the Workman. Then *Eloi* brought a second Throne, exactly like the first in all Respects, and said, He had made this of the Gold which remained. The King admired his Fidelity and Industry, and finding by his Answers that he was a Man of great Parts and Understanding, gave him a great Share in his Confidence. He was afterwards made Master of the Mint himself, and his Name is still to be seen on several Gold Coins struck at *Paris* in the Reigns of *Dagobert* and his Son *Clovis*.

ELOI being come to Years of Maturity, resolved to clear his Conscience, and for this Purpose confessing all his Actions from his Youth to a Priest,

Priest, he inflicted a severe Penance upon himself. This is the first Ex- A. D. 630.
 ample that I find of a general Confession. After the Death of *Clotaire*, he c. 9.
 grew into so great Credit with King *Dagobert*, that he drew upon himself
 the Envy of wicked Men, whom he opposed. In the mean Time he con- c. 10.
 tinued to labour in his Calling for the King. He had a *Saxon* Slave A. D. Ben.
 whom he brought up so carefully in the Practice of Piety, that he became To. 2.
 very considerable, under the Name of *St. Thean*, and is commemorated on P. 994
 the seventh of *January*. *St. Eloi* had always a Book open before him
 when he worked, that he might at the same Time instruct himself in the
 Law of God. There were several Books fixed to the Walls of his Cham- c. 12.
 ber, especially the Holy Scriptures; which he read after he had prayed,
 and sung Psalms, and several of his Domesticks sung the Canonical Office
 with him Day and Night. Among others are named *Bauderic*, his Freed-
 man; *Tituan*, who waited on him in his Chamber, of the Nation of the
Suevi, who was afterwards martyred. *Buchin*, who had been a Pagan, and
 was afterward Abbot of *Ferrieres*: *Andrew*, *Martin*, and *John*, who by c. 8.
 his Means became Clerks. Several Relicks of Saints were fastened to the
 Ceiling of his Room, under which he prostrated himself on a Hair-cloth to
 pray; and in this Manner would sometimes spend the whole Night. After
 he had prayed, he sung Psalms to unbend his Mind, and then began to read,
 which he often broke off by lifting up his Eyes to Heaven, sighing and
 weeping bitterly; for he was of so tender a Nature, that he easily melt-
 ed into Tears. Although the King pressed him to come to him, send-
 ing one Messenger after another, he would not go till he had finished his
 Devotions. He never went out of his House, but he first prayed and made
 the Sign of the Cross; and the first Thing also which he did after he return-
 ed, was to pray.

HE was tall of Stature, had a handsome Head, curled Hair, and a rud- c. 12.
 dy Complexion; and Discretion mixed with Simplicity was visible in his
 Countenance. At first he was magnificently habited, sometimes wearing
 nothing but Silk, although at that Time it was not very common; Shirts
 embroidered with Gold, Sashes and Purse adorned with Gold and precious
 Stones. But as he advanced in Virtue, he gave all his Ornaments to the
 Poor, and became so negligent in his Dress, that he often girded himself
 with a Cord. The King when he saw him in this Habit would often give
 him his own Cloaths, and Sash. *Eloi* bestowed great Sums in Alms, giving
 to the Poor all that he received from the King's Bounty. If any Stranger c. 11.
 enquired for his House, he was answered, Go into such a Street, and to
 that Part of it where you see a Croud of poor People; and indeed he was
 always followed by a great Number of them, and he himself, or one of his
 Servants distributed Victuals and Money to them. He daily fed many of
 them at his own House, whom he served himself, and eat what they left.
 He gave them Wine and Flesh, although he did not touch either himself,
 and sometimes he fasted two or three Days together. Sometimes when the c. 22.
 usual Hour was come, and the Table spread, he had nothing to give these
 poor People, having distributed all before, but he always relied upon Pro-
 vidence, which never failed to supply him; either by Means of the King,
 or some pious Persons. He took Care to bury the Bodies of Malefactors. c. 31
 H E

- A. D. 630.** He was more especially zealous to redeem Captives; when he knew that a Slave was to be sold in any Place, he made haste thither, and sometimes ransomed fifty or a hundred at a Time, especially *Saxons*, who were sold in great Companies. After he had set them at Liberty, he gave them their Choice, either of returning to their own Country, of continuing with him, or entering into Monasteries, and took a particular Care of these last. He founded two famous Monasteries, one at *Limoges*, the other at *Paris*. The first is that of *Solignac*, wherein he placed Monks taken from *Luxen*, under the Conduct of *St. Remacle*, afterwards Bishop of *Mastricht*. The Abbot of *Luxen* was to inspect this Monastery, that they might duly observe the Rule: And *St. Eloi* obtained of the King a Grant of the Land where it stood, as appeareth by the Act of Cession, dated in the tenth Year of *Dagobert*, that is, in the Year 631. This Society soon grew up to the Number of a hundred and fifty Monks of divers Countries, who exercised several Trades, and lived very regularly. *St. Eloi* gave all that he could to this House, and would have retired thither himself, but Providence did otherwise dispose of him. Having thoroughly settled this Convent, he converted a House which the King had given him at *Paris*, into a Nunnery; in which he established a very strict Discipline, and placed three hundred Nuns, Part being his own Slaves, the rest of noble Houses in *France*, making *St. Aars* their Abbess. This Abby remained a long Time, under the Name of *St. Eloi*; but the Revenue was at length assigned for the Table Expences of the Bishop of *Paris*, and the House given to the Priests called *Barnabites*. *St. Eloi* made a Burying-place for the Nuns without the City, with a Church dedicated to *St. Paul*, which hath now a large Parish. He employed his Art, to adorn with Gold and precious Stones the Shrines of several Saints, as of *St. Germain* of *Paris*, *St. Severin*, *St. Piat*, *St. Quentin*, *St. Lucian*, *St. Genevieve*, *St. Columba*, and of several others; but he adorned more than any of the rest, the Tombs of *St. Martin* of *Tours*, and *St. Dennis* of *Paris*. King *Dagobert* was at the Expence of all this; and moreover, in Honour of *St. Martin*, and at the Desire of *St. Eloi*, he gave the Church of *Tours* all the publick Revenues of the City, and granted to the Bishop by his Letters, the Power of appointing the Count thereof.
- c. 10.**
- c. 15, 16.**
- Act. Ben. To. 2. p. 1091.**
- Vita c. 17.**
- c. 18.**
- c. 32.**
- c. 23.**
- c. 16.**
- c. 29.**
- ST. ELOI** also wrought many Miracles: Being at *St. Dennis's* on the Night of his Festival, he by his Prayers healed a Man who had all his Limbs contracted; but this Miracle he ascribed to the holy Martyr. In *St. Germain's* Church at *Paris*, he cured a lame Man who had not walked for nine Years past, as he did another at *Gamaches*; and also a blind Man on the Bridge at *Paris*, who instead of begging Alms, entreated him to make the Sign of the Cross upon his Eyes.

XXXIX. THE chief Friend of *St. Eloi* was *St. Ouen*, or *Audoen*, otherwise called *Monasterius* of *Dadon*, the Son of *Autaire*, or *Aldecaire*, a French Lord who had settled at *Brie*, and received *St. Columban* into his House, as hath been before related. He had another Son named *Adon*, and placed them both in their Youth in the Court of King *Clotaire*; where *Dadon*, having contracted a Friendship with *St. Eloi*, conceived, after his Example, a great Contempt for the World, and resolved, as did also his Brother, to devote himself to GOD. *Adon* executed his Design some Time after, and founded on an Estate

Sup. n. 7.
Joan. Vita
Col. c. 50.
And. Vita
Elig. c. 8.

Estate which he had near the River *Marne*, the Monastery of *Jouare*, called then *Jotrum*, which he endowed with his own Estate, and placed a numerous Society therein, professing the Rule of St. *Columban*, and retired thither himself: Whence it is probable, that he founded both a Friary and a Nunnery; the latter is yet standing, the first Abbess being St. *Theodechilda*, Sister of St. *Agilbert*, afterwards Bishop of *Paris*.

ST. OVEN was in great Credit with King *Dagobert*, whose Seal he kept in Quality of Referendary or Chancellor; and there are original Acts still extant, signed by him, by Virtue of this Office. He obtained a Grant from the King of a Piece of Land situated in the Forest of *Brie*, between the Greater and Lesser *Morin*, where he erected a Monastery called *Resbac*, from the Name of a small Stream, and which at this Time goes by the Name of *Rebais*. By the Advice of St. *Faro*, Bishop of *Meaux*, he sent for St. *Agil* from *Luxeu*, a Disciple of St. *Columban*, to govern this Monastery; whom the Cities of *Metz*, *Langres*, and *Besançon*, had severally requested to be their Bishop, as had also his own Monks of the Monastery of *Luxeu*, to be their Abbot; so that he was forced to make use of the King's Authority to obtain him for *Rebais*. This Monastery was called *Jerusalem*, and the Church was consecrated by St. *Faro* and St. *Amand*, in the Presence of St. *Eloi* and St. *Ouen*; and St. *Agil* was appointed Abbot in a Council held at *Clichy* on the first of *May*, in the Year 636, being the fourteenth of the Reign of *Dagobert*. It is said that St. *Ouen* had a third Brother, called *Radon*, who founded the Monastery named after him *Radolium* and now *Reuil*, near *Jouare* and *Rebais*, and is only a Priory. St. *Ouen* would have embraced a Monastick Life, and retired to *Rebais*; but the King and his Nobles would not give their Consent.

ST. ELOI and St. *Ouen*, although Laymen, had as much Authority as the Bishops. A Heretick, who had been driven out of some Country beyond the Seas, came into *Gaul*, and settling at *Autun*, there artfully broached his Errors: The News of this being brought to the Court, St. *Eloi*, who was always watchful for the Faith, consulted with St. *Ouen*, and other Catholics, and never ceased to exhort the Bishops and the Lords, till by the King's Order a Council was held at *Orleans*, before whom this Heretick appeared. He was questioned by several learned Men; but he replied with so much Subtilty, that when they thought to press him so close that he could not find any Evasion, he slipped from them like a Serpent, and returned with greater Force. At length *Salvius*, Bishop of *Valence*, is supposed to have detected his Artifices. The Heretick being thus convicted, was condemned by all the Assembly of Bishops, and banished from *Gaul* with Disgrace.

ST. ELOI caused likewise an Apostate who seduced the People, to be driven from *Paris*, and another to be banished the Kingdom, after a long Imprisonment, who pretended to be a Bishop; and very powerfully prosecuted many other the like Impostors, and all who departed from the Catholic Doctrine.

THIS Council of *Orleans* is reckoned the sixth holden in that City, and it is supposed that the Heretick there condemned was a *Monothelite*; for about this Time this Sect sprung up, the Original whereof was as follows: Some Bishops who received the Council of *Chalcedon*, and acknowledged

A. D. 630.
Vita Sanct.
Agili. To. 2.
Act. Ben.
p. 321.
Ibid. p. 486.

Diplom.
Lib. v. Tab.
16.
Vita Sanct.
Agili. To. 2.
Act. Ben.
n. 14, 15.
n. 16.

n. 19.
Fredeg. c. 78.

XL.
Sixth Council
of Orleans.
Vita Sanct.
And. c. 2.
Vita Sanct.
Elig. c. 35.

Coint. An.
634. n. 9.

Vita c. 36.

XLI.
Original of
the Monothelites.

A. D. 630. ledged two Natures in JESUS CHRIST, did nevertheless affirm, that but one Operation was to be ascribed to him, as a Consequence of the Unity of Person. *Theodore* Bishop of *Pbaran* in *Arabia*, was the first who started this Opinion, which was received by *Sergius*, Patriarch of *Constantinople*, a Native of *Syria*, his Parents being *Jacobites*. He wrote upon this Subject to *Theodore*, sending him a Writing pretended to be addressed by *Menas*, Patriarch of *Constantinople*, to Pope *Vigilius*, containing the same Opinion, viz. That there was but one Operation, and one Will; and *Theodore* did not fail to answer *Sergius* that he received this Doctrine. This pretended Writing of *Menas* was afterwards proved a Forgery; and it hath been supposed that *Sergius* himself was the Author of it.

Conc. VI.
A. 14.
Inf. lib. xl.
a. 4.

HE afterwards writ to *Paul the One-eyed*, of the Sect of the *Severians*, sending him the Writing of *Menas*, approved by *Theodore* of *Pbaran*, probably to bring over *Paul* to the Communion of the Church. *Sergius* wrote likewise to *George*, surnamed *Arsan*, a *Paulianist*, to send him Passages concerning the single Operation, which he maintained; adding in his Letter, that these Passages might be of Use, in order to the re-uniting the Church with them; for the Followers of *Paul* of *Samosata*, believing JESUS CHRIST to be but a meer Man, could not ascribe more than one Operation to him. *St. John the Almoner*, at that Time Patriarch of *Alexandria*, did with his own Hands force this Letter from *Arsan*, and designed to depose him, but was prevented by the *Persians*, who then entered into *Egypt*.

Epist. Serg.
Conc. VI.
A. 12.
p. 920. B.

DURING this War with the *Persians*, the Emperor *Heraclius* being in *Armenia*, the Chief of the *Severians* presented him a Discourse in Defence of his Error, but the Emperor stopped his Mouth by opposing the Doctrine of the Church to him. But in this Dispute he spoke of one Operation in JESUS CHRIST, which perhaps he had heard mentioned by *Sergius* of *Constantinople*. He likewise writ to *Arcadius*, Archbishop of *Cyprus*, forbidding him to speak of two Operations in JESUS CHRIST after the Union. But *Arcadius* not regarding these Letters, still followed the *Catholic* Doctrine. Some Time after the Emperor being in the Country of the *Lazi*, related this Dispute to *Cyrus* Bishop of *Phasis*, and Metropolitan of the Country, and caused him to read the Letter which he had written to *Arcadius*: *Cyrus* scrupled to acknowledge but one Operation in JESUS CHRIST, and produced the Letter of *St. Leo* to *Flavian*, which manifestly teacheth two Operations. Whereupon entering into Discourse, the Emperor likewise caused him to read the Answer of *Sergius*, Patriarch of *Constantinople*, who approved his Letter to *Arcadius*. Upon this *Cyrus* would not venture to contradict him any further, but he wrote to *Sergius*, desiring him to inform him, how it could be maintained, from the Scripture, that there remained after the Union, only one principal Operation in JESUS CHRIST, and not two Operations. The Letter from *Cyrus* to *Sergius*, is dated in the fourteenth Indiction, that is, in the Year 626. *Sergius* replied to him, That the General Councils had not decided this Question, neither was it debated in them; but we know some of the Fathers, especially *St. Cyril*, have said in their Writings, that there was but one Operation in JESUS CHRIST which giveth Life. *Menas*, formerly Patriarch of *Constantinople*, hath likewise composed a Discourse addressed to *Vigilius*, Pope of ancient *Rome*, wherein he hath taught one only Will,

Epist. Serg.
Cypr. conc.
Lat. secr. 2.
p. 123. E.
Epist. Cypr.
A. 13.
Conc. 6.
p. 949. C.

Conc. C.
A. 12.
p. 915.

Will, and one only Operation in JESUS CHRIST; and to the End that your self may see it, I have caused it to be transcribed, together with several Passages, in order to prove this Truth, and I have sent them to you. And because you say, that St. *Leo* affirming that each Nature operateth in JESUS CHRIST, thereby establisheth two Operations; you are to know, that as to the Letter of St. *Leo* (which is in Effect the Pillar of Truth) it was opposed by the *Severians*, and many *Catholick* Doctors have undertaken to defend it, but we do not know any of them who have affirmed that in this Passage St. *Leo* taught two Operations. But to the End that I may not be too tedious by citing them all, I will only produce a Passage from St. *Enlogius* of *Alexandria*, who composed a Work wholly in Defence of the Letter of St. *Leo*. We do not know any of the Fathers, who have hitherto taught two Operations in JESUS CHRIST: If any one better informed can shew where it hath been said; we must absolutely follow him: For it is necessary to conform our selves to the Doctrine of the Fathers; not only as to the Sense, but likewise as to the Words, without introducing any Innovation whatsoever. *Sergius* concludeth with desiring *Cyrus* to return him a speedy Answer.

THE Emperor *Heraclius* being at *Hierapolis*, in the Upper *Syria*, in the twentieth Year of his Reign, that is, in the Year 629, *Atbanasius* the *Jacobite* Patriarch, repaired to him; he was of a subtle, malicious Temper, as were most of the *Syrians* at that Time; and the Emperor falling into Discourse with him concerning the Faith, promised to make him Patriarch of *Antioch*, if he would receive the Council of *Chalcedon*. *Atbanasius* received it in Appearance, and acknowledged two Natures in JESUS CHRIST: He then questioned the Emperor concerning the Operation and the Wills; and asked him, Whether one or two was to be acknowledged in JESUS CHRIST. The Emperor being gruelled with this Question, wrote hereupon to *Sergius* of *Constantinople*, and sent for *Cyrus* Bishop of *Phasis*, whom he found to be of the same Opinion as *Sergius*, viz. That there was but one natural Will in JESUS CHRIST, and one Operation. So that they agreed with *Atbanasius*, who knew very well, that the understanding but one Operation, would be to acknowledge but one Nature. *George* Patriarch of *Alexandria* dying in the Year 630, after he had held the See ten Years, *Cyrus* was sent to succeed him; and he joined with *Theodore* Bishop of *Pharan*, who also held the same Tenets. The Followers of these Opinions were called *Monothelites*, from the two *Greek* Words, *Monos* single, and *Thelefsis*, or rather *Thelefsis*, Will.

CYRUS being Patriarch of *Alexandria*, endeavoured to reconcile the *Theodosians*, a Sect of the *Eutychians*, who were very numerous in that City, which was no very difficult Matter, when they were allowed to acknowledge one single Operation in JESUS CHRIST. The Act of Reunion was made in the *Egyptian* Month *Pauni*, in the sixth Indiction, that is, on the fourth of *May* in 633. It contains nine Articles, or Canons, followed by *Anatbemas*, wherein the *Catholick* Doctrine relating to the *Trinity* and *Incarnation* is expressed; but all the Mischief and Venom lies in the seventh, wherein it is said, That it is the same CHRIST, and the same SON, which produceth the Divine and Human Operations, by one single Operation, according to St. *Dionysius*, termed in *Greek* *Theandricos*; which

A.D. 633.

Theoph.
P. 274.

XLII.
Articles of
Cyrus.

Conc. 6.
Act. 13.
P. 953.

A. D. 633. which is rendered into *Latin* by the Word *Deivirilis*, that is, Divine and Human both together; so that the Distinction only proceeds from our Understanding.

Epist. Cyr.
p. 952.

Sup. n. 13.

Epist. Max.

ad. Petr. To.

c. p. 75.

THE Monk *Sophronius*, so famous under St. *John the Almoner*, being then at *Alexandria*, the Patriarch *Cyrus* desired him to read over the Articles of Re-union; but as soon as ever he had read them, he cried out, and shedding many Tears threw himself at the Patriarch's Feet, earnestly conjuring him not to publish them, since they were contrary to the *Catholic Church*, and clearly contained the Doctrine of *Appollinaris*. But *Cyrus*, without regarding this Remonstrance, was solemnly reconciled to these Hereticks on the third of *July*, upon their receiving these nine Articles. The *Theodosians* came all into the Church of *Alexandria*, the Clerks, Magistrates, Officers, and People, and there were Partakers of the Holy Mysteries. *Cyrus* sent the Emperor an exact Account of this Reconciliation by the Deacon *John*, and at the same Time wrote to the Patriarch *Sergius*. The *Jacobites* and the *Theodosians* triumphed, saying, That they did not receive the Council of *Chalcedon*, but the Council received them, and that the acknowledging one single Operation was acknowledging one single Nature in *JESUS CHRIST*.

Theoph.

p. 274. D.

Epist. Serg.

ad. Honor.

p. 921. E.

SOPHRONIUS seeing that he was not able to obtain any thing at *Alexandria*, departed thence for *Constantinople*, to negotiate with *Sergius*, and arrived there at the same Time as the Letters of *Cyrus*. He made his Remonstrances to *Sergius*, maintaining that the Expression, One Operation after the Union of the two Natures, in the Articles of *Cyrus*, ought to be erased. But *Sergius*, who was not zealous about this Error, took no Notice of his Remonstrances; and pretending that it would be unreasonable to break the Reconciliation made with the Hereticks of *Egypt*, entirely approved the Doctrine and Conduct of *Cyrus*, as appears by his Answer, wherein he supports *Monothelism* more expressly than *Cyrus* himself: For in this manner did *Sergius* express himself.

Conc. Lat.

Secc. 3.

p. 178. D.

THE same *JESUS CHRIST* operates Divine and Human Things by one only Operation; for every Operation Divine and Human proceeded from one and the same Word *Incarnate*. This is the same Sense of St. *Leo*, when he saith, That each Nature operateth with the Participation of the other. Wherefore you have well taught according to the Doctrine of St. *Cyril*, one Nature of the Word *Incarnate*, and one compound *Hypostasis*; distinguishing only by Thought the Parts that enter into this Union. And afterwards: Having set forth this pious Doctrine so clearly and exactly, you have anathematized all the Authors of Heresy. Lastly, He makes a Panegyrick upon *Cyrus*, and upon the Emperor, who had made him Patriarch of *Alexandria*.

XLIII.

Letter of Sergius to Honorius.

Conc. 6. Aft.

12. p. 617. E.

IN the mean Time, *Sophronius* being returned into the *East* was, against his Will, elected Patriarch of *Jerusalem*, after the Death of *Modestus*, in this same Year 633, being the twenty-fourth of the Reign of *Heraclius*, *Sergius* being informed of this, was resolved to prevent Pope *Honorius*; and wrote a long Letter to him, wherein he protests at first, that he will do nothing but in perfect Union with him; then entering upon the Subject, he thus relates the Original of this Affair. Some Time since the Emperor being in *Armenia* on Account of the *Persian War*, one of the Chief

Chief of the *Severians* called *Paul*, presented him a Discourse in Defence A. D. 633. of his Heresy. The Emperor refuted it, and confounded him by opposing to him the Doctrine of the Church; and in this Conference he made mention of one Operation in JESUS CHRIST. Some Time after, the Emperor being in the Country of the *Lazi*, he spoke of the Conference which he had with *Paul*, in the Presence of *Cyrus*, who was then Metropolitan of that Country, and at present Patriarch of *Alexandria*. He said, That he did not well know, whether it ought to be taught, that there was one, or two Operations in JESUS CHRIST; and by the Emperor's Order he wrote to consult me upon this Question, and asked me, Whether I knew any of the Fathers who had spoken of one Operation? I told him all that I knew of this Matter, and sent him a Discourse of *Menas*, late Patriarch of this City, to *Vigilius* your Predecessor, containing divers Passages of the Fathers, concerning the single Operation and single Will in JESUS CHRIST. But in this Answer I do not say any thing by my own Authority, as you may see by the Copy which I send to you. These are the Words of *Sergius*. But what I have already related of his Proceedings, and especially the Letter of *Cyrus*, and his Answer which I have set down, shew the little Sincerity of this Account of his. Sup. n. 40.

HE proceeds: From this Time no further mention was made of this Article; but *Cyrus*, Patriarch of *Alexandria*, being excited by the Grace of God, and the Emperor's Zeal, hath lately exhorted the Followers of *Eutyches*, *Dioscorus*, *Severus*, and *Julian*, whom he found at *Alexandria*, to a Reconciliation, and after many Conferences, he has succeeded with much Difficulty. Some dogmatical Articles have been drawn up between the two Parties, upon which not only the *Alexandrians* have been reconciled, but the Hereticks of almost every Part of *Egypt*, *Thebais*, *Libya*, and the other Provinces of the Diocesis of *Egypt*. In the mean Time the holy Monk *Sophrinius*, now Patriarch (as is reported, for I have not yet received his Synodical Letters according to Custom) of *Jerusalem*: *Sophrinius*, I say, being then at *Alexandria* with the Patriarch *Cyrus*, opposed one of the Articles of Reconciliation, which mentions one Operation in JESUS CHRIST, affirming that two Operations ought to be acknowledged. *Cyrus* shewed him some Passages in the Fathers, who had mentioned one Operation in some of their Writings: But he moreover remonstrated to him, that in order to gain over a great Number of Souls, our Fathers have made use of Indulgence and Compliance, without departing in any respect from the Strictness of Doctrine; and that therefore he ought not upon the present Occasion to cavil upon this Article, which did by no Means wound the Faith, since some of the Fathers have made use of this Expression. But *Sophrinius* would not be brought to allow of this Compliance; and coming to *Constantinople*, he pressed us to erase this Article, which appeared severe to us, as what would break the Reconciliation of such Numbers of People, who till this Time would not suffer the Name of *St. Leo*, nor the Council of *Chalcedon*; and now repeat it aloud in the Holy Mysteries.

AFTER a great deal of Discourse with *Sophrinius* upon this Subject, we at length pressed him to cite Passages out of the Fathers, which might teach us expressly, and in proper Terms, that we must acknowledge two Operations in JESUS CHRIST; which he was not able to do: So that per-

A.D. 633. perceiving that both Sides began to grow warm, and knowing that such Contentions generally produce Heresies, we believed it necessary to employ our whole Endeavours, for the putting a Stop to this useless Strife of Tongues. We have therefore written to the Patriarch of *Alexandria*, that the Re-union of the Schismatics being accomplished, he should not suffer any Person to speak any more of one or two Operations in *JESUS CHRIST*; but that he should rather order them to say with the general Councils, that one only and the same *JESUS CHRIST*, operateth Divine and Human Things; and that all his Operations proceed indivisibly from the same Word *Incarnate*, and belong to him alone. For the Expression, *One Operation*, although it appears in some of the Fathers, notwithstanding seems strange to some, who fear lest it should tend to the suppressing of the two Natures; which *GOD* forbid: And many are offended at the Expression *Two Operations*, because it is not to be found in any of the Fathers; and that two contrary Wills must consequently be acknowledged: So that the Word desired the Accomplishment of the Passion, and the Humanity opposed it. Therefore two Principles of these two Wills ought to be acknowledged, which would be impious. For it is impossible that the same Subject should at the same Time have two different Wills with regard to the same Object. Now the Fathers teach us, that the Flesh of the *LORD*, animated with a reasonable Soul, had never any natural Motion, distinct or contrary to the Order of the Word; and to speak more plainly, as our Body is governed and regulated by the reasonable Soul, so the whole Compound of the Humanity of *JESUS CHRIST* was always, and in all Things, subject to the Divinity of the Word, and the Guidance of *GOD*.

p. 935. C.

AND afterwards: At length we agreed, that *Sophronius* should not speak any more of one, or two Wills; but that he should be satisfied with following the beaten Path, and the safe Doctrine of the Fathers: We having therefore suffered him to proceed in this Manner, he desired us to give him our Answer in Writing, that he might shew it to those who should question him concerning this Matter, which we willingly granted him; and he embarked in order to return home. The Emperor being not long since at *Edeffa*, wrote to us to extract the Passages of the Fathers contained in the dogmatical Writings of *Menas* to *Vigilius*, concerning one Operation, and one Will, and to send them to him; which we did accordingly. We have likewise written to the Emperor, and to his *Sacellarius*, a particular Account of our Transactions upon this Subject, and that it was of great Importance not to enquire too particularly into this Mystery, but to adhere to the Doctrine constantly taught by the Fathers. Whereupon the Emperor sent us an Answer worthy of such a Prince. We believed it necessary to inform you of these Particulars, by the Copies of several Papers which we have sent you; we desire you to read them through, and if any thing is wanting in our Discourse to supply it, and to return us an Answer, that we may know your Sentiments.

Sup. n. 40.
Mav. disp.
To. 2. Ep.
p. 183.

THIS was the Letter of *Sergius* of *Constantinople* to Pope *Honorius*, full of Subtilty and Disguise. He makes no mention of his Writings to *Theodore* of *Pharan*, to *Paul the One-eyed*, and to *George Arsan*, or of the Emperor's Letter to *Arcadius* of *Cyprus*; and pretends that he was ignorant of the Question concerning the two Wills, before *Cyrus* wrote

to him from *Phafis*. He constantly insists on the pretended Writing of *A. D. 633. Menas to Vigilinus*, forged on purpose to maintain *Monothelism*. He falsely chargeth the Fathers, when he affirmeth, that some of them have taught one, and that none of them have mentioned two Operations, for the Contrary will be manifest by what follows; and lastly, he falsely accuses *St. Sophronius*, as we shall soon see, by saying he had agreed to be silent upon this Question.

BUT Pope *Honorius* not discovering the Artifices of *Sergius*, answered him in this manner: We have received your Letter, whereby we are informed, that there have been some Disputes, and new Questions of Words introduced by one called *Sophronius*, then Monk, and now Bishop of *Jerusalem*, against our Brother *Cyrus*, Bishop of *Alexandria*, who teaches the converted *Hereticks*, that there is but one Operation in *JESUS CHRIST*; that *Sophronius* coming to you, hath withdrawn his Complaints by your Instructions, and desired you would give them him in Writing. Having perused this Letter to *Sophronius*, we find that you writ to him with much Fore-sight and Circumspection; and we commend you for having removed this Expression, not known before, which might give Offence to the Simple. And afterwards: We confess one single Will in *JESUS CHRIST*, because the Divinity hath assumed not our Sin, but our Nature, as it was created, before it was corrupted by Sin. He continues: We do not see that the Scriptures, or the Councils, have taught one or two Operations; but, perhaps, some have spoken thus when they would not speak plainly out of Indulgence to the Weak. This therefore ought not to be made a Point of Doctrine; for that *JESUS CHRIST* is one single Person, operating by the Divinity and the Humanity, the Scriptures every where prove this; but to know whether by reason of the Works, of the Divinity or the Humanity, we should say or understand one or two Operations, this ought not to be of any Importance to us, and we leave it to the *Grammarians*. And further We ought to reject these new Expressions, which give Offence to the Churches, lest the Simple, shocked at the Expression of *Two Operations*, should think us *Nestorians* or *Eutychians*, if we acknowledge but one Operation in *JESUS CHRIST*. He concludes with these Words: Teach this with us, as we unanimously teach it with you. This is the famous Letter of Pope *Honorius*, in answer to the Questions proposed to him by the Patriarch *Sergius*.

THIS Pope having received an Account of the Conversion of *Edwin*, King of *Northumberland*, in *England*, writ to exhort him to Perseverance in the Faith, and advised him to read the Works of *St. Gregory*; after which he adds, As to what you desire concerning the Ordination of your Bishops, we willingly agree to it, and we send a *Pall* to your Metropolitans *Honorius* and *Paulinus*, that whenever it shall please *GOD* to call either of them, the other may ordain a Successor for him, by Virtue of this Letter; which is granted in Consideration of the Distance of the Place, that is, that they might not be obliged to send to *Rome*. This Letter is dated on the eleventh of *June*, in the seventh Indiction, and in the Year 634. Upon the Death of *Justus*, Archbishop of *Canterbury*, *Honorius* being elected to succeed him, went to *Tork* to *St. Paulinus*, who consecrated him the fifth Bishop of *Dorovernum*, or *Canterbury*, from *St. Augustin*. Pope *Honorius*

XLIV.
Answer of
Honorius.
Conc. 6. Act.
12. p. 928.

p. 929. B.

p. 932. A.

ibid. D.

p. 933. B.

XLV.
English
Church.
Sup. n. 37.
Beda 11.
Hist. c. 17.

c. 18.

A. D. 633. *Honorius* writ also to the *Scots*, that is to say the *Irish*, to exhort them to leave their particular Usage concerning the Time of celebrating *Easter*, but without Success.

c. 15.

KING *Edwin* was so zealous for the Faith which he had professed, that he prevailed with *Carpwald*, King of the *East-Angles*, and his People, to embrace the same Belief. *Redwald*, the Father of this King, had before received Baptism in the Country of *Kent*, but being returned Home, he was seduced by his Wife, and some evil Teachers, and joined the Worship of his antient Gods to that of **JESUS CHRIST**, erecting two Altars in the same Temple, one for the Sacrifice of **JESUS CHRIST**, and the other for the Victims of Devils. His Son *Carpwald* was killed soon after his Conversion, and the Nation returned to their former Error, in which they continued three Years, till the Reign of his Brother *Sigebert*, who was converted to the *Christian* Faith in *Gaul*, during the Time he continued there in Exile. As soon as he came to the Crown, he laboured to convert his People, and was very much assisted therein by the Bishop *Felix*, who was born and ordained in *Burgundy*, and who going to *Honorius*, Archbishop of *Canterbury*, told him the Design he had to preach the Faith to the Infidels; and the Archbishop sent him to this Nation of the *East-Angles*, where he laboured with so much Success, that he converted the whole Nation, established his See in the City of *Dummock*, and died in Peace there seventeen Years after.

c. 16.

c. 20.

ST. PAULINUS of *York* preached also in the Province of *Lindsey*, situated South of the River *Humber*, near the Sea, and converted the Governor of *Lincoln*, where he built a Church. The *English* enjoyed so perfect a Peace throughout the Dominions of King *Edwin*, that it became a proverbial Saying among them; and it was affirmed, that a Woman with only her new born Infant might safely travel from Sea to Sea. To the Fountains on the high Ways the King had caused Copper Cups to be chained, which none dared to remove; but this good Prince reigned only seventeen Years, and lived but forty-seven, being killed in a Battel which he fought on the thirteenth of *October*, in 633, against *Carduella*, King of the *Britons*, who had revolted, and entered into Alliance with *Penda*, an *English* Prince of the *Mercian* Nation. Their Victory was the Ruin of the new established Church in *Northumberland*; for *Penda* was a *Pagan*, as were all the *Mercians*, and although *Carduella* was a *Christian*, yet he was more barbarous than the *Pagans* themselves. He even put to Death Women and Children in Torments, being desirous to exterminate the whole Race of the *English* in *Britain*, without any respect to their having embraced *Christianity*; for the *Britons* did not regard this, and never would hold any Commerce with them any more than with *Pagans*, and this Hatred lasted till the Time of *Beda*, that is to say, a hundred Years after. The Head of King *Edwin* was carried back to *York*, and deposited in *St. Peter's* Church, which he had founded.

DURING the Desolation of the Church and Kingdom of *Northumberland*, *St. Paulinus* was obliged to fly, together with Queen *Edelburga* (whom he had brought thither) and her Children. They returned into *Kent* by Sea, and were received with much Respect by the Archbishop *Honorius* and King *Edulbald*, who entreated him to accept of the See of *Rocheſter*,

Rocheſter, then vacant by the Death of *Romanus*, which he accordingly A. D. 633. did, and governed this Church till his Death. He had left the Deacon *James* at *Tork*, who inſtructed and baptized ſeveral Perſons; but when Peace was again reſtored to this Church, he taught the *Roman* Chanting there, which he underſtood very well, and lived even till the Time of *Beda*.

IN *Spain* the fourth Council of *Toledo* was holden on the ninth of December, in the third Year of the Reign of King *Sifenand*, according to the *Spaniſh* *Æra* 671, that is, *Anno Dom.* 633. Sixty-two Biſhops aſſembled there, over whom *St. Iſidore* of *Sevil* preſided; there were likewiſe five other Metropolitans, viz. of *Narbonne*, *Merida*, *Braga*, *Toledo*, and *Tarragona*. This was a National Council, and comprehended the whole Kingdom of *Spain*, and that Part of *Gaul* which was ſubject to the *Goths*. *St. Juſtus* was then Archbiſhop of *Toledo*, who had been Abbot of the Monastery of *Agali*, where he had been brought up from his Infancy, under the Government of *St. Helladius* his Predeceſſor. He had a handſome Perſon, great Parts, and was very eloquent; but he lived only three Years after he took Poſſeſſion of this See. The moſt famous among the reſt of the Biſhops of which this Council was compoſed, were *Brasilius*, Biſhop of *Saragoſa*, who ſucceeded his Brother *John*: He held this See about twenty Years, and left ſome Writings at his Death. *Nouatus* of *Girona*, who had been a Monk, and was elected Biſhop, as if by Inſpiration: He was a Man of great Simplicity, and governed his Church rather by his Example than his Words. *Conantius* of *Palantia*, who held this See above thirty Years: He had much Gravity in his Behaviour and Diſcourſes, and was very careful to regulate the Office and the Eccleſiaſtical Chanting. Beſides theſe ſixty-two Biſhops there were ſeven Deputies at this Council, for Biſhops who were abſent.

WHEN they were all met together in the Church of *St. Leocadia*, King *Sifenand* entered, attended by ſome of his Lords, and proſtrating himſelf on the Ground before the Biſhops, beſought them with Tears and Sighs to pray to GOD for him: After which he exhorted them to preſerve the Rights of the Church, and to be careful to correct Abuses. They made ſeventy-five Canons, the firſt of which is a Confession of Faith, wherein the Myſteries of the *Trinity* and *Incarnation* are fully explained, in Oppoſition to the principal *Hereties*: Herein it is expreſſly ſaid, That the holy Spirit proceeds from the FATHER, and the SON. The Negligence of the Biſhops in not holding Councils is blamed, as the chief Cauſe of the Relaxation of Diſcipline; and it is ordered that they ſhall be convened at leaſt once a Year. If the Queſtion in Diſpute be any thing relating to the Faith, or any other publick Concern, the Council ſhall be general, compoſed of all *Spain* and *Gaul*. If only on particular Affairs, Councils ſhall be held in each Province at the Place appointed by the Metropolitan, on the fifteenth of the Calends of *June*, that is, about the Middle of *May*, when the Earth is covered with Graſs and Herbs.

THE Form of holding Councils is here preſcribed at Length, which is not to be found elſewhere, that I know, and, without doubt, it was borrowed from a very antient Tradition. At the firſt Hour of the Day, before the Sun is riſen, every one ſhall go out of the Church, and the Doors ſhall be ſhut.

XLVI.

Fourth Council of Toledo.

To. 1. p. 1702.

Sup. n. 21.

Ildefonſ.

Illuſt. c. 8.

Acta. SS. B.

To. 2. p. 147.

Idelf. c. 11.

c. 9.

c. 10.

Can. 3.

XLVII.

Form of Councils.

c. 4.

A D. 633. shut. All the Porters shall attend at the Door by which the Bishops are to enter, who shall come in all together, and shall take their Places according to the Date of their Ordination. After the Bishops, such Priests and Deacons shall be called as they shall have occasion for. The Bishops shall sit in a circular Form, behind them the Priests; and the Deacons shall stand before the Bishops. Then such of the Laity shall be admitted as the Council shall think worthy, as likewise Notaries to read and write what shall be thought necessary, and the Doors shall be strictly guarded. After the Bishops have sat a considerable Time in Meditation and mental Prayer, the Arch-deacon shall say, *Pray*. Immediately they shall all prostrate themselves upon the Earth, praying silently with Tears and Sighs, and one of the oldest Bishops shall rise and pray with a loud Voice, the rest continuing prostrate. After he shall have finished the Prayer, and all have answered *Amen*, the Arch-deacon shall say, *Rise*. Upon which they shall all rise up, and the Bishops and Priests shall seat themselves with Modesty, and in the Fear of God.

ALL shall be silent, and a Deacon cloathed with the *Albe* shall bring the Book of Canons into the Midst of the Assembly, and shall read such Canons as relate to the holding of Councils. Then the Metropolitan shall begin to speak, and shall exhort such as have any Business to propose it. If any one prefers a Complaint, no other Business shall be entered upon till that is dispatched. If any Priest, Clerk or Layman, who waits without, desires to address himself to the Council on any Business, he shall acquaint the Metropolitan's Arch-deacon with it, who shall declare it to the Council; after which the Party concerned shall be permitted to enter and propose his Business. No Bishop shall leave his Seat till the Hour appointed for the breaking up of the Council, nor shall any of them depart till all Business is ended, that they may subscribe the Decisions thereof; for it is to be believed that God is present at the Council, when Ecclesiastical Affairs are determined with Application and Tranquillity, without Tumult.

XLVIII.
Canons concerning Rites
and Ceremonies.
c. 2.

Mabill. 1.
Liturg. Gall.
c. 4. n. 8.
Ibid. script.
c. 41.

Conc. Tol.
c. 5.

c. 6.
Epist. 41.
Sup. lib.
xxv. n. 12.

THE Council orders particular Churches to use the same Offices, lest ignorant Men should think there was a *Schism* amongst them. Therefore, add the Fathers, We will observe the same Order of Praying and singing the Psalms throughout all the Churches of *Spain* and *Gaul*, and also one Form of celebrating the Masses and Offices for the Evening and the Morning; for the antient Canons have ordained, that each Province shall follow the same Usage in Prayers, and the Administration of the Sacraments. St. *Isidore* was the Soul of this Council, and his Works shew how well he was instructed in the Ecclesiastical Offices. He is also looked upon as the principal Author of the antient *Spanish* Liturgy, called since *Mosarabick*; although he himself declares, that St. *Leander*, his Brother, had a great Share in compiling of it.

IN order to avoid Diversity of Ceremonies in *Spain*, it is ordained first, that three Months before the *Epiphany* the Metropolitans shall inform each other on what Day *Easter* will fall, that they may give Notice to their Comprovincials; to the End that the Feast may be celebrated every where at the same Time. But one Immersion shall be used at Baptism in *Spain*, according to the Decision of St. *Gregory*, that the Doctrine of the *Arians* might not seem to be approved, who used three Immersions; because the Faith

Faith of the *Trinity* is sufficiently set forth in the Words. The Churches A. D. 633. shall not be shut on *Good-Friday*, but the Office shall be celebrated, and c. 7. they shall instruct the People concerning the Passion of our LORD, and they shall be exhorted to ask Pardon for their Sins with a loud Voice. The c. 8. Fast shall be strictly observed on this Day, not only till the *None*, but even till the Office hath been celebrated, and the Prayers of Indulgence. This is, very likely, what we call the Absolution. The Benediction of the c. 9. Tapers on *Easter-Eve* shall be every where observed, even in the Churches of *Gaul*, in Honour of the holy Night of the Resurrection. *Hallelujah* shall c. 11. not be sung during *Lent*, because it is a Time of Sorrow and Repentance: Neither shall they sing on the first of *January*, on which Day a strict Ab- Inf. xxxviii. stinence from Flesh shall be observed, that the Superstition of the *Pagans* n. 13. may not in the least be imitated. At Mass the Praises shall be read after c. 12. the Gospel, not after the Epistle: By these Praises, or *Lauds*, is meant the *Hallelujah*, according to St. *Isidore*, which is still to be found after the Gos- V. Mabill. 1. pel in the *Mosarabick Missal*. No Scruple shall be made of singing the Liturg c. 4. Hymns composed by the Fathers in the Churches, as by St. *Hilarius* and n. 12. & p. 443. 1sid. 1. St. *Ambrose*, although they are not taken out of the holy Scripture, any Eccl off. c. 13. more than the Masses and other Ecclesiastical Prayers. On *Sundays*, and c. 14. on the Feasts of the Martyrs, the Hymn of the Three Children in the Furnace shall be sung; which is not seen in the *Mosarabick Missal*, but we still find there *Gloria & honor Patri*, as ordered by the Council of *Toledo*, c. 15. and not *Gloria Patri* alone, according to our Form of repeating it. At c. 18. Mass the Benediction ought to be given immediately after the LORD's Prayer, and before the Communion, which the Priests and Deacons shall receive at the Altar, the other Clerks in the Choir, and the rest of the People without the Choir, that is to say, the Communion was carried to each in their Place, as was the Custom at *Rome*. The Benediction here spoken Sup. lib. of, is the Episcopal Benediction, still used in several Churches in *France*. xxxvi. n. 19. Some Bishops in *Spain* said the LORD's Prayer only on *Sundays*; there- c. 19. fore the Council orders it to be read every Day in the Office, either c. 10. Publick or Private, and proves that it ought to be done by the Authority of St. *Cyprian*, St. *Hilarius*, and St. *Augustin*. The Council farther orders, that the *Revelations* shall be read publickly in the Office from c. 17. *Easter* till *Pentecost*, which some People did not yet look upon as Canonical. c. 40. The Deacons shall wear but one *Orarium* or *Stole*, and not two, which shall not be adorned with Gold or Colours. These Ornaments have since prevailed, and the *Stole*, which was then of Linnen, is now of Stuff only. They shall wear it on their left Shoulder, that their right Side may be at Liberty for the Performance of their Duty. All the Clerks shall wear c. 41. their Crowns in the same manner, viz. a Crown of Hair, having the Head shaved above; whereas the Readers in *Galicia* wore their Hair long, as the Laymen did, shaving only a little round Place on the Top of the Head.

THE Rules concerning Ordinations of Bishops were renewed, particularly XLIX. such as related to the Liberty of Elections; and they expressly mention all Other Coun- cils, Irregularities. Bishops, Priests and Deacons are ordered to have *Syncelli*, c. 19. that is, Persons of exemplary Lives, who are to lie in the same Room with c. 22, 23. them. The young Clerks shall lodge all together in the same Chamber, c. 24. under the Inspection of an aged Man of approved Wisdom. If they are

- A. D. 633.** Orphans, the Bishop shall not only take Care of their Wealth, but likewise of their Morals. Such Clerks as shall have taken Arms in any Sedition, shall be degraded, and placed in a Monastery in a State of Penance; and such as have consulted *Magicians, Soothsayers, Augurers*, or any other sort of Diviners, shall be treated in the same manner. A Bishop or Clerk who hath been deposed, although unjustly, shall not be permitted to enter upon his Office again till he has received the solemn Ensigns thereof, in like manner as at his Ordination: That is, a Bishop shall receive the *Orarium*, the *Ring*, and the *Pastoral Staff*; a Priest the *Orarium* and *Chasuble*; a Deacon the *Orarium* and *Albe*, and a Sub-deacon the *Patin* and *Chalice*.
- c. 45.**
- c. 29.**
- c. 28.**
- c. 31.** BISHOPS shall not accept of a Commission to examine Criminals, unless they have been promised with an Oath that these Criminals shall be pardoned; and shall be deposed, if they are concerned in shedding Blood. They shall exhort such Judges as abuse their Power, and if they do not amend, shall accuse them to the King.
- c. 32.** SUCH Clerks as desire to become Monks, ought not to be hindered by the Bishops. They are not to employ the Monks in any servile Labour for their own Profit, reducing the Monasteries in a manner to the Condition of Farms. They ought not to exact any more from them than is allowed by the Canons; but to exhort the Monks to Virtue, to appoint their Abbots and Officers, and cause the Rule to be observed. They who being in any Danger have received Penance, without confessing any particular Crime, but only acknowledged their Sins in general, may be admitted among the Clergy; but not such who receiving Penance have publicly confessed some deadly Sin. Penitents who return of their own Accord to the common Condition of Laymen, shall be replaced in a State of Penance by the Bishop, and if they quit it a second Time, or refuse to enter therein, they shall be treated as Apostates, and be publicly anathematized.
- c. 50.**
- c. 51.**
- c. 54.**
- c. 55.** There were at that Time Widows consecrated to GOD, who were publicly professed, when they changed their Habit, in the Presence of the Bishop, without entering into any Community. They were called *Sanctimoniales*, or Religious, and were not after this permitted to marry.
- c. 56.**
- c. 67, 68, 69.** THE Bishop cannot set the Slaves belonging to the Church at Liberty, unless he pays down their full Value, otherwise his Successor shall oblige them to return to their Servitude. The Slaves who have belonged to the Churches, being made free, shall, both they and their Posterity, always adhere to the Interest thereof, and shall oblige themselves to yield such Services thereto as Patrons are accustomed to receive from their Freedmen.
- c. 70, 71.**
- c. 74.**
- c. 72.** Slaves belonging to the Church may be ordained Priests or Deacons to serve in the Country, on Condition that they are first set free. After their Death, all their Wealth shall return to the Church, and they shall not be allowed to bear Witness against it any more than the Freedmen. The Church shall protect such Freedmen of private Persons as shall be recommended by their Patrons to the Care thereof. Freedmen shall not be ordained Clerks, unless their Patrons will give up all their Claim to any Service from them.
- c. 73.**
- c. 57.** JEWS shall not be forced for the Time to come to profess the Faith, which ought to be a voluntary Act, and only Persuasions ought to be used upon this Occasion; but such as have been constrained to become *Christians*, in

in the Reign of King *Sisebut*, because they have already received the Sacraments; namely Baptism, the Unction of the holy Chrism, and the Body and Blood of our LORD, it is fit they should be obliged to continue in the Faith they have received by Force, lest it should be exposed to Contempt, and the Name of GOD should be blasphemed. None, either Clerk or Layman, shall protect *Jews* to the Prejudice of the Faith, on Pain of being excommunicated. Now there were Bishops who suffered themselves to be corrupted by Presents from them. Apostate *Jews* shall lose such Slaves as they have circumcised, and they shall be set at Liberty. All the Children of *Jews* shall be taken from their Relations and placed in Monasteries, or with Persons of Piety, to be instructed in the Christian Religion.

A. D. 633.

c. 59.

c. 60.

The last Canon made by the Council of *Toledo* relates to the Obedience due to Princes; for the better understanding of which, it will be necessary to know how King *Sisebut* became possessed of the Crown. *Sisebut* died in the Year 621, and was succeeded by his Son *Recharedus II.* who reigned but three Months. After his Death, the *Goths* elected *Suintila* King, who from the Beginning of his Reign, endeavoured to gain the Affections of his People by his great Actions. He entirely drove the *Romans* out of *Spain*, and was the first who united the whole Country under his Government. But in the Year 625, having caused his Son *Ricimer*, an Infant, to be proclaimed King, he thereby became odious to the Nobility; whereupon one among them called *Sisenand*, being supported by *Dagobert*, King of *France*, caused himself to be acknowledged King of the *Goths*, in the Year 631. In this Manner was *Suintila* deposed, after he had reigned ten Years. *Sisenand* being willing to confirm his Government, procured this last Canon to be made by the Council of *Toledo*, and this was perhaps his principal Reason for assembling so many Bishops.

L.
Fidelity to the
Prince.
Fredeg. c. 73.

Ibid. Chr.
To. 1. Bibl.
Lab. p. 69.

THIS Canon declaims against the Injustice of such as violate the Oath they have taken to their Kings, and attempt any thing, either against their Authority, or their Life. After which it adds; Let no one therefore usurp the Kingdom, nor endeavour to excite Seditions; but upon the Death of the Prince, all the Nobility of the Nation, together with the Bishops, shall assemble to appoint his Successor. By this it may be observed, that the Kingdom of the *Goths* was Elective, and that the Bishops joined in the Election. After this Exhortation, the Council denounces a terrible Anathema against such as shall break the Oath they have taken to the King. They repeat three Times, and all the People reply, *Anathema Maranatha*; Let his Portion be with *Judas Iscariot*. Then the Bishops recommend to the present King *Sisenand* and his Successors, the Observation of Justice and Moderation, declaring, that if any of them hereafter should exercise a tyrannical Power, they shall be anathematized by JESUS CHRIST, and separated from GOD. Afterwards they add; As to *Suintila*, who through a Sense of his Crimes, hath deprived himself of the Kingdom, We declare, with the Consent and Advice of the whole Nation, that we will never hold any Society with him, his Wife, or his Children; that we will not advance them to any Honour, and that they shall lose all their Possessions, unless the King in his Bounty shall leave them the Enjoyment of Part thereof. The same Punishment is inflicted on *Gela*, the Brother of *Suintila*. This is what passed at the fourth Council of *Toledo*, and it is the first that I know of wherein the Bishops concerned themselves in temporal Affairs.

CON-

CONTENTS of the THIRTY-SEVENTH BOOK.

- | | |
|---|---|
| <p>I. D <i>Death of St. Theodore Sico-</i>
<i>tes.</i></p> <p>II. <i>Succession of the Patriarchs.</i></p> <p>III. <i>Death of Phocas. Heraclius Em-</i>
<i>peror.</i></p> <p>IV. <i>English Church.</i></p> <p>V. <i>Toledo, a Metropolis.</i></p> <p>VI. <i>Second Banishment of St. Co-</i>
<i>lumban.</i></p> <p>VII. <i>St. Columban in Austrasia.</i></p> <p>VIII. <i>St. Columban in Italy.</i></p> <p>IX. <i>Death of Boniface IV. Deusde-</i>
<i>dit Pope.</i></p> <p>X. <i>Jerusalem taken by the Persians.</i></p> <p>XI. <i>Charity of St. John the Almoner.</i></p> <p>XII. <i>Government of St. John the Al-</i>
<i>moner.</i></p> <p>XIII. <i>Journeys of John Moschus.</i></p> <p>XIV. <i>Council of Paris.</i></p> <p>XV. <i>Saints at the Court of Clotaire.</i></p> <p>XVI. <i>St. Lupus of Sens.</i></p> <p>XVII. <i>English Church.</i></p> <p>XVIII. <i>End of St. John the Almoner.</i></p> <p>XIX. <i>Spiritual Meadow.</i></p> <p>XX. <i>End of John Moschus, and of</i>
<i>St. Anastasius the Sinaite.</i></p> <p>XXI. <i>Second Council of Sevil.</i></p> <p>XXII. <i>Rule of St. Isidore.</i></p> <p>XXIII. <i>St. Helladius of Toledo.</i></p> | <p>XXIV. <i>Homilies of St. Antiochus.</i></p> <p>XXV. <i>St. Anastasius the Persian.</i></p> <p>XXVI. <i>Agrestin, a Schismatical Monk.</i></p> <p>XXVII. <i>Disciples of St. Columban.</i></p> <p>XXVIII. <i>Council of Rheims.</i></p> <p>XXIX. <i>English Church.</i></p> <p>XXX. <i>Conversion of King Edwin.</i></p> <p>XXXI. <i>Victories of Heraclius.</i></p> <p>XXXII. <i>Martyrdom of St. Anastasius.</i></p> <p>XXXIII. <i>Death of Cosroes.</i></p> <p>XXXIV. <i>The holy Cross brought back.</i></p> <p>XXXV. <i>Dagobert, King of France.</i></p> <p>XXXVI. <i>Banishment of St. Amand.</i></p> <p>XXXVII. <i>Original of St. Amand.</i></p> <p>XXXVIII. <i>Original of St. Eloi.</i></p> <p>XXXIX. <i>Monasteries of Brie.</i></p> <p>XL. <i>Sixth Council of Orleans.</i></p> <p>XLI. <i>Original of the Monothelites.</i></p> <p>XLII. <i>Articles of Cyrus.</i></p> <p>XLIII. <i>Letter of Sergius to Honorius.</i></p> <p>XLIV. <i>Answer of Honorius.</i></p> <p>XLV. <i>English Church.</i></p> <p>XLVI. <i>Fourth Council of Toledo.</i></p> <p>XLVII. <i>Form of Councils.</i></p> <p>XLVIII. <i>Canons concerning Rites and</i>
<i>Ceremonies.</i></p> <p>XLIX. <i>Other Canons.</i></p> <p>L. <i>Fidelity to the Prince.</i></p> |
|---|---|



Ecclesiastical History.

BOOK XXXVIII.



IN the mean Time the *East* was ravaged by the Mussulman *Arabians*, Disciples of *Mahomet*, who making such an amazing Progress, it will be necessary to give some Account of their Original. In *Hejas*, or *Arabia Petraea*, a Country bordering on the *Red-Sea*, was situated the antient City of *Mecca*, at that Time inhabited, among others, by an *Arabian* Tribe, called the *Coraisites* or *Corisians*; who pretended that they were descended from *Kedar*, the eldest Son of *Ismael*: Of this Tribe was the Family of *Hasebem*, which gave Birth to *Mahomet*, or rather *Mahommed*, for thus do the *Arabians* pronounce his Name, which signifies desired. He was born in the 882d Year of the *Ara* of *Alexander*, according to the *Egyptians*; that is, *A. D.* 568. His Father *Abdalla* died when he was but two Years old, and his Grandfather *Abdelmoutleb* leaving him nothing, he found himself in a very necessitous Condition; but *Aboutalib*, one of his Uncles by the Father's Side, took Care of him, and sent him to traffick; for the Inhabitants of *Mecca*, by reason of the Barrenness of the Country, applied themselves wholly to Merchandize; and upon this Account *Mahomet* travelled into *Syria*, while very young, as far as *Damascus*. At length, a rich Widow called *Cadija*, employed him as her Factor, and afterwards married him, although he was but twenty-eight, and she forty Years of Age. She nevertheless bore him several Children, and among the rest his Daughter *Fatima*.

MAHOMET being now in his fortieth Year, begun *A. D.* 608, to declare himself a Prophet, and one inspired by God to restore Religion. The first whom he wrought into this Belief was his Wife *Cadija*, and next *Zeid* his Slave, his Cousin *Ali*, Son of *Aboutalib*, and *Aboubeker*, a Man in great Repute for his Wealth and Virtue. And besides these, five more, which made up the Number of his Disciples nine; and four Years after he

A. D. 633.
1.
Original of
Mahomet.

Elmac. c. 1.
Abulfarag.
Dyn. 9.
P. 101.

A. D. 633. he openly acted the Prophet, and preached his Doctrine to the People. He pretended that he did not start any new Opinions, but boasted that he restored the Religion of *Abraham*, and *Ismael*, more antient, as he affirmed, than either the *Christian* or the *Jewish* Law, to its original Purity. The following is a short Abstract of his Doctrine. There is but one GOD, who is absolutely perfect, and created the World. He hath at sundry Times sent his Prophets to instruct Mankind, as *Noah*, *Abraham*, *Moses*, and the rest, whom the *Jews* acknowledge; to whom he added some *Arabians*, according to the Tradition of the Country. He proceeds; The greatest of all the Prophets was JESUS, miraculously born of *Mary*, though a Virgin: Who is the MESSIAH, the Word, and the Spirit of GOD. The *Jews* through Envy would have put him to Death, but GOD by a Miracle delivered him out of their Hands. *John* the Son of *Zacharias*, the Apostles of JESUS CHRIST, and the Martyrs, are likewise to be esteemed Saints, and holy Men. The Law of *Moses* and the Gospel are divine Writings: But Men have always perverted the Grace of GOD; the *Jews* and the *Christians* have altered the Truth, and corrupted the holy Scriptures: Therefore GOD has sent me, that the *Arabians* might be instructed by a Man of their own Nation. Idolatry must therefore be renounced, and we must adore but one GOD, ascribing neither Sons nor Daughters to him, or any who may share in the Honour due to him. *Mabomet* must be acknowledged as his Prophet; we must believe the Resurrection, the general Judgment, and that the Wicked shall be punished everlastingly in Hell-fire, and that the Good shall enjoy all Sorts of Pleasures, and Variety of beautiful Women in Paradise, which is a delicious Garden, watered with many Streams. *Mabomet* ordered his Followers to renounce Idolatry, those of his Country being then *Heathens*. He forbids the Attributing any Son to GOD, coequal with him, that he may not admit the Doctrine of the TRINITY; and he mentions Daughters, because of the three pretended Goddesses of the idolatrous *Arabians*.

As to the external Practices of Religion, he orders them to pray five Times a Day, at certain Hours; and prescribes Purity of Body as a necessary Preparation for Prayer. This Purification consists in washing the Face, the Hands, and the Feet, and sometimes the whole Body; and Circumcision is also reckoned a Part thereof. *Mabomet* orders them also to abstain from Wine, from Blood, and from Pork; and to fast during the *Arabian* Month *Ramadam*; and to sanctify *Friday* from among the rest of the Days in the Week. He exhorted them to go in Pilgrimage to *Mecca*, in order to visit the Square-Temple called *Caaba*, which was then in great Request among the *Arabians*: For they said, that GOD had chosen it for the Place of his Worship, and pretended that it was founded by *Abraham*; but it was at that Time filled with Idols. A black Stone was kept there which *Mabomet* exhorted them to Reverence, and ordered them always to turn their Face towards this Temple, when they prayed in any Part of the World whatsoever. He particularly insisted upon the giving of Alms, and the Payment of Tithes. He exhorted them to take Arms in Defence of their Religion, promising Paradise to such as should die in this Quarrel, and denouncing Damnation against those that should in the mean Time remain

main at Ease in their Houses, if they did not at least contribute towards the Charge of the War. He commanded them to exterminate Idolaters, and put those to Death who apostatized from his Religion, after they had embraced it. But above all Things, he preached, that we should absolutely give ourselves up to the Will of GOD, without any Fear of Danger; grounding this his Precept upon mistaken Notions of Predestination, which he supposed to be a fatal Destiny. From the Verb *Salama*, signifying to resign ourselves in this Manner to the Will of GOD, is derived the Noun *Islam*, which is the proper Name of the *Mahometan* Religion; as also the Word *Moslem*, signifying the Professors thereof, whom we call *Mussulmans*, by which Name I shall always distinguish them.

MAHOMET caused his Instructions, in such Proportions as he delivered them to the People, to be committed to Writing, which he called by the general Name of *Alcoran*; that is, the Reading, or as we should express it, the Scripture. He said that these Writings were brought to him from Heaven, by the Ministry of the Angel *Gabriel*, with whom he pretended to have frequent Conferences. It is also said that he had Fits of the falling Sickness, and to comfort his Wife *Cadiga*, who was much grieved to see him in these Convulsions, he persuaded her, that at these Times he was in a Trance, during which he conferred with the Angel *Gabriel*. The Discourses in the *Alcoran* are without Argument, Order, or Connection, but are not without Design, and tend to the authorizing the pretended Mission of *Mahomet*; affirming with extraordinary Confidence, that he speaketh from GOD; and citing the Instances of *Moses*, and the other Prophets, and of JESUS CHRIST himself, who were always resisted by Men. He relates several Stories out of the Old and New Testament, but almost all of them altered, and mixed with Fables. There are some very gross Mistakes; as his confounding *Mary* the Sister of *Moses*, with the Virgin *Mary*: There are likewise manifest Contradictions, and a great Number of Repetitions. However, he from Time to Time gives Precepts of Morality, and prescribes religious Ceremonies or Laws for the Conduct of Life; but all this without any Order. He sometimes Apologizes, endeavouring to answer the Reproaches cast upon him: Sometimes he encourages his Followers, dejected by a Defeat, or some other Accident; and he every where enlarges in a great deal of Common-place-talk on the Majesty of GOD, his Power and his Goodness, the Ingratitude of Men, the Punishments, and the Rewards of the other World; imitating, as far as he was able, by a pompous and figurative Expression, the lofty Style of the true Prophets.

THE Doctrine which he taught, and the Usages propounded by him, were not new to the greater Part of the *Arabians*. For although many of them were Idolaters, yet they had a great Number of *Jews* and *Christians* likewise among them. The *Christians* chiefly inhabited the Borders of *Arabia* towards *Syria* and *Persia*: However there was a Church, and a Bishop's See, in the Province of *Nageran*, situated in the Middle of the Country, of which mention hath been made. Some of the *Arabians* were of the *Magian* Sect, that is, Fire-worshippers, as were the *Persians*: But the greater Part were *Sabians*, worshipping the Intelligences and Planets. They derived their Doctrine from the antient *Chaldeans*, who taught, that the

II.
Alcoran.

Theoph.
An. 21.
Heracl. p. 277.

III.
State of the
Arabs.

S. ap. lib. xxxi.
n. 60.

A. D. 633. Deity could not be approached but by Means of Spirits; nor these Spirits, but by the Bodies which they inhabited: These were first Planets, afterwards Statues. And accordingly they believed the Influences of the heavenly Bodies, and the Virtue of Talismans and Enchantments; and their Doctrine was the same in the Main as that of the new *Platonists*, who followed *Julian the Apostate*.

Sup. lib. xv.
n. 46.

Alcor. c. d'A.
raf. p. 189.

BUT whatever Religion the *Arabians* professed, they were in general very ignorant, particularly in *Hejaz*, or *Arabia Petræa*; which was not much frequented by Strangers, on account of its Barrenness, and the Difficulty of sailing upon the *Red-Sea*. This Province was the last into which the Use of Letters had been introduced; the *Corifians* had not received them before the Time of *Mabomet*, and as for him, he could neither write nor read. Before the *Arabians* had learned the Use of Letters, they, like all other Nations, preserved their Genealogies and Histories by Verses, which they learnt by Heart; but these Traditions being uncertain, as they were not committed to Writing, were mixed with a great Number of Fables. Besides their Poetry, they had among them a Sort of Eloquence, consisting chiefly of dazzling Thoughts, and bold Figures, with some Choice of Words, and a certain Cadence in the Periods. But there was nothing solid in these Discourses, nothing of Order, Correctness or Argument. In the mean Time *Mabomet* excelled in this kind of Eloquence, and having to do with People as ignorant as himself, he persuaded them to what he pleased; for he spoke in a Manner which suited exactly with their Notions and Prejudices. The *Jews* and the *Christians* had long preached to them the Unity of the Deity; the *Sabians* themselves acknowledged a supreme Being, the first of all Things, absolutely perfect: Many of the Idolaters not only believed the Resurrection of Men, but of Animals, and caused them to be buried with them, that they might make use of them in another Life. Circumcision, frequent Ablutions, and Pilgrimages to the Temple of *Mecca*, had been practised by the *Arabians*, as taught by their Traditions. Abstaining from Blood was not only observed by the *Jews*, but likewise by the *Christians*, many of whom also abstained from Wine out of Devotion. Besides, it is scarce in this barren Country, because they are obliged to fetch it from remote Places; and by reason of the Heat, Water is much more convenient there: And lastly, it is dangerous for People who go always armed. They had been accustomed to see the *Christians* pray seven Times a Day, and spend a Part of the Night likewise in their Devotions, fast in *Lent*, pay Tithes, and give large Alms; so that he had scarce any thing to do but to abolish the Worship of Idols among the *Arabians*, which had already ceased throughout the *Roman Empire*, and was condemned by all the World.

IV.
Hegira.

MAHOMET nevertheless met with great Opposition, especially from those of his own Tribe, that is, the *Corifians*: They treated him as one that had lost his Senses, as a *Dæmoniack*, and an Impostor, earnestly pressing him to shew them some Miracle, as a Proof of his Mission. He answered, GOD hath shewed you several Miracles, but the greatest Part of you are not sensible of them. The Beasts of the Earth, and the Fowls of

Alcor. c.
des Gratific.

P. 146, 158. c. de Jon. p. 235. c. du Tonnerre. p. 179. Edit. 1651. in 12.

the

the Air are all created by him. And afterwards ; Miracles are of G O D : A. D. 633. Men do not know when he will work them ; although they should see Miracles, they would not be converted. And elsewhere ; they have moreover said, We will not believe in the Prophet, if we do not see some Miracle : Tell them I was only sent to preach the Word of G O D. He likewise said, that G O D had wrought a sufficient Number of Miracles by *Moses*, *JESUS*, and the rest of the other Prophets. And after all this, he would fall into his common-place Topicks, which he repeated incessantly ; of the Power of G O D, of the last Judgment, Paradise and Hell. The *Corifians* having declared themselves against *Mabomet*, at length proscribed him, by a Writing fixed up in the Temple of *Mecca*, forbidding the rest of their Tribe to have any Communication with the Children of *Hasebem*, which was the Branch from which *Mabomet* and his three Uncles, who adhered to his Party, were descended. His Doctrine had already made some Progress in the other Parts of *Arabia*, particularly at *Tatrib*, an antient trading Town, about sixty Miles North from *Mecca*. *Mabomet* therefore resolved to take up his Residence at this Town ; and having first sent his Disciples thither from *Mecca*, he also retired himself for Shelter from his Enemies. This remarkable Retreat is called by the *Mussulmans* *Hegira*, that is, the Persecution, and from whence they commence their *Aera*. It begins on the sixteenth of *July*, A. D. 622. They call *Tatrib* the City of the Prophet, *Medinat-al-nabi*, but it is more known under the Name of *Medina*.

AFTER this Retreat, the Party of *Mabomet* greatly encreased. He defeated the *Jews* and *Corifians* in divers Engagements, who at length made a Truce with him, in the sixth Year of the *Hegira*, answering to the Year of CHRIST 627. In the same Year, the *Mussulmans* acknowledged him as their Lord, performing the Ceremony under a Tree. For he did not only pretend to teach them their Religion, but to govern them ; and to be their Lawgiver and Prince, as well as their Prophet. This is a short Account of the Laws which he gave them, collected out of several Parts of the *Alcoran*. As to Marriages, he allowed, according to their antient Custom, a Plurality of Wives ; with Liberty to divorce and take them again several Times, besides their Concubines, who were their Slaves. *Mabomet* himself set them the Example, and is said to have had no less than fifteen Wives. He abolished the cruel Custom of certain *Arabians*, who murdered the Girls, and brought up only their Male Children. He exhorted them to take Care of the Education of their Children, and to provide for Orphans ; gave Rules concerning Inheritances ; ordered them to commit their Contracts to Writing, and punctually to observe them. He made several Laws for settling the Military Discipline, and the Division of the Booty ; and his Justice in this Respect gained him, without Doubt, a great Number of Followers. He appointed divers Officers to act under him ; namely three Cadies or Judges, several Secretaries, a chief Usher, and a Captain of the Guards. In the eighth Year of the *Hegira*, that is, A. D. 629, the *Corifians* having broken the Truce, *Mabomet* marched against them, at the Head of ten thousand *Mussulmans*, and entered *Mecca* without Opposition, where he was acknowledged by all, as their Prophet and Sovereign. He contented himself with putting the Chief of his Enemies to Death ; but he

Sff 2

always

A. D. 633. always resided at *Medina*, and returned but once to *Mecca* in Pilgrimage, which was in the tenth Year of the *Hegira*. In the same and the following Year there arose two other Prophets, but in other Parts of *Arabia*, *Moufeleima* and *Ajouad*. At length, in the eleventh Year of the *Hegira*, that is, *A. D. 631*, *Mabomet* died, being sixty-three Years of Age, of which he had reigned nine; leaving by so many Wives but one Daughter, *Fatima*, who was married to his Cousin *Ali*, the Son of *Aboutalib*. *Mabomet* had conquered almost all *Arabia*, having extended his Empire four hundred Leagues, to the *East* and *South* of *Medina*.

V.
Aboubeker
and Omar
Caliphs.

ON the Day of his Death, the *Mussulmans* proclaimed *Aboubeker* his Successor, who was one of his first Disciples, and the Father of *Aicha* his best beloved Wife. He took upon him the Title of *Caliph*, which signifies Vicar, or Vicegerent, calling himself the Vicar of the Prophet. He collected, and afterwards caused the *Alcoran* to be copied into one single Volume, which *Mabomet* had delivered, and caused to be written at divers Times and Places, as Occasion offered; so that it was before preserved only in loose Sheets, and in the Memory of the *Mussulmans*, who learnt them by Heart. *Aboubeker* was above sixty Years of Age when he began to reign, and he reigned two Years. He is particularly commended for his Justice and Disinterestedness. Every *Friday*, which is the *Sabbath* of the *Mussulmans*, he distributed all the Money in the publick Treasury among them, taking but three *Drachmas* a Day for his own Use, which amounts to about twenty-four *French Sols*.

Theoph.
An. 22.

Elmac. Lib. 1.
c. 2. p. 19.

HIS first Business was to quiet some Commotions raised chiefly by them who had set up for Prophets, *Ajouad* and *Monseleima*. A third afterwards appeared called *Talitia*, but they were all defeated, and their Partizans dispersed. *Aboubeker*, though he reigned but a short Time, did nevertheless gain many considerable Conquests. Towards *Irac*, antiently called *Chaldaea*, he subdued the *Arabians* who were subject to the *Persians*; and in *Syria*, he attacked those *Arabians* who were under the *Roman* Government; who being treated with Severity by the Officers set over them, willingly joined with the *Mussulmans*, and guided them into the Territory of *Gaza*, in the thirteenth Year of the *Hegira*, *A. D. 634*. The Governor of *Gaza* seeing his City besieged, demanded a Parley. *Amrou*, the Commander of the *Mussulmans*, spoke himself with the Governor, who demanded the Reason why he thus assaulted him? *Amrou* answered, We are sent by our Prince to propound our Religion to you, which if you accept, we will treat you as Brethren; or else pay us Tribute, and you shall be our Allies. If you refuse both these Conditions, we will make War upon you, as we have been commanded by *GOD*, and the Sword only shall put an End to our Quarrel.

A. D. 634. IN the mean Time *Aboubeker* died, viz. in the same Year, *A. D. 634*, being the thirteenth of the *Hegira*, after having reigned two Years and four Months. His Successor was *Omar*, the second Caliph from *Mabomet*, who likewise assumed the Title of *Emir-al-moumenin*, that is, Commander of the Faithful; and these Titles descended to his Successors. He was a strict Observer of Justice among his Subjects, and followed the Example of *Aboubeker*, in distributing among them every *Friday* what Money was found in the

the Treasury, but with this Difference, that *Aboubeker* had Respect only to the Quality, but *Omar* to the Necessity of the Persons: Saying, That Worldly Possessions were only given to supply the Necessities of Life. These first Caliphs, being enured to Poverty, led a Life of Frugality and Simplicity. *Omar* reigned ten Years, during which the *Mussulmans* destroyed the *Persian* Empire, and took *Syria* and *Egypt* from the *Romans*.

IN the fourteenth Year of the *Hegira*, A. D. 635, they took *Damascus*, A. D. 635. and settled themselves in *Phœnicia*. The Emperor *Heraclius* quitted *Syria* and retired to *Constantinople*, whither he also conveyed the precious Wood of the true Cross; foreseeing that *Jerusalem* would soon fall into the Enemy's Hands, as it did two Years after. *St. Sophronius* exhorted his Flock to take Warning by this Calamity, and turn from their evil Ways, as we see in a Sermon preached by him on *Christmas* Day, wherein he complains, that the Incursions of the *Barbarians* would not suffer the Faithful to go to *Betlehem*, at so small a Distance from *Jerusalem*, whither they used to repair out of Devotion on that Holy Festival.

SOPHRONIUS was no sooner established in the See of *Jerusalem*, than he assembled his Council, and wrote a Synodical Letter, according to Custom, to the Bishops of the great Sees, to explain his Faith. It was directed to *Sergius*, Patriarch of *Constantinople*, and according to other Copies, to Pope *Honorius*; and there is no Question but that he sent it to both. It is very long, and begins with the Complaints of *Sophronius*, for having been forced from his Retreat to be placed in so large a See. He afterwards sets down his Confession of Faith, very much enlarging on the Mystery of the Trinity, and refuting the contrary Heresies. He does the same as to the Incarnation; dwelling chiefly on the Proofs of the Unity of Person, in Opposition to *Nestorius*, and the Distinction of the Natures in Opposition to *Eutyches*: He afterwards adds; Whence it comes to pass, that the same *JESUS CHRIST* did really operate what belonged to both Substances; which he would not have done, had he had but one Nature. He continues; As in *JESUS CHRIST* each Nature preserveth its respective Property, so each operateth what is proper to it: And again; We know that each Nature hath its real Operation, which properly belonged to it; and farther yet; Wherefore we do not affirm, that they have one single and real Operation, natural, and indistinct, that we may not reduce them to one single Substance, and one single Nature, according to the Error of the *Acephali*; for the Natures are known but by the Operations.

To make this Distinction between the Operations the more evident, he sets them down at Length. First, The human Operations. *JESUS CHRIST* was born in the same Manner as we; he sucked, he grew, he passed through the different Stages of Youth till he came to Man's Estate: He endured Hunger, Thirst, and the Fatigue of Travelling, walking like other Men, and removing from one Place to another. For he was really Man, with a Body limited and determined, to a certain Figure. Thus while he was a Child, he was carried in the Arms of the Virgin his Mother, and lay in her Lap: Thus when he was tired he sat down, and slept when he wanted Sleep. He was also sensible of Pain, when he was smitten, when he

was

VI.
Synodical Letter of St. Sophronius.
Conc. 6. Act. 11. p. 852.
D. Phot. eod. 231. p. 887.
Conc. p. 856. D.

p. 864. B.

p. 869. D.

p. 872. A.

Ibid. E.

p. 873. B.

Ibid. E.

p. 876.

A. D. 635. was scourged, and when they pierced his Hands and his Feet on the Cross. He gave his human Nature when he thought fit, an Opportunity to act or suffer what was proper to it; lest his Incarnation should only seem imaginary, and a Shew; for none of those Actions or Sufferings were involuntary, although they were Human and Natural: **GOD** forbid we should entertain such an abominable Thought. It was a **GOD** who was willing to suffer in this Manner in his Flesh, to save us, and obtain for us by his

Id. p. 880. C. Merits Impassibility. He was cloathed with a passive Body, which was also mortal and corruptible, and subject to our natural and innocent Passions; which he permitted to act and suffer, according to its Nature, till his Resurrection; at which Time he freed himself from all that is corruptible in our Nature, that he might deliver us from the same. As he became Man voluntarily, so he suffered voluntarily; not as we, involuntarily, by Necessity and a kind of Tyranny; but at what Time, and in what Degree it pleased him.

p. 876. E. THESE are the Divine Operations of **JESUS CHRIST**, his miraculous Conception; the Leaping of *St. John* in his Mother's Womb, the Birth of **JESUS CHRIST**, during which, and after, his holy Mother continued a Virgin as before. The Shepherds instructed by a Voice from Heaven; the guiding of the wise Men by a Star, their Presents, and their Adoration. The Knowledge of Letters without being instructed; the Water changed into Wine; the healing of the Sick, the Blind, the Paralytick, and the Lepers, and the rest of his Miracles; which although performed by the

p. 880. A. Body, were nevertheless Proofs of his Divine Nature. *St. Sophronius* adds, That there were in **JESUS CHRIST**, Operations of a middle Order, which were both Divine and Human. And among these he places the Theandrical Operation mentioned by *St. Dionysius*, upon which the *Monothelites* chiefly relied: For the Authority of the Books ascribed to *St. Dionysius the Areopagite*, was not at that Time disputed; although they were unknown a hundred Years before.

Sup. lib. xxxii. n. 33.

p. 881. B. **ST. SOPHRONIUS** afterwards condemns the Errors of *Origen*, and then declareth, that he receives the five general Councils of *Nice*, *Constantinople*, *Ephesus*, and *Chalcedon*, and the second Council of *Constantinople*. He also receives all the Writings of *St. Cyril*, and the Letter of *St. Leo*, as the Decisions of *St. Peter* and *St. Mark*. He anathematizes all Hereticks, setting down their Names from *Simon Magus*, even to his own Time:

p. 882. C. Among whom he mentions two *Origens*, the second being surnamed *Adamantius*; to *Apollinaris* he joins *Magnus*: Among the last he names *James*

Phot. cod. 231. p. 887. the *Syrian*, who is supposed to have been the chief of the *Jacobites*, and afterwards *Athanasius* the *Syrian*, who is supposed to have been their Patriarch, whom the Emperor *Heraclius* met at *Hierapolis*, as is above related. To whom he joins one called *Anastatius*, and all whom they drew to a mistaken Compliance; which may be understood of *Cyrus*, *Sergius*, and the Emperor himself. However, *St. Sophronius* submitted his Doctrine to the Judgment of *Sergius*, to whom he writes, and recommends himself to his Prayers. He afterwards adds, Pray likewise for our Emperors (he means *Heraclius* and his Son) that **GOD** may give them the Victory over

Conc. p. 890. C.

Sup. lib. xxxviii. n. 40.

p. 896. B.

p. 897. B.

all the *Barbarians*, but more particularly, that he would humble the Pride of the *Saracens*, who for our Sins, have unawares now risen up against us; and lay all waste with fierce Barbarity, and impious Confidence.

THIS Letter did not prevent Pope *Honorius* from persisting in his first Design of imposing Silence upon both Parties. He therefore wrote to *Cyrus*, Patriarch of *Alexandria*, that we ought to reject this new invented Term of one or two Operations, and not render the Doctrine of the Church obscure by these Disputes; and in the Explication of the Faith, not to make use of these Expressions which have been newly introduced. He wrote likewise a second Letter to *Sergius* of *Constantinople*, wherein he said, They who speak in this Manner, do they not imagine, that according as People ascribe one or two Natures to JESUS CHRIST, they also acknowledge one or two Operations? This is very impertinent, either to think or say. He adds, I thought it best to declare this to you, that I might shew you, how well my Faith agrees with yours; that we may be animated with the same Spirit. We have also written to our Brethren *Cyrus* and *Sophronius*, that they should not insist upon this new Expression, one or two Wills; but that they should say in conjunction with us, that it is one JESUS CHRIST, who in two Natures operateth what is Divine and what is Human. We have also exhorted those sent to us by *Sophronius*, not to make any more mention for the future of one or two Operations; and they promised that he would not, provided *Cyrus* on his Side made no mention of one Operation. This is the second Letter of *Honorius* to *Sergius*, wherein he declares, that he entirely agrees with him, and treats the Expressions, one, and two Operations, both of them, as new and scandalous. As to the Promise of St. *Sophronius's* Envoys, it does not appear that they had any Power to make such a Promise, and it is certain that it did not produce any Effect.

ON the contrary, *Sophronius* continued to oppose the *Monothelites*, and in two Volumes collected six hundred Passages of the Fathers, in order to convict, and endeavour to reclaim them. But he only incensed, and provoked them to slander him. Wherefore seeing the Evil still increased, he thought it best to send to *Rome*, and taking *Stephen*, Bishop of *Dora*, the chief of his Suffragans, he carried him to *Mount Calvary*, and said to him, You shall give an Account to him who was crucified in this Holy Place, when he shall come to judge the Quick and the Dead, if you flight the Danger to which the Faith is exposed. Do therefore what I my self am not able to do in Person, by reason of the Incursions of the *Saracens*. Go speedily from this Extremity of the Earth, and present your self before the Apostolical Sec, where is the Foundation of the Holy Doctrine; and acquaint the holy Persons whom you shall find there, with what passes here, and do not cease to pray till they judge this new Doctrine, and condemn it canonically. *Stephen* being terrified with this solemn Conjuraton, and being pressed by the Prayers of most of the *Catholick* Bishops, and People of the *East*, immediately set forward on his Journey. Which the *Monothelites* being informed of, threw many Obstacles in his Way, and sent Orders to several Places to apprehend him, and send him back laden with Irons.

A. D. 635.

VII.
Second Letter
of Pope Ho-
norius. Conc.
6. Act. 14.
p. 961. D.

p. 969. C.

VIII.
St. Sophro-
nius sends to
Rome.
Suppl. Steph.
To. 6. Conc.
p. 104. C.

A.D. 636. Irons. However, he escaped and arrived at *Rome*, probably after the Death of Pope *Honorius*.

IX. *Omar takes Jerusalem.* ST. SOPHRONIUS died before the Pope, soon after the taking of *Jerusalem* by the *Mussulmans*, which happened in the Year 636. This City held out against the Besiegers two Years, but at length surrendered upon Articles to the Caliph *Omar*, who was present in Person. He entered into the Holy City, cloathed by way of Devotion, with an old rusty Mantle of Camels Hair; and having caused the Place where the Temple of *Solomon* stood, to be shewed him, he began to remove the Filth and Rubbish with which it was covered, with his own Hands, and resolved to build thereon a Place of Prayer for his own Sect. St. *Sophronius* thought he now beheld the Abomination of Desolation standing in the Holy Place, according to the Prophecy of *Daniel*. The Caliph *Omar* gave to the City of *Jerusalem*, a Letter of Protection and Safeguard, conceived in these Terms: In the Name of GOD full of Mercy and Clemency; by *Omar*, Son of *Hittab*, Security is granted to the People of *Elia*, for their Persons, their Children, their Wives, their Possessions, and all their Churches, which shall neither be demolished nor shut up. *Omar* likewise went to *Betlehem*, and prayed in the Grot of the Nativity. In the mean Time the *Mussulmans* enlarged their Conquests both on the Right and Left Hand, in *Syria* as well as in *Egypt*. Some Years after *Omar* erected a Mosque at *Jerusalem*, on the Spot where stood the Temple of *Solomon*; but the Building always fell down. The *Jews*, upon his enquiring into the Reason, said, This Edifice will never stand, unless you remove the Cross raised upon the Mount of *Olives*. The Cross being removed, the Building remained firm; and the Enemies of JESUS CHRIST took Occasion from hence, to demolish several other Crosses.

X. *Fifth Council of Toledo.* IN the Year 636, according to the *Spanish Account* 674, was held the fifth Council of *Toledo*; this being the first Year of the Reign of King *Cintbila*, who had succeeded his Brother *Sisenand*, and was present at the Council, accompanied by the chief Lords of his Court. Nine Canons were composed, which almost all relate to the Security and Establishment of *Cintbila's* Power. The Execution of the Canons of the preceding Council, which is called great and universal, is recommended; and the Decree thereof relating to the Security of the Prince, is ordered to be read in every Council of *Spain*. It is said that the Posterity of *Cintbila* shall be loved and honoured, and no body shall presume to meddle with their Possessions. The Reason of this Canon is, that the Kingdom being Elective, the Children of the deceased King were often ill used by his Successor. They forbid likewise the revoking any Donation made by a former King. All but the *Gotbick* Nobility are forbidden to aspire to the Crown. All are forbidden during the King's Life-time, to endeavour by superstitious Practices, to discover the Successor of the King, or to curse him. To all these Prohibitions Anathemas are annexed; but the King is allowed to grant Pardon to the Offenders. King *Cintbila* confirmed all the Canons of this Council by an Edict published on the last of *June* in the same Year.

THIS Council consisted of all the Bishops of *Spain*, as appears by their A. D. 636. Subscriptions, being twenty-two in Number, with those of two Deputies who subscribed for Bishops who were absent. The chief is *Eugenius*, Archbishop of *Toledo*, who succeeded St. *Justus*, who was also the Disciple of St. *Helladius*, and educated from his Infancy in the Monastery: But St. *Helladius* took him from thence, when he was made Bishop, to instruct him in the Life of a Clerk. The Gravity of his Manners appeared in his Gate: He had great Parts, and understood Astronomy. He governed the Church of *Toledo* about eleven Years.

P. 1739.
Sup. lib.
xxxvii. n. 45.
Hdef. III.
c. 12.

ST. ISIDORE of *Sevil* died in this Year 636, having governed his Church near forty Years; perceiving himself near his End, he distributed twice as much as before in Alms, so that for six Months together the Poor continually crouded about his Door from Morning till Night. Finding his Distemper encrease, he sent for two Bishops, *John*, and *Eparchius*, who was probably the same Bishop of *Italica* who subscribed to the sixth Council of *Toledo*. They being come, St. *Isidore* went out of his House to the Church of St. *Vincent*, accompanied by a great Multitude of Clerks, Monks, and People who followed him with such Lamentations as pierced the Hearts of the Hearers. Being come into the Church, he placed himself in the midst of the Choir, before the *Balustrade* which surrounded the Altar, and caused the Women to keep at a distance. One of the Bishops put the Hair-cloth Shirt, and another strewed Ashes upon him; afterwards spreading out his Hands towards Heaven, he prayed aloud for the Pardon of his Sins. He then received from the Bishops, the Body and Blood of our LORD; and recommended himself to the Prayers of all who were present, begging them to forgive him, returned all the Bonds and Obligations to his Debtors, earnestly exhorted all to live in Charity, and distributed the Remainder of his Money to the Poor. This passed on *Easter Eve*, and being returned to his House, he died in Peace four Days after, on the nineteenth Day of the Moon, in the 674th Year of the *Spanish Æra*, that is, in the Year 636, on *Thursday* the fourth of *April*; on which Day he is commemorated by the Church.

XI.
Death of St.
Isidore of
Sevil.
Redempt. ap.
Boll. To. 9.
P. 349. &
init. Isid.

BRAULION, Bishop of *Saragosa*, hath left us an *Elogium* upon St. *Isidore*; wherein he says, I believe GOD raised him up in these latter Times, to restore the decayed Condition of *Spain*, to recover the Monuments of the Antients, and to preserve us from being entirely over-run with Rusticity. It is true, that St. *Isidore* left a great Number of Writings behind him, which are little else but Extracts from the Antients, and discover more Erudition and Labour, than Invention or Choice. His largest and most celebrated Work, is his *Origines*, or *Etymologies*, which was composed at the Desire of *Braulion*, who divided it into twenty Books; for St. *Isidore* had left it imperfect. It treats of almost all Arts and Sciences, beginning with *Grammar* and the other liberal Arts; and consists in short Definitions, accompanied with Etymologies which are not always just. But the true Sense of several *Greek* and *Latin* Words are shewn therein, the Tradition whereof was then fresh.

Martyr. R.
4 April.

THE most useful Work, with respect to Discipline, is that upon the *Ecclesiastical Offices*. He describes all the Hours, and every part of the Of-

A. D. 636. fice, which is the same as used at this Day ; and attributes the Hymns to
 1. Off. c. 15. St. *Hilarius* and St. *Ambrose*. He sets down the Order of the Prayers in
 the Mass as follows: The first is to exhort the People to pray. The second
 is an Invocation, to the end that GOD may favourably receive the Prayers
 and Oblations of the Faithful. The third is in Behalf of those who offer,
 and of those who have departed this Life, that they may obtain Pardon
 by this Sacrifice. The fourth for the Kiss of Peace and Charity, that all
 being reconciled may be united by the Sacrament of the Body and Blood
 of JESUS CHRIST. The fifth is a Preparation for the Sanctifying of the
 Oblation, by calling upon the Creatures upon Earth, and the Host of An-
 gels in Heaven to praise GOD. This is called by us the Preface. St. *Isi-
 dore* proceeds: The sixth, is the Confirmation of the Offering sanctified by
 the HOLY GHOST. The last is the LORD's Prayer. After these seven
 Prayers used in the Sacrifice, he places the *Nicene Creed*, and then the
 Benediction of the People.

c. 16, 17.

XII.
 Spanish Li-
 turg. Mabill.
 1. Liturg.
 Gal. c. 2.
 p. 10. Bona.
 1. Liturg.
 c. 11.

ALL these Prayers are still to be found in the same Order in the *Mosa-
 rabick* Mass, which is the antient Liturgy of *Spain*, whereof St. *Isidore* is
 reckoned the chief Author. It begins like ours with the *Introitus*, with
 some Verses of the Psalm, then *Gloria in excelsis*, which is left out during
 the Seasons of *Advent* and *Lent*: These are followed by the first Prayer,
 and then a Prophecy or Lesson out of the *Old Testament*, a *Gradual*, an
Epistle, and the *Gospel*, which being ended, *Hallelujah* is sung. Then the
 Offering is made, which the Priest accompanies with some Prayers like
 ours: After which the *Offertory* is sung, which they call Sacrifice, and here
 ends the Mass of the *Catechumens*. The Priest having washed his Hands,
 and repeated the secret Prayer with a low Voice, salutes the People, and
 pronounceth aloud, the Prayer properly called *Mass*; as it begins the
 Mass of the Faithful; which is the first of the seven set down by St. *Isidore*,
 and is an Exhortation to the People to keep the Feast with Holiness. After
 which the People repeat three times *Hagios*, which signifies in *Greek* Holy.
 In the second Prayer, the Priest beggeth of GOD, that not regarding our
 Sins, he would favourably accept our Petitions: Then he adds; Our Bi-
 shops, viz. the Pope of *Rome*, and the rest, present their Offering to GOD,
 in Behalf of themselves, their Clergy and People. All the Priests, Dea-
 cons, Clerks, and People offer likewise, commemorating the Holy Apostles
 and Martyrs. Then their Names are repeated aloud. The Priest adds;
 And for the Souls of the departed, *Hilarius*, *Athanasius*, *Martin*, *Am-
 brose*, *Augustin*, *Fulgentius*, *Leander*, and *Isidore*; to which are added the
 Names of several other Bishops of *Toledo*. It is believed that this Custom
 of naming the Holy Bishops, with the rest of the Faithful who were de-
 ceased, proceeds from that practised in the Primitive Times of invoking
 only the Martyrs.

Bona 11;
 Liturg. c. 14.
 n. 4.

HERE follows the third, called *the Prayer after the Names*: In which
 the Priest prays both for the Living and the Dead. The fourth is the
 Prayer for Peace; wherein the Priest exhorts the Congregation to a per-
 fect Union, and immediately thereupon they give one another the holy
 Kiss. Afterwards the Priest saith, I will go in unto the Altar of the LORD;
 and stretching out his Hands joined together, he pronounceth the fifth
 Prayer

Prayer with a loud Voice, named *Illation*, which answereth to our Preface, A. D. 636. and contains, in short, the Mystery or History of the Feast: Lastly, *Sanctus* is said, as with us. Then the Priest repeats in an inclining Posture the Prayer of the Consecration, called by us the Canon; which St. *Isidore* doth not mention, perhaps, because it was not pronounced aloud. It differs in most of the Masses, but is, however, shorter than the Preface. This is followed by the sixth Prayer, called *Postpridie*, wherein the Priest petitions that the Host may be sanctified, as also those who were to be Partakers thereof. It was, it is true, already sanctified by the Words of the Consecration, but all these Prayers make but one; for which Reason in divers Liturgies this Prayer is placed either before or after indifferently; as I have before observed.

Sup. lib. xxxi.
n. 36.

THEN the Priest says the Anthem for the breaking of the Host, and holding it over the Chalice to shew it to the People, he saith, Let us repeat with our Mouth what we believe with our Hearts. This being ended, the Choir sings the *Nicene*, or rather the *Constantinopolitan* Creed. In the mean time the Priest breaks the Host into nine Parts, which he ranges upon the Patin in the Form of a Cross. They have each their several Names, viz. Corporation or Incarnation, Nativity, Circumcision, Apparition, Passion, Death, Resurrection, Glory, Reign. Afterwards the Priest makes mention of the Living, and pronounceth the *Pater*; but to almost every single Petition the People answer *Amen*. Then he puts into the Chalice the Particle called *Reign*, saying. Holy Things to the holy, taking Notice, as we do, of the Conjunction of the Body and Blood. And thereupon he gives the Blessing, which is like the Blessings pronounced by our Bishops on solemn Days. Then he takes the Particle called *Glory*, and holding it over the Chalice, he commemorates the Dead. He receives himself this Particle, as also all the rest, and the precious Blood. The Communion is sung, the Priest repeats the Prayer, which we call Post-Communion, and the Deacon dismisses the Congregation. This is the *Mosarabick* Mass, which is now used only in one Chapel at *Toledo*.

ST. ISIDORE'S Book of Offices contains other remarkable Points of Discipline, and these among others. All the Church receiveth the *Eucharist* fasting, and the Wine used therein ought to be mixed with Water. They who are dead to Grace through Sin, ought to perform Penance before they come to receive it. The rest ought not to refrain from it long; but Husbands ought not to come near their Wives for some Days before the Communion. All the Churches offer the Sacrifice for the Dead: Therefore it may be supposed that this Practice is grounded upon a Tradition delivered by the Apostles themselves. The Holidays observed by the Church are all *Sundays* throughout the Year, the Feast of the *Nativity*, of *Epiphany*, *Palm-Sunday*, *Thursday*, *Friday* and *Saturday* in *Easter-Week*: *Easter-Day*, *Ascension*, and *Pentecost*; the Festivals of the Apostles, and the Martyrs, and of the Dedications of Churches. These Festivals have been wisely appointed, to the end that the Faithful often meeting together, may be inspired with Faith, and rejoice with a holy Joy. We solemnize the Festivals of the Martyrs, that we may be excited to follow

XIII.
Discipline of
this Age.
1. Offic. 12.

c. 24, 25, &c.

c. 35.

c. 34

A. D. 638. their Examples, and recommend our selves to their Prayers ; but we do not pay them divine Worship, which is due to God alone: For which Reason we do not offer the Sacrifice to them. We render them these Honours from a Spirit of Charity, not of Servitude.

c. 36.
Sup. lib. xx.
n. c. 37, 38.

c. 39, 40.
Sup lib.
xxxvii. n. 47.

c. 42.

c. 43.

Lib. ii. c. 4.

c. 5.

c. 6.

c. 16.

c. 21.

XIV.
Sixth Council
of Toledo.
To. 5. p. 17.
50.
c. 3.

c. 12.

c. 18.

c. 19.

THE Fasts observed by the Church, are *Lent*, which is the tenth Part of the Year, the Fasts of *Pentecost*, and that of the seventh Month, that is, the *Ember Weeks*. St. *Isidore* doth not speak of those in *December*, although they were observed in the Time of St. *Leo*: But he takes notice of two which we do not observe, the first Day of *November*, and the first of *January*. The latter, in order to abolish the Superstitions of the *Pagans*, who in Honour of *Janus*, feasted, danced and disguised themselves as in Masquerade. He takes notice likewise that People generally fasted on *Friday*, and the greater Part on *Saturday*, as is the Custom among us ; but they rather observed the latter as a Day of Abstinence than as a Fast. Lastly, he observes that the Churches differ in their Practice, and that every one ought to conform himself to the Practice of the Church where he happens to be.

HE saith, that the Clerical *Tonsure* was appointed by the Apostles, and that they took it from the *Nazarenes*. He saith, that it was in the Form of a Crown, to shew that the Kingly Power and the Priesthood were united in the Church. He takes notice, that when the Bishop was ordained, it was customary to give him a Ring and a Staff. He speaketh of *Chorepiscopi*, as being still used to officiate for the Bishops in the Country, and adds, that they have Power to appoint Readers, Sub-deacons, and Exorcists. The Penitents suffer their Hair and Beards to grow, prostrate themselves upon a Hair-cloth, and cover themselves with Ashes. The Priests and Deacons perform Penance in the Sight of God only, others perform it publickly before the Bishops. No Scruple is made of granting Penance at the Point of Death ; but Men are seldom converted so late, nor is such a Conversion to be depended upon. The *Competents* are those who demand Baptism, being distinct from such as are simply *Catechumens*. This is what I think most remarkable in the Works of St. *Isidore* of *Sevil*.

HONORATUS, his Successor, subscribed to the sixth Council of *Toledo*, holden eighteen Months after the fifth, viz. on the ninth of *January*, in 638, and according to the *Spanish Era* 676, in the second Year of King *Cintbila*, who assembled this Council. It was there ordained with the Consent of him and his Nobility, that for the future no King should ascend the Throne, till he had promised to maintain the *Catholic* Faith. If the King breaketh his Oath, he shall be anathematized, and condemned to everlasting Flames, with the Bishops and all who shall partake in his Guilt. Several other Decrees of this Council relate to temporal Affairs. Whoever shall have had Recourse to the Enemy, being Subject to the King, shall be excommunicated and confined, in order to perform a long Penance. The Prohibition of attempting the Life of the Prince, or conspiring against him, and several other Decrees of the like Nature, made by the preceding Council, are repeated. But these Canons and the Vows in behalf of King *Cintbila*, do not so much prove the Affections of the Bishops,

Bishops, as the Apprehensions of this Prince, and the Weakness of his A. D. 638. Government.

THEY who having received publick Penance, will not perform it, but resume the secular Habit, shall be arrested by the Bishop, and be forced against their Will to submit to the Penance enjoined, and shall be confined to Monasteries. If this cannot be put in Execution, by reason of the Opposition they may make, they shall be excommunicated, as is ordered by the antient Canons, till they return to the Condition of Penitents. This is the first Time that I meet with these forced Penances; for the antient Canons, as is observed by this, only excommunicated scandalous Sinners, who did not sue for Penance, or who refused to accomplish it, after they had once entered upon it. The Freedmen of the Church shall renew their Declaration, upon the Election of a new Bishop. Their Children shall be instructed and educated by the Bishop, and shall render them suitable Service, without Prejudice to their Liberty. At this Council of *Toledo*, assisted forty-two Bishops of *Spain* and *Gaul*, and five who were deputed by absent Bishops. The four first Bishops are *Silva* of *Narbonne*, *Julian* of *Braga*, *Eugenius* of *Toledo*, and *Honoratus* of *Sevil*.

IN *France*, King *Dagobert* falling sick at the Village of *Epinay* upon the *Seine*, caused himself to be carried to the Church of *St. Dennis*, which he had adorned and enriched, in order to obtain the Protection of the holy Martyr; but he did not found this Church, since both the Church and Monastery were in Being in the Year 627, before he reigned in *Neustria*. He beautified the Church with Gold and precious Stones, made many rich Offerings to it, enlarged the Monastery, and endowed it with several Parcels of Land in divers Places. He also appointed Psalms to be sung therein continually, as in the Monastery of *Aganinium*. King *Dagobert* died on the eighteenth of *January*, in the Year 638, and in the sixteenth Year of his Reign, if we reckon from the Year 622, when his Father gave him the Kingdom of *Austrasia*. He was buried at *St. Dennis*, as most of the Kings his Successors have been: He left two Sons, *Sigebert III.* whom he made King of *Austrasia* in the Year 632, and *Clovis II.* a Child of four Years of Age, who reigned in *Neustria* and *Burgundy*, under the Government of Queen *Nantilda* his Mother, and *Ega*, Mayor of the Place.

KING *Dagobert* had caused the Laws of the barbarous Nations under his Government, to be compiled and digested in a more correct Method, that is, the Laws of the *Ripuarian* and *Salian Franks*, the *Bavarians* and *Allemanni*, which Nations inhabited about the *Upper Rhine*. The *Burgundians* had likewise their peculiar Laws, which had been digested and set in Order by their King *Gondebaut* in the Year 501, as the *Salick* Law had been by the Kings *Childebert* and *Clotaire I.* who had erased what favoured of *Paganism* therein. *Theodorick* their Brother caused the Laws of the *Ripuarians*, the *Allemanni*, and the *Bavarians*, to be committed to Writing, with the like Amendments. I shall set down such of the Articles in these Laws as relate to Religion.

THE *Salick* Law provides thus against Sacrilege: If any one burns a consecrated Church, or wherein Relicks are deposited; or if he robs the Altar,

XV.
Death of Dagobert.
Clovis II.
King.
Mabill. To.
3. Analest.
p 514. Id.
Diplom.
P. 99. 626.

XVI.
Laws of the
Barbarians.
Præf. leg.
Ripuar.
Præf. leg. Sal.

Tit. 38.

A. D. 638. tar, or takes any thing out of the Church, he shall pay two hundred Sols of Gold, and shall besides restore the Capital, and Interest, till Payment. For killing a Sub-deacon, three hundred Sols; for a Deacon four hundred; for a Priest six hundred, and for a Bishop nine hundred. The Laws of the *Ripuarians* decree much the same Compositions for the Murther of the Superior Clerks; but for that of the Inferior Clerks, the Sum is proportioned according to their Birth, as in the Case of other Freedmen, or Slaves. In this Article the Slaves of the Church, or Bondmen, are called *Ecclesiasticks*, as in many other Passages of these barbarous Laws. The same Law settles very fully the Privileges of the Freedmen, called *Tabularies*; because when they were set at Liberty in the Church, it was registered in Tables, which were kept by the Arch-deacon. Both they and all their Race were under the Protection of the Church, which was their Heir if they died without Children. The Councils of *Spain* held about this Time, frequently mention these Freedmen of the Church.

THE Laws of the *Allemanni* and the *Bavarians* are much the same. A Freedman is allowed to give his Possessions, or even his Person, to the Church, by an Instrument which he shall lay upon the Altar; and if his Heir, nay his own Son, should dispute the Donation, his Plea shall not be admitted. This Article does not agree with the Maxims of St. *Augustin*. Churches are allowed the Privileges of Sanctuaries, to protect Criminals and Bondmen; but then the Priests shall be responsible, if they suffer them to escape. They who take Sanctuary, shall not be capitally punished; but they who violate the Privileges of Sanctuary, shall pay a Fine to the Church, besides what they are bound to pay to the Prince. Those who are guilty of any other Act of Sacrilege, are likewise condemned to pay a Fine to the Church, besides the Satisfaction they are obliged to make to their Country. For the Murther of Sub-deacons, Clerks of the inferior Orders, or Monks, the Criminals are obliged to pay twice as much as if they had slain any of their Relations. For a Deacon they shall pay two hundred Sols of Gold; for a Priest three hundred, besides sixty Sols of Gold to the Publick. But if any one kills a Bishop, a leaden Tunick shall be made for him according to his Size and Stature, and he shall pay the Weight thereof in Gold; and if he is not able to pay this Fine, or an Equivalent out of his Goods or Estate, himself, his Wife and Children shall become Slaves to the Church. This Penalty is inflicted by a Law of the *Bavarians*. By a Law of the *Allemanni* it is enacted, that the Murther of a Bishop shall be punished in the same manner as that of the Duke or Governor of a Province, that is, with Death, or by a Fine imposed at Will: For by the Laws of these *Barbarians*, none but State-Criminals were capitally punished, and other Offenders were only obliged to compound and pay a certain Fine. Whoever enters into the Court of a Bishop, or Curate, armed, is sentenced to pay eighteen Sols of Gold, and twice as much if he comes within the House. It appears from these Laws, that the Bishops and Clerks were not yet very safe among these *Barbarians*; for we find nothing like this in the *Roman* Laws. Sunday is ordered to be observed, on Pain of corporal Punishment for Bondmen; and Freedmen, after they have been three times admonished, shall be reduced to Servitude. Marriages

c. 38.
Art. 6, 7, &c.

Art. 5.

c. 60.

IV. Conc.

Tol. c. 70, 71.

VI. Conc.

c. 9, 10.

Alam. Tit. 1.

Bajuar. Tit. 1.

Serm. 356. n.

4. Sup. lib.

xxiv. n. 39, 40.

Alam. 3. Bajuar.

7.

Alam. 4, 5.

Bajuar. 4, 5.

Bajuar. Tit. 8.

Tit. 9.

Alam. Tit. 12.

Tit. 24.

Tit. 10, 11.

Tit. 38.

Bajuar. Tit. 6.

c. 4.

c. 1.

ages between Kindred, as far as first Cousins, are forbidden, on Pain of forfeiting their Estates; and if the Offenders are poor, of losing their Liberty. We see by the same Laws, to what Duties the Slaves of the Church were bound. They paid a Part, generally the Tithe of the Encrease of their Lands, and worked three Days in the Week for the Church. Besides these Bondmen, there were freed Persons belonging to the Church, called *Coloni*; who were obliged to pay a certain Tribute, or to labour for a certain Time, when commanded.

Tit. 1. c. 13.
Alam. Tit. 22.

POPE *Honorius* died in the same Year as King *Dagobert*, that is, in the Year 638, having held the Holy See twelve Years and almost five Months. At three several Times in *December*, he ordained thirty-one Priests, twelve Deacons, and eighty-one Bishops for divers Places. He gave a new Set of Plate to *St. Peter's Church*, and repaired it in several Places, as he did many other Churches; and erected divers new ones. The Money which he gave to these Churches, the Weight whereof is set down, amounteth to more than three thousand *Roman Pounds*.

XVII.
Death of Pope
Honorius.
Anast.

THIS Pope brought back to the Church, *Aquileia*, and the whole Province of *Istria*, which had separated themselves on account of the three Chapters, and had continued in their Schism seventy Years, if we date the Beginning thereof from the Time of Pope *Pelagius*; and to this Re-union may be referred a Letter sent to all the Bishops of *Venetia* and *Istria*, for the ordaining *Primigenius*, who was Regionary Sub-deacon of the *Roman Church*, Bishop of *Grado*, in the room of *Fortunatus*, a Schismatick and a Deserter, who had gone over to the Pagans, probably the *Sclavonians*. *Honorius* was interred at *St. Peter's*, on the twelfth of *October*, Anno Dom. 638, and the Holy See continued vacant above eighteen Months.

Sup. lib. xxxiii.
n. 54.

ap. Baron.
an 638 n. 6.
7 Honor.
Epist. 2. To.
5. conc. p.
1681. E.

IN the same Year, 638, also died *Ariovaldus*, King of *Lombardy*, after a Reign of twelve Years, and was succeeded by *Rotharis*, who was brave, and a Lover of Justice, but an *Arian*; so that almost every City of his Dominions had two Bishops at the same time; one a *Catholic*, and the other a *Heretick*. At *Pavia*, the Capital of this Kingdom, the *Arian* Bishop called *Anastasius*, resided at the Church of *St. Eusebius*, where he had a Baptistry; but he was converted, and afterwards governed *Catholics*. The Laws of the *Lombards* were compiled and written by this King *Rotharis*, seventy-seven Years after their first Entrance into *Italy*.

Paul. lib. iv.
c. 45.

POPE *Honorius* had sent *St. Birinus* into *England*, who promised to go into the remotest Part of the Country, where the Gospel had never yet been preached. And for this Purpose he was ordained Bishop by *Asterius*, Bishop of *Genoa*; but arriving in *Britain*, among the *Geviss*, or *Western Saxons*, and finding them all Pagans, he thought he had no Reason to go further to look for Infidels. He converted their King *Cinegisle*, and after he had spent some Time in instructing him more fully in the Faith, baptized him and his People. *Oswald*, King of *Northumberland* was present upon this Occasion, and received the King out of the Font, who gave him his Daughter in Marriage. The two Kings gave *St. Birinus* the City of *Dorchester*, where he erected his Episcopal See. He there built and dedicated several Churches, and died in the same Place, after he had by his

XVIII.
English
Church.
Beda iii. Hist.
c. 5.

La-

A.D. 638. Labours converted Multitudes of People. In his Time *Meidulph*, a pious and learned Hermit, founded the celebrated Monastery of *Malmfbury*.

Ibid. c. 6.
Sup. lib.
xxvii. n. 44.
c. 1.

OSWALD, King of *Northumberland*, was Nephew to the pious King *Edwin*; but was not his immediate Successor. The Kingdom was at first divided between two Princes, who after they had been baptized, relapsed into Idolatry. However, their Reign was but short, being both of them overthrown in Battel, and slain by the *British* King *Kedwalla*. *Oswald*, who was the Brother of one of these Kings, revenged his Death, and with a small Army routed the Multitudes brought against him by *Kedwalla*, who was himself slain. This Victory was ascribed to the Piety of King *Oswald*; for before the Battel begun, he erected a Cross, and caused Proclamation to be made throughout the Army, that all should kneel down upon their Knees, and implore God, to whom the Justice of the Cause was known, to protect them from the proud Enemy. This Place was afterwards called *Heaven-Field*, where many Miracles were wrought; and small Splinters of this Cross were steeped in Water, in order to cure Diseases both in Man and Beast.

c. 2.

c. 3.

c. 5.

1 Cor. iii. 2.

KING *Oswald* was no sooner settled in his Kingdom, but he thought of the best Means to convert the whole Nation; and for this Purpose, he desired the Elders of *Scotland*, that is, of *Ireland*, in which Country he had received Baptism, to send him a Bishop, who might instruct the *Angles* his Subjects. A Man of an austere Temper came over first, who having preached some time without Effect, returned into his own Country, and said in the Assembly of the Elders, that he had not been able to make any Progress, the Nation among whom he was sent, being a Company of rough and intractable *Barbarians*. They thereupon consulted what they should do in this Affair, being very desirous to procure the Salvation of this People, when one of the Company named *Aidan*, said to the Priest who had been sent for this Purpose; I think, Brother, you have been too severe with these ignorant People, and have not begun according to the Doctrine of the Apostles, with giving them the Milk of a gentle Instruction, deferring the more perfect Precepts till they were better able to bear them. Whereupon the whole Assembly turned their Eyes upon *Aidan*, and having taken some Time to consider what he had spoken, resolved to send him to instruct this People, as excelling in Discretion the Parent of every other Virtue.

XIX.

St. Aidan Bi-

shop.

Sup. lib. xxxiv.

n. 14.

Beda iii. c. 5.

c. 3.

THE Monks of the Isle of *Hy*, were the *Scotch-men*, to whom King *Oswald* addressed himself, and they belonged to the Monastery founded by St. *Columb*, or *Columban the Antient*, in the former Century. *Segenius*, a Priest, was then Abbot thereof; and it was he who sent St. *Aidan* to King *Oswald* (having first had him ordained Bishop) with some other Monks to accompany him. St. *Aidan* obtained Leave of the King to erect his Episcopal See in a Peninsula called *Lindisfarn*, which was twice a Day separated by the Tide from the Continent. It hath been since called *Holy Island*, and is situated at the Distance of four Miles from *Berwick* in *Scotland*. The holy Bishop therefore began to preach, and settle this new Church; but as he was not well acquainted with the *English* Language, the

the King, who during the long Time he had stayed among them in his Exile, A. D. 638. had thoroughly learned the *Irish* Tongue, served him frequently as an Interpreter, being assisted therein by his Captains and other Officers; with which the People were much delighted. From this Time many of the *Irish* daily resorted to the Provinces subject to King *Oswald*, to preach the Faith; and such as were Priests administered Baptism. Churches were erected in divers Places, and the King was very liberal in giving Lands for the founding of Monasteries, where the young Men were instructed in Learning and regular Discipline: For the greatest Part of these *Irish* Missionaries were Monks, as well as St. *Aidan* their Bishop.

ST. AIDAN was the first to put in Practice what he taught; and far from coveting any Worldly Possessions, whenever the King or the Rich gave him any thing, he would distribute it to such of the Poor as came in his Way. He generally went on Foot, not only in the City, but even when he travelled into the Country, and stopped at such Houses as lay in his Road, whether of Poor or Rich, to exhort them, if they were *Infidels*, to receive Baptism; and if *Christians*, he confirmed them in the Faith, and excited them to Alms-giving, and good Works. He required all who accompanied him, both Clerks and Laymen, to apply themselves daily to the reading of the Scriptures, and to learn the Psalms. If the King invited him to eat with him, which he seldom did, he would bring two or three Clerks with him, and after a slight Meal withdrew, to join with his Disciples in Prayer or Reading. Many pious Persons of both Sexes, after his Example, forbore to eat till the *None*, on every *Wednesday* and *Friday* throughout the Year. St. *Aidan* did not forbear, either out of Respect or Fear, severely to reprove the greatest Persons; and when he entertained them in his House, he never made them any Present in Money, but of Provision only; and if any Money was given him, he made use of it to redeem Captives. Many whom he had thus ransomed, became his Disciples, and some of them he promoted to the Episcopacy. In one Point the Zeal of St. *Aidan* was misguided, viz. in keeping *Easter*, according to the Tradition of the Northern *Irish*, on the fourteenth Day after the New Moon, provided it fell on a *Sunday*.

OSWALD was at this Time the most powerful Prince in *Britain*, reigning over the four Nations which inhabited this Island; the *Britains*, *Picts*, *Scots*, and *Angles*, who had each of them a peculiar Language. However, he so well practised the Precepts of St. *Aidan*, that he became humble and meek to the Poor and Strangers, and was very liberal. On *Easter-Day*, being at Table with the holy Bishop, as they were holding up their Hands in order to bless the Bread, the Officer appointed to receive the Poor, entered hastily, and told the King, that great Numbers of Poor were come from all Parts, who sat in the Street waiting for his Alms. Whereupon *Oswald* ordered a silver Dish which stood before him to be taken away, and being beaten in Pieces, to be distributed among them.

AFTER the Death of Pope *Honorius*, the *Scots* Bishops in *Ireland* wrote to Pope *Severinus* his Successor, who was ordained on the twentieth of *May*, Anno 640, after the Holy See had continued vacant one Year seven Months and seventeen Days. *Severinus* was the Son of *Avienus*,
XX. Severinus, and after him John IV. Popes.

A. D. 640. and was not consecrated till some time after his Election. In the Interim the Episcopal Palace of the *Lateran* was plundered by the Emperor's Officers; for *Maurice*, *Chartularius* of the *Roman* Church, being joined by some other wicked Men, stirred up the *Roman* Soldiers, saying, To what purpose hath the Pope *Honorius* amassed such vast Sums, having withheld even the Money which the Emperor sent at divers times for your Pay? Being animated by such Discourses, they all run armed to the Palace of the *Lateran*; but were hindered from coming in, by those who were with *Severinus*. *Maurice* seeing this, caused his Troops to continue there three Days: After which he entered the Palace, accompanied with the Judges who had sided with him, and sealed up the Wardrobe, and all the Riches in the Bishop's Palace, consisting of what had been bequeathed to St. Peter by the Emperors, Patricians and Consuls, for the Subsistence of the Poor, and Redemption of Captives.

AFTER this *Maurice* wrote to the Patrician *Isaac*, Exarch of *Ravenna*, giving him an Account of what he had done; telling him he might, without any Danger, get all this Wealth into his Possession. Upon this Notice *Isaac* repaired to *Rome*, and that he might not meet with any Opposition from the Clergy, sent away the Chief of them, banishing them into different Cities. Some Time after, he entered into the Palace of the *Lateran*, and stayed there eight Days; in which Time he conveyed away all the Treasure; a part whereof he sent to the Emperor at *Constantinople*. Afterwards *Severinus* was ordained Pope, and *Isaac* returned to *Ravenna*.

SEVERINUS governed the *Roman* Church but two Months and four Days, in which short Time he was much esteemed for his Virtue, his extraordinary Meekness, and his Love for the Poor and the Clergy; to whom he gave a whole Distribution, besides Presents. He re-built the *Abbis* of St. Peter's, which was fallen to Ruin, beautifying it with *Mosaick* Work, and ordained four Bishops for divers Churches. He was buried in St. Peter's on the second of *August*, in the same Year 640, and the Holy See continued vacant four Months and twenty-nine Days: After which *John* IV. was ordained Pope on the last of *December*. He was a Native of *Dalmatia*, being the Son of *Venantius Scholasticus*, and held the Holy See one Year nine Months, and some Days.

DURING the Interval between his Election and Consecration, the Clergy of *Rome* returned an Answer to the Letter from the *Scots* Bishops in *Ireland*, directed to Pope *Severinus*. This Answer beareth the Names of *Hilarius*, Arch-priest and Lieutenant of the holy Apostolick See of *John*, Deacon and Bishop elect, of *John*, *Primicerius* and Lieutenant of the holy See, and of *John*, Counsellor of the holy See. We see here the Persons who had the principal Authority during the Vacancy of the Holy See, viz. the Heads of the three Orders of the Clergy, the Arch-priest, the Arch-deacon, and the *Primicerius*, who presided over all the inferior Orders. The Clergy of *Rome* reproved the *Scots*, in that some among them kept the Feast of *Easter* on the fourteenth Day of the new Moon, when the *Jews* observed their Passover, and that the *Pelagian* Heresy began to be revived; some of them maintaining, that Man might be without Sin by the Strength of his own Will, and the Grace of God; which they refute, by proving that *JESUS*

CHRIST

CHRIST only is free from Sin ; and that all Men are tainted at least with A.D. 640. Original Sin.

POPE John having convened a Council, condemned the Heresy of the *Monothelites*, which the Emperor *Heraclius* would have supported by his *Ecthefis* ; which was an Edict composed by *Sergius*, Patriarch of *Constantinople*, in the Name of the Emperor, in the Year 639, and in the twelfth Indiction. It was called *Ecthefis*, from a Greek Word signifying Exposition, as containing only an Exposition of the *Catholic* Faith, occasioned by the Dispute concerning one or two Operations in JESUS CHRIST. It begins by a Confession of Faith, which, as to the *Trinity*, is entirely Orthodox. It afterwards explains the Mystery of the Incarnation, marking clearly the Distinction of the two Natures, and insisting on the Unity of Person. Then the Author concludes ; We ascribe all Operations in JESUS CHRIST, both Divine and Humane, to the Word Incarnate ; and in no wise suffer any to say, or teach, that there are either one or two Operations ; but we say rather according to the Doctrine of the general Councils, that is, one and the same JESUS CHRIST who operateth divine and humane Things, and that both Operations proceed from one and the same Word Incarnate, without Division or Confusion : For the Expression, *One single Operation*, although it hath been made use of by some of the Fathers, seemeth strange to certain Persons, who are apprehensive lest it should be made use of to overthrow the Union of the two Natures in JESUS CHRIST. In like manner the Phrase, *Two Operations*, gives Offence to many, as none of the principal Doctors of the Church have made use of it ; and because it implies two contrary Wills in JESUS CHRIST, as if the WORD had desired the Accomplishment of the Passion, and his Humanity had opposed it ; hereby admitting two Persons with different Wills, which is impious, and remote from the *Christian* Doctrine : For if the infamous *Nestorius*, although he divided the Incarnation, and introduced two Sons, did not presume to say that they had two Wills ; but on the contrary, acknowledged one and the same Will in his two imaginary Persons ; how can the *Catholics*, who acknowledge one only JESUS CHRIST, admit of two Wills in him, and these contrary to each other ? Wherefore, following in all Things the Holy Fathers, we confess one only Will in JESUS CHRIST, and believe that his Flesh, animated with a reasonable Soul, never had any natural Motion separately and in itself, contrary to the Spirit of the WORD, which was united to it according to the *Hypostasis*. This is the famous *Ecthefis* of *Heraclius*, which though it at first forbids the Mention of either one or two Operations ; afterwards expressly maintains one single Will ; which is the very Substance and Essence of the *Monothelite* Heresy.

THE Patriarch *Sergius*, who was really the Author of the *Ecthefis*, failed not to confirm it, in a Council held at *Constantinople*. He caused it to be read by *Stephen* the Priest, who was *Syncellus*, and Keeper of the Charters : He then asked the Council to give their Opinion, who said ; The *Ecthefis* of our great and wise Emperor, just now read to us, exactly agrees with the Doctrine of the Apostles. It contains the Tenets of the Fathers, the Bulwarks of the Church, and the Support of the *Catholic*

XXI.
Ecthefis of
Heraclius.
Theoph. an.
20. p. 74. C.
Conc. Later.
Sacr. 1. To.
6. conc. p.
83. E.
Ibid. Sacr. 3.
p. 195.

p. 198. E.

XXII.
The Ecthefis
received by
Sergius and
Cyrus.
Conc. Later.
Sacr. 3.
p. 101. E.

A. D. 640. Faith. The Symbols of five Councils say thus ; Thus do we believe.
p. 103. C. *Sergius* likewise gave his solemn Approbation, and added ; If any one in Contempt of the Emperor's Prohibition, and of this holy Council, presumes to teach, or advance, that there are either one or two Wills in JESUS CHRIST ; if he be Bishop, Priest or Clerk, we decree, that he shall be interdicted from all the Functions of the Priesthood or Ministry : And if he is a Monk, or Layman, we separate him from the Communion of the Body and Blood of JESUS CHRIST, till he shall return to his Duty.

Ibid. p. 207. B. THE *Ectbesis* was also carried to Pope *Severinus*, and to *Cyrus*, Patriarch of *Alexandria*, as appears by the Epistle sent from the latter to *Sergius* of *Constantinople*, which begins thus : Being ready to send my Answer to *Constantinople*, *Eustathius*, Master of the Militia, arrived, and brought me your Letters, containing the Copy of the Exposition of Faith, which hath been so wisely and opportunely drawn up by our most pious Emperor, and sent to the most excellent Patrician *Isaac*, Exarch of *Italy*, for the Approbation of our most holy Brother *Severinus*, who, GOD willing, is to be ordained Bishop of *Rome*. I have carefully perused it, not once nor twice, but several times : At the reading hereof, my self, and those who were with me, rejoiced, seeing that this Exposition shineth like the Sun, and clearly teacheth the Purity of our Faith. I returned Thanks to GOD, who hath placed us under the Guidance and Direction of so wise a Governor. May it please him, who hath made him so strong in spiritual Things, to enable him to resist his Enemies, that we may say he hath delivered us thrice : From the Oppression of the Tyrant *Phocas*, from the Pride of the *Persians*, and the Insolence of the *Saracens*. Now you know that I adhere to your Doctrine, without any Exception, and consequently that I joyfully embrace the Emperor's Exposition. Whether Pope *Severinus* received the *Ectbesis*, or whether he died before it was brought to *Rome*, it is certain that it never was approved by the Holy See : But on the contrary condemned and anathematized ; especially by Pope *John IV*. The Patriarch *Sergius* did not long survive the Publication of the *Ectbesis* ; for he died in the same Year 639, in the twelfth Indiction, having held the See of *Constantinople* near thirty Years. The Emperor *Heraclius* placed *Pyrrhus* in his room, Priest and Monk of *Chrysopolis*, near *Chalcedon*, who had contracted an intimate Friendship with *Sergius*. The Emperor calls him his Brother, he having received his Sister out of the Font. *Pyrrhus* was no sooner elected Patriarch, but he took care to approve the *Ectbesis* of *Heraclius* ; and for this Purpose he suddenly assembled a Council, without observing the necessary Formalities ; where, after he had bestowed great Praises on the Emperor, he ordered all the Bishops to subscribe to the *Ectbesis*, as well those who were absent, as those who were present, on pain of being excommunicated.

Disput. Max.
cum Pyr. p.
195.

Conc. Later.
Sacr. 3. p. 206.

XXIII.
Conquests of
the Mussul-
mans.
Theoph. an.
28. p. 282.

THE Prayers of *Cyrus* against the *Mussulmans* were not heard ; for they drove all before them with greater Rapidity than ever. In the Year 638, they took *Antioch* ; the Caliph *Omar* sent *Moavia*, Son of *Abousophian*, in Quality of Emir, to command all their Dominions between *Egypt* and the *Euphrates*. Thus *Syria* submitted to their Power, having been possessed by

by the *Romans* seven hundred and four Years, reckoning from the Year of *A.D.* 640. *Rome* 688, when *Pompey* conquered it. *Damascus* afterwards became the Capital of this Province; and *Antioch*, which had enjoyed this Privilege for the Space of 950 Years, *i. e.* from its Foundation, by Degrees fell to Decay, and is now only a small Village. In the following Year 639, the *Mussulmans* passed the *Euphrates*, and took *Edessa*, and all *Mesopotamia*; they afterwards conquered the greatest Part of the *Persian* Empire, having vanquished their King *Isdegerdes*, or *Tezdegirdes*, in Battel, and driven him out of his Dominions. He was the last of the *Sassanian* Race, and a Chronological *Æra* is dated from the Beginning of his Reign, which answereth to the eleventh Year of the *Hegira*, *Anno Dom.* 632. The *Mussulmans* gained prodigious Wealth by the Conquest of *Persia*.

Abulfar. p.
112, 113.

Bibl. or. p.
762. p. 485.

Elmac. p. 25,
29.

AFTER the Conquest of *Palestine*, the Caliph *Omar* sent a great Army into *Egypt*, under the Conduct of *Amrou*, who first laid Siege to *Mesra*, the antient *Memphis*; which having taken, he imposed a large Tribute upon *Egypt*, which *Cyrus*, Patriarch of *Alexandria* promised to pay. This caused him to be accused to *Heraclius*, as if he had betrayed *Egypt* to the *Saracens*, which so incensed the Emperor, that he sent for him to *Constantinople*, and having accused him before the People, threatened to put him to Death. In the mean time he sent an *Armenian*, called *Mannuel*, to govern *Egypt*; who having refused to pay the Tribute to the *Arabians*, and having engaged in Battel with them, was defeated, and escaped to *Alexandria*. *Heraclius* being informed thereof, sent *Cyrus* back into *Egypt*, to endeavour to prevail upon the *Mussulmans*, to accept of the former Treaty, and to retire out of *Egypt*; but it was now too late: On the contrary, after having taken some other Fortresses, they besieged *Alexandria* itself. The Siege lasted fourteen Months, and the City was taken on *Wednesday* the second Day of the Month called by the *Arabians* *Monbarran*, in the twentieth Year of the *Hegira*; that is, on the twenty-second of *December*, *Anno Dom.* 640. Thus the *Mussulmans* subdued *Egypt*, which had been now subject to the *Romans* six hundred sixty-six Years from the Battel of *Actium*, wherein *Augustus* defeated *Anthony* and *Cleopatra*. *Alexandria* ceased to be the Capital City; but by reason of its Trade and Harbour, the Town hath continued to this Day.

S. Niceph. 18.
Theoph. an.
25.
p. 280. D.

Elm. p. 24.

AMROU gave Letters of Safe-guard and Protection to *Benjamin*, Patriarch of the *Jacobites*, who under the Reign of *Heraclius*, had lain concealed ten Years. Whereupon he was received into *Alexandria* with great Joy, and from that Time there always was a *Jacobite* Patriarch, besides the *Melquite* Patriarch, who followed the Religion of the Emperor, as *Cyrus* did at this Time. The *Jacobites* give to *Benjamin* the Surname of *Merioutis*, or *Mareotis*, and reckon him the thirty-eighth Patriarch of *Alexandria*. They say, that he held the See near thirty-nine Years, from the Year 325, of the *Æra* of the Martyrs, or of *Dioclesian*, to the Year 364, that is, from *Anno Dom.* 609, to the Year 648. Among the *Jacobites* or *Severians* of *Alexandria*, *John*, Surnamed the *Grammarian*, was in great Repute for his Learning, and was esteemed even by *Amrou* himself. *John* desired that he would give him the Books in the Library of *Alexandria*, which would be of no Use to the *Mussulmans*. *Amrou* replied, that he could

Elm. p. 30.
Hist. d'Alex.
Vanfl.

Abulfara. p.
114.

A. D. 641. could not dispose of them without an Order from the Caliph: Whereupon he wrote to him, who returned this Answer; If what is contained in these Books agreeth with the Book of GOD, the Book of GOD is sufficient for us; if they contain any thing that is contrary thereto, we do not want them; so that they ought to be destroyed. Whereon, these Books being distributed among the publick Baths by *Amrou's* Order, they served as Fuel for six Months Time, to heat all the Baths of *Alexandria*, although four thousand in Number.

XXIV. POPE *John* condemned the *Ecthesis* again, in a Letter which he writ to *Pyrrhus*, Patriarch of *Constantinople*, which the Emperor *Heraclius* having seen, writ to the Pope as follows. This *Ecthesis* is not mine; I neither commanded nor dictated it: But the Patriarch *Sergius* having composed it five Years before I returned from the *East*, besought me, then at *Constantinople*, to publish it in my own Name, with my Subscription, which Desire of his I complied with. Now seeing this is become a Subject of Dispute, I declare to all the World, I am not the Author. From this Time it was looked upon by every body, as composed by *Sergius*; and caused as much Scandal in the *East* as in the *West*. The *Severians* having read it, scoffed in the Baths and Taverns, at the Catholick Church, saying; The *Chalcedonians*, after having been *Nestorians*, are disabused, and acknowledge the Truth, confessing with us one single Operation, and consequently one single Nature in JESUS CHRIST; but now repenting that they had done well, they do not confess either one or two Operations in JESUS CHRIST.

IN the mean Time, the Emperor *Heraclius* fell ill of a Dropsy, and his Body swelled to such a Degree, that when his Urine came from him it flew up in his Face; which was looked upon as a divine Punishment for the incestuous Marriage which he had contracted with his Niece *Martina*, notwithstanding the Opposition of the Patriarch *Sergius*. At length, he died on the eleventh of *March*, in the Year 641, in the fourteenth Indiction, in the sixty-sixth Year of his Age, and in the thirtieth Year of his Reign. He was interred in the Church of the Apostles; and the Sepulchre remained open three Days, being guarded by Eunuchs, according to his own Order; very likely, lest he should be buried alive.

AFTER his Death, his eldest Son *Constantine*, whom he had by his first Wife *Eudocia*, was acknowledged sole Emperor. The Treasurer *Philagrius* gave him Notice, that during the Sicknes of *Heraclius*, Sums of Money had been deposited with the Patriarch *Pyrrhus*, for the Use of the Empreiss *Martina*, in Case the Emperor, her Son in Law, should force her to leave the Palace. *Constantine* sent for *Pyrrhus*, who was obliged, much against his Will, to give up the Money; but *Constantine* falling sick soon after, died at twenty-nine Years of Age, having reigned twenty-eight Years with his Father, and only one hundred and three Days alone after his Death, that is, not much above three Months. He died on the twenty-second of *June*, in the same Year 641, being poisoned, as was believed, by *Martina* his Mother in Law.

SHE reigned some Months with her Son *Heraclius*, or *Heracleonas*; but there was always a Party who supported another *Heraclius*, the Son of *Con-*

Death of Heraclius.
Constantine Emperor.
Acta S. Max.
n. 11. p. 38.

Theoph.
p. 275. A.

S. Niceph.
Hist. p. 13.
Theoph.
An. 31.
p. 283.

Constantine; so that *Heracleonas* was forced to cause him to be Crowned by A. D. 641. the Patriarch *Pyrrhus*. He was named *Constantine* after his Father, or rather *Constans*; for he is known chiefly under this Name. *Pyrrhus*, fearing the Populace, who were incensed against him, went into the Church by Night, and having saluted all the holy Things, took off his Pall, and laid it upon the Altar, saying, I leave this indocile People, without renouncing the Priesthood. He concealed himself in the House of a pious Woman, and with the first Opportunity retired to *Chalcedon*, and went from thence into *Africa*. *Paul*, Priest and Steward of the great Church, was chosen Patriarch of *Constantinople* in his room, in the Month of *October*, of the fifteenth Indiction, and in the same Year 641. He was also a *Monothelite*; and held the See thirteen Years. Soon after, the Senate caused the Tongue of *Martina* to be pulled out, and the Nose of *Heracleonas* to be cut off, and banished them. Thus *Constans*, Grandson of *Heraclius*, remained sole Emperor, who reigned twenty-seven Years.

WHEN Pope *John* understood that *Constantine* succeeded his Father *Heraclius*, he writ an Apology to him, in Behalf of Pope *Honorius*, as follows: We have received Notice from divers Places, that all the *West* is scandalized on account of the Letters spread by our Brother the Patriarch *Pyrrhus*, teaching Novelties against the Faith, and pretending that our Predecessor *Honorius* had embraced the same Opinion, although he maintained the contrary. The Patriarch *Sergius*, of venerable Memory, writ to him, that some admitted two contrary Wills in *JESUS CHRIST*; to which *Honorius* replied, *JESUS CHRIST* is both perfect *GOD* and perfect *Man*; but being come to repair human Nature, he alone was conceived and born without Sin. Therefore he never had two contrary Wills, and the Will of his *Flesh* hath not resisted the Will of his *Spirit*. We have these two Wills in Consequence of the Sin of *Adam*, whereby the *Flesh* sometimes resists the *Spirit*, and sometimes the Will of the *Spirit* strives against that of the *Flesh*: But our *LORD* hath taken but one natural Will of the *Humanity*, of which he was absolute Master, as *GOD*, to whom all Things are obedient. My Predecessor therefore hath taught that there is not two contrary Wills in *JESUS CHRIST*, as in us Sinners; which some construing their own Way, have imagined, that he hath taught one single Will of his *Divinity*, and of his *Humanity*, which is directly contrary to Truth.

XXV.
Apology for
Honorius, by
John IV.
Tom. 5.
Conc. p. 1758.

p. 1760. A.

p. 1761. C.

I DESIRE they would tell me, according to what Nature they say that *JESUS CHRIST* hath but one Will. If it is according to the divine Nature, what will they say of his *Humanity*? For it is necessary to acknowledge that he is perfect *Man*, to avoid the Errors of the *Manicheans*. But if they attribute this single Will to *JESUS CHRIST* according to his *Humanity*, let them take Care lest they are condemned with *Photinus* and *Ebion*. And if they say that the two Natures have but one Will, they confound not only the Wills, but the Natures. For to maintain one single Will, and one single Operation of the *Divinity*, and of the *Humanity* of *JESUS CHRIST*, is not this to attribute one single Nature to him, as do the *Eutychians* and the *Severians*?

Now

A. D. 641. Now we have been informed that a Writing hath been sent, which the Bishops have been forced to subscribe, against the Letter of St. Leo and the Council of *Chalcedon*: He means the *Ecthesis* of *Heraclius*. Therefore, adds he, We wish that God may inspire you, as the Defender of the Faith, to take down and tear this Writing, which hath been publicly fixed up: For all the *Westerns*, and even the People of *Constantinople*, have been scandalized thereat. Grant this to the Church your Mother at the Beginning of your Reign. The sudden Death of the Emperor *Constantine* rendered, very likely, this Remonstrance of the Pope ineffectual.

A. D. 642. HE died soon after the Emperor, in the following Year 642, and was interred in St. Peter's, on the twelfth of *October*, having held the holy See one Year, nine Months, and some Days. During his Pontificate, he sent great Sums of Money into *Dalmatia* and *Istria*, by the Abbot *Martin*, eminent for his Sanctity and Integrity, to redeem the Captives taken by the *Slavonians*. He caused the Relicks of the holy Martyrs *Venantius*, *Anastasius*, and *Maurus*, and several others, to be brought from thence, and built a Church for them near the Baptistry of the *Lateran*, to which he gave great Gifts. At two several Times, in *December*, he ordained eighteen Priests and five Deacons, and eighteen Bishops for divers Churches. After the Death of Pope *John IV.* the holy See remained vacant one Month and thirteen Days, till the twenty-fifth of *November*, in the same Year 642, when *Theodore*, a Greek by Nation, a Native of *Jerusalem*, and Son of a Bishop of the same Name, was ordained: who held the holy See six Years, five Months, and eighteen Days.

XXVII. IN the same Year 642, St. *Oswald*, King of *Northumberland* in *England*, was killed in Battel by the *Mercians*, who were still *Pagans*, and by the same King *Penda*, who had slain King *Edwin* his Predecessor, nine Years before. The Church honours St. *Oswald* on the fifth of *August*, the Day on which he died; and at the Place where he was killed, many Miracles were wrought; and even the Water, wherein Earth brought from thence had been steeped, cured the Sick. His Bones were removed to *Bardenei*, a celebrated Monastery in the County of *Lincoln*, by the Care of Queen *Offrida* his Niece. Although this Prince lived but thirty-eight Years, he had made a great Progress in Virtue: He always assisted the Poor and Sick, and gave large Alms. He prayed continually, and wherever he sat, his Hands resting on his Knees, were always turned up. He was wont to pray from *Matins* till Day-break without ceasing. Perceiving himself near Death, he prayed for the Souls of his Men: From whence it became a Saying among the *English*; My God, have Pity upon the Souls, said *Oswald* falling to the Earth. He was succeeded by his Brother *Oswin*, who reigned eight Years.

IN the second Year of his Reign, that is, in the Year of our LORD 644, died St. *Paulinus*, who had been Archbishop of *Tork*, and was then Bishop of *Rossa*, or *Rochester*, in the Kingdom of *Kent*. He was very tall and stooped; his Hair was black, his Face thin, his Nose aquiline and sharp, and his Looks imprinted Respect and Fear. The Church honours his Memory on the Day on which he died, viz. on the tenth of *October*. He was succeeded in the Church of *Rochester* by *Itamar*, a Native of the Country,

XXVI.
Death of
John IV.
Theodore
Pope Anast.

XXVII.
English
Church, Bede
iii. Hist.
c. 9 & Epist.
Sup. Lib.
xxxvii n. 54.
Martyr. R.
4 Aug.
Bede. c. 11.

c. 12.

c. 14.

Bede. 11.
Hist. 6. 16.

Martyr R.
10 Oct.

Country, who did not fall short of his Predecessors in Virtue and Knowledge; he was ordained by *Honorius* Archbishop of *Canterbury*. A. D. 644.

EDBALD, King of *Kent*, died in the Year 640, and was succeeded by his Son *Erconbert*, who reigned twenty-four Years. He was the first of the *English* Kings who commanded by an Edict, the destroying of Idols, and the keeping *Lent* throughout his Kingdom, and imposed strict Penalties upon the Offenders. His Daughter *Ercongota*, consecrated herself to God, went into *France*, and entered herself a Nun in the Monastery of *St. Fara*, who was then Abbess; for as there was not at that time many Monasteries in *England*, several People went from thence into the Monasteries of *Gaul*, and sent their Daughters thither to be instructed in Piety, especially to *Faremonstier*, *Cbelles*, and *Andely*; but this last is not now in Being. *Ercongota* was at length Abbess of *Faremonstier*, as was afterwards her Aunt *Edilburga*, and they are both honoured there as Saints. Bed. III. Hist. 2. Mabill. To. 2. Act. p. 740.

At the same Time, viz. in the Year 644, *Ercbinoald*, Mayor of the Palace to King *Clovis II.* founded a new Monastery at *Lagni*, in the Neighbourhood of *Cbelles*, in Favour of *St. Fursi*. This holy Man was born in *Ireland* of a very noble Family, and had been instructed by the Bishops in Ecclesiastical Learning, and the Monastick Discipline. Desire of Perfection made him quit the Place of his Birth, and retire into another Part of *Ireland*, where he built a Monastery, and drew together a great Number of Disciples. Being returned Home, in order to convert his Relations, he fell ill, and was reduced to such Extremity that they thought him Dead, and he had frequent Returns of these Fits; during which he had wonderful Visions concerning a future State, and received excellent Instructions from the Angels and holy Bishops who appeared to him. *Bede* says, he received an Account of these Visions from an antient Monk of his own Monastery, who learnt them from a very pious and credible Person, to whom *St. Fursi* himself related them. It was told him, among other Things, that many imposed upon themselves strict Fasts, and other Bodily Mortifications, and did not sufficiently guard against spiritual Sins, as Pride, Avarice, Envy, and Detraction. It was given him as a Rule, that such as did not repent till their Death, ought not to be buried in holy Ground, nor any of their Possessions received. XXVIII. St. Fursi. Act. p. 300. III. Hist. c. 19. n. 21. n. 28. 4

THE Effect shewed that these Visions were not vain, for *St. Fursi* was so enlightened and fortified, that he preached Repentance with great Success, during the Space of ten Years. At length, not being able to endure the Croud which his Reputation drew about him, and seeing that even some through Envy were provoked against him, he retired to a little Island in the Sea, which he left some Time after, and quitting *Ireland* went into *Great-Britain* among the *Saxons*, where he was received with great Respect by King *Sigebert*. n. 23.

THIS Prince reigned over the *East-Angles*. In the Reign of a preceding King, he had been obliged to seek Refuge in *Gaul*, where he had been baptized. When he came to the Crown, being desirous to imitate the wise Regulations he had observed among the *Gauls*, he founded a School for the Instruction of Children. At length, resigning his Kingdom to one of his Relations, he devoted himself to God, in a Monastery which he had built. Bed. III. c. 18.

A. D. 644. He had continued there some time, when *Penda*, King of the *Mercians*, made War upon the *East-Angles*; who finding they were not a Match for their Enemies, entreated King *Sigebert* that he would come to the Battel, to encourage the Soldiers by his Presence; and by the Remembrance of his former Valour: They thus drew him, against his Will, from his Retreat; but to shew that he did not renounce his Profession, he only carried a Wand in his Hand in the Middle of the Army. The *Pagans* got the Victory, and *Sigebert* and the King his Successor were slain, and his Army defeated.

SUCH was *Sigebert*, who received *St. Fursi* into his Dominions, and gave him a Piece of Ground, whereon he built a Monastery, which he governed some time, and then left it to the Conduct of his Brother *Foillan*, and retired into a Desert with another of his Brothers, called *Ultan*, where he continued a Year in Prayer and bodily Labour: But as he was often obliged to leave his Solitude, to give his Advice when it was wanted, and seeing the Country was troubled by the Incursions of the *Pagans*, he resolved to go into *Gaul*, and was honourably received by King *Clovis* and the Patrician *Erchinoald*, Mayor of the Palace. *Erchinoald* gave him some Land called *Latiniac*, or *Lagny*, upon the *Marne*, about six Leagues from *Paris*; where *St. Fursi* founded a Monastery, which is still in Being. He after this departed, in order to return into *England*, but died in the Journey; and *Erchinoald* caused his Body to be transported to *Perrone*, a Place belonging to his own Estate, where he built a magnificent Church, which is now a Collegiate Church, where the Relicks of *St. Fursi* are still kept. The Church commemorates him on the sixteenth of *January*, and it is believed that he died in the Year 650. His Body was removed four Years after, and placed in a Chapel built on Purpose for it in the same Church. This Translation was performed by *St. Eloi* Bishop of *Noyon*, and *St. Aubert* of *Cambray*.

XXIX. *St. Eloi* Bishop. *Aud. Vita.* *S. Elig.* *Lib. ii. c. 2.* *Sup. Lib.* *xxxii. n. 43.* **ON** the Death of *St. Acarius*, Bishop of *Noyon*, *St. Eloi* was elected to succeed him; and his Friend *St. Owen* was at the same Time elected for the Church of *Rouen*, in the room of *St. Romanus*. The Diocess of *Noyon* and *Tournay* had been united from the Time of *St. Medard*, above a hundred Years before, and *Flanders*, with the Districts of *Ghent* and *Courtray*, depended upon it. Now a great Part of the Inhabitants of these Countries were still *Pagans*, and so fierce and savage, that they would not so much as hear the Gospel preached to them. This was the chief Reason of choosing so zealous a Pastor for them as *St. Eloi*.

WHEN he found he could no way avoid the Episcopal Dignity, he was resolved at least to observe the Rules, and would not be consecrated till he had some Time practised the Clerical Duties. *St. Owen* proceeded in the same Manner, and went to the other Side of the *Loire*, and was ordained Priest by *Deodatus*, Bishop of *Macon*. The two Friends agreed to receive the Episcopal Benediction at the same Time, and were both ordained accordingly at *Rouen*, on the *Sunday* before *Rogation* Week, in the third Year of *Clovis* II. that is, in the Year 640. *St. Eloi* when he was Bishop, did not in the least neglect his usual Practices of Virtue, but exercised the same Charity: He always loved the Company of the Poor, and would sometimes

V. Coint.
An. 640.
n. 20. Ma-
bill. To. 3.
Anal. p. 524.

times leave his Clerks and Domesticks, to shut himself up with them. He A. D. 644. had a separate Room, into which he caused them to enter at particular Times, one after another, that he might wash them and shave their Heads with his own Hands; he cloathed, and served them with Meat himself, and on certain Days, had twelve of them at his own Table.

His Zeal appeared chiefly in the Conversion of the *Infidels*; he carefully c. 38. visited the Cities of his large Diocess, especially such as had not yet received the Gospel; as the *Flemmings*, the Inhabitants of *Antwerp*, the *Frisons*, and the *Suevi*, who dwelt near *Courtray*, and the rest as far as the Sea-shore, who seemed to be at the Extremity of the Earth. At first these People were as fierce as wild Beasts, and would have pulled him in Pieces; but he desired nothing more than Martyrdom: At length, considering his Goodness, Meekness, and frugal Life, they began to admire, and even to desire to imitate him. Many were converted, the Temples were destroyed, and Idol-Worship abolished. The holy Bishop by his Discourses, raised the Minds of these supine and slothful *Barbarians*, to an Affection for heavenly Things; and inspired them with a meek and peaceable Temper. Every Year at *Easter* he baptized great Numbers, whom he had gained to the Knowledge of GOD, in the Space of the twelve preceding Months. Men and Women of a very great Age came there with white Heads, and trembling Bodies, among a Croud of Children, to be regenerated in the sacred Fonts, and to receive the white Habit of the *Neophytes*: Several Sinners ran to receive Penance by confessing their Sins; for the holy Bishop was very earnest in his Care of their Conversion. He exhorted such as were already *Christians*, as well as the new Converts, to frequent the Churches, c. 4. give Alms, set their Slaves at Liberty, and to practise all Sorts of good Works; and persuaded several of both Sexes to embrace a Monastick Life.

At the same Time St. *Amand* and St. *Omer* laboured also to convert the *Infidels* in the low Countries: St. *Amand* I have already spoken of. St. *Omer*, or *Audamar*, was born near the City of *Constance*, and retired with his Father to the Monastery of *Luxeu*, under the Government of St. *Enstace*. King *Dagobert* had heard of his great Reputation, and as the Inhabitants of *Bologne* and *Terrouane* had almost all relapsed into Idolatry since the Time of St. *Fuscian*, St. *Victoric*, and St. *Quentin*, who had preached the Faith there; it was very necessary to send them an Apostolical Pastor. St. *Acarius*, Bishop of *Noyon*, who had been a Monk at *Luxeu*, under the Conduct of the same Abbot *Enstace*, applied to King *Dagobert* and the Nobles, with such Success, that they drew St. *Omer* from his Monastery, and caused him to be ordained Bishop of *Terrouane*, about the Year 636. He laboured effectually in the Conversion of the *Infidels*, ruined the Temples, abolished Idolatry, and wrought a great Number of Miracles. Some time after, three of his Countrymen, who were likewise Monks of *Luxeu*, came to assist him in his Labours; viz. *Mommolin*, *Ebertran*, and *Bertrin*, who were all Priests, and well versed in the holy Scriptures, and in the Discipline of the Church. A wealthy LORD whom St. *Omer* had converted, gave him the Manor of *Sitbin*, upon which these three holy Priests founded a Monastery, in the Year 648, being the eleventh of the Reign of *Clo-*
vis.

XXX.

St. Omer.

Sup. Lib.

xxxvii. n. 35.

Act. To. 2.

p. 659.

A. D. 644. *vis.* St. Mommolin was first Abbot thereof, and after him St. Bertrin, whose Name the Abby still bears; St. Ebertran was Abbot of the Monastery of St. Quentin in Vermandois.

XXXI.
Third Council of Chal-
lon, Coint.

An. 644. n. 2.
To. 6.

Conc. p. 387.
Can. 5.

c. 6.

c. 7.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

c. 10.

ST. ELOI and St. Owen being now Bishops, assisted at the third Council of Chalon, holden by the Order of King Clovis II. on the twenty-fifth of October; and as it is believed, in the Year 644; wherein twenty Canons were made. The first orders the Nicene Creed to be retained, which had been confirmed at Chalcedon; which seems to be a Precaution against the Novelties of the Monothelites. Seculars are forbidden to undertake the Management of the Estates belonging to the Churches; as are likewise all Persons to take Possession thereof, before they are lawfully elected thereto. After the Death of a Priest or Abbot, neither the Bishop nor Arch-deacon, shall touch the Possessions belonging to the Parish, Hospital, or Monastery: This Canon gives us Reason to believe, that most of the Hospitals were governed by Priests. The Bishop is to be elected by the Comprovincials, the Clergy, and Citizens, otherwise the Election shall be declared null. Two Bishops shall not be allowed in one City, neither shall there be two Abbots in one Monastery. No Person shall give Money to receive holy Orders, on Pain of Deposition. St. Eloi, and St. Owen, while they were Laymen, had laboured with good Success to exterminate Simony. As some Bishops complained to the Council, that the Lords who had Oratories built upon their Estates, disputed the Disposal of them, and of the Possessions belonging thereunto, and also the Correction of the Clerks who served the Cures: It was ordered, that the Government of these Clerks, and the Management of these Possessions should be in the Disposal of the Bishop.

PUBLICK Judges are forbidden on Pain of Excommunication, to go through the Parishes in the Country, and oblige the Clerks or Abbots, to provide them Diet or Lodging. All Seculars are forbidden to quarrel, or to draw their Weapons to wound any Person in the Church, or within the Precincts thereof. Women are likewise forbidden to sing obscene Songs at Festivals within the Precincts of the Church. The Council also prohibits the selling Slaves to be sent out of the Kingdom of Clovis, lest they should remain in perpetual Servitude; or that being Christians, they should fall under the Power of the Jews. The last Canon relates to a private Affair; by Virtue whereof, Agapius and Bobo Bishops, are deposed from the Episcopal See of Digne, on account of the Crimes they had committed: It is thought that they both laid Claim to the same See; and that this was the Reason of renewing the Order in this Council against two Bishops possessing the same See.

P. 349.

THE Council writ to Theodosius Bishop of Arles, as follows; We did expect that you would have come to the Council, knowing that you were already in this City; but we perceive well that you have been withheld, by reason that the Indecency of your Life, and the Outrages you have committed, against the Canons, are become publick. We have even seen a Writing of your own Hand subscribed by your Comprovincials, importing, that you have obliged yourself to perform Penance; after which, you know you cannot keep the Episcopal Chair. Therefore we declare, that you ought not any longer to perform your Functions, nor to meddle with the

the Administration of the Possessions of your Church, till you have appeared before another Council. A. D. 644.

THE Council of *Challon* is subscribed by thirty-nine Bishops, and six Deputies for absent Bishops; six Abbots and one Arch-deacon. The ten first are Arch-bishops, viz. *Canderic* of *Lions*, *St Landalan* or *Dodolen* of *Vienne*, *St. Owen* of *Rouen*, *Armentarius* of *Sens*, *St. Vulfolend* of *Bourges*, and *St. Donatus* of *Besançon*. *St. Vulfolend* succeeded *St Sulpitius II.* who being no longer able to perform the Episcopal Duty, by Reason of his great Age, demanded *St. Vulfolend* for his Coadjutor, and died some Years after. The Church honours *St. Sulpitius* on the seventeenth of *January*. The most remarkable among the rest of the Bishops are *Deodatus* of *Macon*, *Palladius* of *Auxerre*, *Malard* of *Chartres*, *Gratus* of *Challon*, *Magnus* of *Avignon*, and *Chadoind* of *Mans*, who are honoured in their Diocesses as Saints. *Betton* is stiled there Bishop of *Juliobona*, which is *Lillebonne* in the Country of *Caux*: However, this Bishoprick subsisted but a short Time. This Council of *Challon* was composed of Bishops from all the Provinces in the Kingdom of *Clovis*; but there was not one of *Austrasia* where his Brother *Sigebert* reigned.

By a Letter from this Prince, it may be seen how jealous the Kings were at that Time, lest Councils should be held without their Permission: The Letter is addressed to *St. Desier*, Bishop of *Cabors*, as follows: We understand that you have been called by the Bishop *Vulfolend*, to meet on the first of *September* in our Kingdom, but we know not at what Place. Although we earnestly desire to observe the Canons, we have agreed together with the Lords, that no Council shall be holden in our Kingdom without our Knowledge and Consent; not that we shall refuse to agree to it, when it shall be judged necessary for the Good of the Church, or State, provided we receive Notice of it. Therefore we desire you not to go to this Assembly till you shall know our Pleasure. This is the Letter of King *Sigebert*.

ST. DESIER had passed his Youth in the Courts of *Clotaire II.* and *Dagobert*; where he had contracted a Friendship with *St. Eloi*, *St. Owen*, *St. Faro*, and *St. Sulpicius*, afterwards Archbishop of *Bourges*; who ordained him Bishop of *Cabors*, in the room of his Brother *Rusticus*, murdered by some wicked Citizens. We have Letters of *Dagobert's* which he writ on account of the Ordination of *St. Desier*, to *St. Sulpitius* and the rest in the Province, wherein the King takes Notice of the Consent of the People. These Letters are dated in the eighth Year of his Reign, i. e. in the Year 629. *St. Desier* enriched his Church; bequeathing to it by his Will, ten Parcels of Land in *Quercy*, and twenty-four in *Albigensis*, besides a magnificent House which he had in the City of *Albi*, the Place of his Birth. He gave above forty Pieces of Land to several Monasteries in these two Provinces; and it is thought, that the Cathedral Church of *Cabors*, remaining at this Day, was built by him. He died about the Year 650, and is commemorated by his Church on the fifteenth of *November*. There are several of his Letters remaining, addressed to Bishops and divers other Persons. We have also the Testament of *Chadoind* Bishop of *Mans*, dated

XXXII.
St. Desier of
Cabors,
To. 5. Conc.
P. 1848.

Sup. Lib.
xxxvii. n. 15;
Vita Gall.
Chr. To. 2.
& ap. Coint.
To. 2, 3.
V. Coint.
An. 629. n. 3.
To. 1.
Capitul. Ba-
luz. p. 141.
Can. An. 648.
n. 27.

To. 1. Hist.
Fr. Duch.
on P. 375.

A. D. 644. on the sixth of *February*, in the fifth Year of the Reign of *Clovis*, that is, in the Year 642, by which he bequeaths his Estate to his Church, but leaves to divers particular Churches seventeen Pieces of Land, which are therein specified; some whereof had been given by Way of Benefice, that is, the Profits, but not the Property, to some private Persons.

XXXIII.

The Pope's Letter to Paul of Constantinople.

To. 5. Conc.

p. 1777.

p. 1778. B.

POPE Theodore having received the Synodical Letters of *Paul* the new Patriarch of *Constantinople*, and of the Bishops who had ordained him, writ to *Paul* as follows: We find, by the Reading of your Letters, that your Faith is pure, and conformable to ours. Whence comes it then that you have not taken down the Writing, which hath been fixed up in the publick Places, to the great Scandal of the Churches? [He means the *Ecthefis* of *Heraclius*.] The Pope continues; If you approve this Writing, why have you not acquainted us with this your Approbation in your Synodical Letters? If the Faith confirmed by so many Councils is corrected by *Heraclius* and *Pyrrhus*, in vain have the Fathers examined it with so much Care, and the Dead have been deprived of the Bliss they hoped for.

Sup. n. 24.

Now we are surprized that the Bishops who have consecrated you, have given *Pyrrhus* the Title of *Most Holy*; declaring that he had renounced the Church of *Constantinople*, because of the Commotions and Hatred of the People. This made us doubt whether we ought not to have deferred the receiving your Letters, till *Pyrrhus* was deposed; for the Tumult and Hatred of the People does not take away the Episcopal Character. While *Pyrrhus* lives, and is not condemned, a Schism may reasonably be feared; and it is necessary to assemble a Council of the nearest Bishops against him, to confirm your Ordination. We have given our Orders to this Purpose to the Arch-deacon *Sericus*, and to *Martin*, Deacon and *Apocrisarius*, whom we have delegated to hold our Place, and to examine Canonically with you, the Cause of *Pyrrhus*; for his Presence is not necessary, since you have his Writings in your Hands, and his Enormities are notorious.

FIRST he hath highly commended *Heraclius*, who hath condemned the Faith of the Fathers: He hath approved the sophistical Letter, which contains a pretended Creed (that is the *Ecthefis*) by his Subscription; and he hath caused some Bishops whom he deceived, to subscribe it separately at his own House. He hath also insolently fixed it up in publick, and hath set at nought the Admonition of our Predecessor, for the Reparation of this Scandal. All these Particulars being first examined in your Council, you ought to depose him from the Priesthood; not only that the Faith may be preserved, but also for the Security of your own Ordination. And if the Partizans of *Pyrrhus* should endeavour to put a Stop to this Proceeding, and raise a Schism, their Designs may be rendered ineffectual, by obtaining an Order from the Emperor, to send *Pyrrhus* to *Rome* (as we have already desired) that he may be judged by our Council. By this Letter we may observe, that *Pyrrhus* had not as yet been canonically condemned. The Deacon *Martin*, who was *Apocrisarius* at *Constantinople*, was afterwards Pope.

V. Combef.

Hist. Monoth.

6. 13.

Epist. 2.

p. 1781.

p. 1780.

POPE Theodore writ to the same Purpose to the Bishops who had ordained *Paul*, and sent a Decree to *Constantinople* to be published, by which he

he rejected all the Novelties *Pyrrhus* had advanced against the Faith, and A. D. 645. anathematized the Writing which had been publicly fixed up; that is, the *Ecthesis*, which he affects, as it should seem, not to name.

THE Patriarch *Paul* did not follow the Pope's Advice, who received Complaints against him from divers Places. *Sergius*, Metropolitan of the Island of *Cyprus*, presented a Petition to him in the first Indiction, that is, in the Year 643; wherein he acknowledges the Authority of the holy See, founded on the Power given to St. *Peter*, and declares his Adherence to the Faith of St. *Leo*. He anathematizes the *Ecthesis*, and complains that it continued publickly fixed up at *Constantinople*. Hitherto, adds he, we have used Caution and kept Silence, hoping they would return to the sound Doctrine; but we are desirous to the utmost of our Power, to follow the Foot-steps of our holy Uncle *Arcadius*, by conforming to the Orthodox Doctrine of your Holiness; and these are the Sentiments of our whole Province.

XXXIV.
Complaints
against Paul
of Constantinople.
Conc. Lat.
Sess. 2.
p. 121. E.

Sup. Lib.
xxxvii. n. 40.

STEPHEN, Bishop of *Dora*, and first Suffragan of *Jerusalem*, who had been sent to *Rome* by St. *Sophrinius*, carried also Complaints to Pope *Theodore* of the Disorders in *Palestine*, caused by the Party of *Paul* of *Constantinople*. For, said he, *Sergius* Bishop of *Joppa*, after the Retreat of the *Persians*, seized on the Vicarship of the See of *Jerusalem*, without any Ecclesiastical Form, but by the Secular Power, and hath ordained some Bishops for Sees which depended on that of *Jerusalem*, contrary to the Canons. These Bishops well knowing the Invalidity of their Ordination, have adhered to *Paul* of *Constantinople*, and have approved by Writing, the new Doctrine which he maintains, that they may be supported by his Credit. Upon this Remonstrance of *Stephen* of *Dora*, the Pope constituted him his Vicar in *Palestine*, and gave him his Letters, by Virtue whereof he was empowered to regulate Ecclesiastical Affairs, and to depose such Bishops as had been ordained contrary to the Canons, by *Sergius* Bishop of *Joppa*; unless they reformed their Behaviour. *Stephen* executed his Commission, and received only such as renounced their Errors in Writing. It is true, that some ill-designing Men concealed from him a Power which the Pope had given him, to cause Bishops to be elected, in the room of such as he had deposed; whereby several Churches remained vacant. The Bishops of *Africa* complained also to Pope *Theodore*, and declared against the *Monothelites*; on occasion, as is believed, of the Dispute of *Pyrrhus* with St. *Maximus*; but before we give an Account of this Matter, it will be proper to relate who this Saint was.

Sup. n. 8.

Conc. Lat.
p. 109. B.

Mart. Epist. 5.
To. 6. Conc.
p. 21. C.
Epist. 9.
p. 35. B.

ST. MAXIMUS was born at *Constantinople*, of an antient and noble Family, and his Relations, who saw few above them in Quality, caused him to be baptized in his Infancy, and took such Care of his Education, that he became one of the most learned Men of the Age wherein he lived, which he endeavoured to conceal by his singular Modesty. The Emperor *Heraclius* engaged him in his Service against his own Inclination, and made him his chief Secretary; but the Love of Retirement, and very likely the Beginning of the new Heresy, enclined him to quit the Court, and shut himself up in the Monastery of *Chrysopolis*, near *Chalcedon*; where after he had continued some time, and exactly observed the Rule, he was elected Abbot.

XXXV.
Original of
St. Maximus
Vita To. 1.
op. n. 23.

A. D. 645. bot. The Fear of the *Barbarians*, who kept the *East* in continual Alarms, either the *Persians*, or *Arabians*, caused him to go into the *West*, and retire into *Africa*. He had been long acquainted with *Pyrrhus*, who while he was Abbot, sent him a long Writing, wherein the Question concerning one or two Operations was examined, but not decided. *St. Maximus* answered him by a Letter, wherein he greatly commends him, and *Sergius*, who then held the See of *Constantinople*; but he excuses himself that he doth not expressly declare in what Manner he understands the Term Operation, and in how many Senses it may be used.

Epist. ad Jo.
Pr. To. 2.
p. 68.
Ad Hegum.
Sicil. To. 2.
p. 68.
Ibid. p. 343.

XXXVI.
Conference
with Pyrrhus.
Ibid. p. 359.

ST. MAXIMUS then being in *Africa* with *Pyrrhus*, the Patrician *Gregory*, Governor of the Province, engaged them in a Conference, before him and several other considerable Persons, and the Bishops who were upon the Place, in the Month of *July*, in the third Indiction, that is, *A. D. 645.* *Pyrrhus* spoke first to this Effect; What Harm have we done to you, Abbot *Maximus*, either my Predecessor or my self, that you should every where decry us, by intimating that we are guilty of Heresy? and who has honoured and respected you more than I have done, though I had never seen your Face? *Maximus* replied, Since we speak in the Presence of *God*, I own, to make use of your own Words, that no body hath respected or honoured me more than your self; but seeing now that you have rejected the *Christian* Faith, I dreaded to prefer your Favour before the Truth: And wherein, said *Pyrrhus*, have we rejected the *Christian* Faith? In this, replied *St. Maximus*, that you believe one single Will in *JESUS CHRIST*, both of his Divinity and his Humanity; nay, you have not stopped here, you have publicly propounded it by a new Exposition, to the Prejudice of the whole Church. He means the *Ecthesis* of *Heraclius*. *Pyrrhus* returned, Do you then suppose, that by believing one Will, any Article of the Faith is shaken? Without doubt, replied *St. Maximus*; nor can any thing be more impious than to affirm, that it is by one and the same Will, that the same Person before the Incarnation, created all Things out of nothing, preserves and governs them; and that after the Incarnation, he desired to eat and drink, to remove from one Place to another, and to perform all other innocent Actions, which proved the Reality of his Incarnation.

PYRRHUS asked, Is *JESUS CHRIST* one or not? Without doubt he is one, replied *St. Maximus*. If so, added *Pyrrhus*, he Willed as a single Person, and consequently he had but one Will. *St. Maximus* answered, He who advanceth a Proposition, and doth not clearly express the Meaning thereof, only confounds and perplexes the Question, which is no good Sign of his Ability. Tell me then, Is *JESUS CHRIST*, who is one, *God* only, or *Man* only; or both *God* and *Man*? Assuredly, said *Pyrrhus*, he is both *God* and *Man*. *St. Maximus* proceeded; Being then by Nature both *God* and *Man*, did he Will as *God* and as *Man*, or only as *CHRIST*? If he Willed both as *God* and as *Man*, it is clear that he Willed in two Manners, and not in one only, although he was but one. For if *JESUS CHRIST* is nothing else but the Natures whereof he is composed, it is evident that he Willed and Operated conformably to his Natures; since neither was without Will or Operation. Now if *JESUS CHRIST* Willed and

and operated according to his Natures: As they are two, he must necessarily have two natural Wills, and as many essential Operations. For as the Number of his Natures being well understood, doth not divide him; so the Number of Wills and Operations essentially appertaining to his Natures, doth not infer any Division; but only sheweth that they remain whole, although united.

Pyrrhus said; It is impossible, that there should not be as many Persons who Will, as Wills. St. Maximus replied; You have inserted this Absurdity in your Writings, and have put it into the Mouth of *Heraclius*. But if it be granted, that there are as many Persons who Will, as Wills, it will follow, that there are as many Wills as Persons. So that according to you, there is but one Person in God, as *Sabellius* affirmeth, since there is but one Will; or else, since there are three Persons, there will be three Wills; and consequently three Natures, as *Arius* holdeth: Since according to the Rules of the Fathers, Difference of Wills doth also imply Difference of Natures. Pyrrhus replied, It is impossible that two Wills should subsist in the same Person without Contrariety. St. Maximus returned, They may then subsist therein with Contrariety; and we are agreed as to the Number of the Wills. It remains now that we should enquire into the Cause of the Contest. Would you say that this proceeds from the Will, or from Sin? But we know no other Author of the Natural Will, but God alone; so that you make him the Author of this Contest. If you say that it proceeds from Sin, JESUS CHRIST did none. He had then no Contrariety in his Natural Wills; for the Cause being removed, the Effect ceaseth.

Pyrrhus replied; Since the Will belongeth to the Nature, and the most celebrated Fathers have said, that the Saints have no other Will than God, it will follow that they will have the same Nature. I said before, replied St. Maximus, that in our Enquiries after Truth, we ought distinctly to explain the Meaning of our Expressions, that our Words may not be construed in a double and ambiguous Sense. Now I ask you in my Turn; When the Fathers say that the Saints have the same Will as God, do they mean the Substantial and Almighty Will of God, or the Object of his Will? For there is a great Difference; one is within, the other without. If they in this, had Regard to the substantial Will, they make the Saints of the same Nature as God, and Creators like himself, and contradict themselves; since they have said, that Things of a different Nature cannot have one common Will. But if they spoke of the Object of the Will, they called it improperly Will, as the Name of the Cause is often given to the Effect.

AFTER some other Objections, Pyrrhus agreed, that JESUS CHRIST had natural Wills; and afterwards added, As we say there are two compound Natures, we may say also, that there are two compound Natural Wills: To the End that those who say that there are two Wills, because of the Difference of the Natures; and they who say one Will, because of the perfect Union, may not any longer be divided for Words only. For as St. Gregory the Divine saith, Truth is not in Words, but in Things. Maximus replied; See how you are all of you deceived for want of knowing, that Compounds arise out of what subsisteth by itself, and not in another

A.D. 645.

p. 160.

1 Pet. ii. 12.

XXXVII.
Whether the
Expression,
One compound Will,
may be used.

St. p. 164.

A. D. 645. other Subject; which is an Opinion commonly received by all; not only by the Pagan Philosophers, but by the Doctors of the Church. And if you admit a compound Will, you will be likewise forced to acknowledge a Compound of all the Natural Properties, if you talk consequentially; that is, of the Created and Uncreated; of the Finite and Infinite, of the Mortal and the Immortal; and you will fall into great Absurdities. But how can the Compound of two Wills be called Will? For the Compound cannot be called by the same Name as its Parts. Or by the same Rule, the Compound of the Natures, will be called Nature, according to the antient Hereticks. Moreover, you separate JESUS CHRIST from the Will of his Father, describing by this compound Will, a compound and singular Nature.

p. 165.

PYRRHUS afterwards said; Did not the Motions of the Flesh depend upon the Word united therewith? St. Maximus replied; When you speak thus, you divide JESUS CHRIST; for he governed likewise Moses and David, and all who have received the Divine Operation, by renouncing the human and carnal Properties. But as for us, following the Fathers, we say that GOD being made Man, Willed not only as GOD, but likewise as Man; which was not repugnant to either Nature. For as it is natural to the Creature to endeavour his Preservation, the Word having assumed the Humanity, assumed likewise the Power to preserve it, and hath shewn it by the Operations; sometimes by the natural and innocent Appetites, which made the Infidels conclude that he was not GOD: Sometimes by Aversion, as in the Time of his Passion. The Church therefore hath not done any thing strange, by acknowledging in him, together with the Human Nature, the Properties inseparable therefrom.

p. 166.

PYRRHUS replied; If Fear be natural to us, and if it be blameable, according to you then, what is blameable is natural, and consequently Sin. You deceive your self again, said St. Maximus, by an ambiguous Expression; for there is a natural and an unnatural Fear. The natural Fear is an Anxiety for the Preservation of our Being; that which is unnatural, is an Anxiety which has no Foundation in Reason. Our LORD did not partake of this last Kind of Fear, *which is a betraying of the Succours Reason offereth*: But he willingly received the first as an Effect of that Faculty implanted in our Nature for the Preservation of its Being; for in him the natural Appetites did not prevent the Will, as in us: He did really hunger and thirst; but this he did willingly, and therefore in a more excellent Manner than we. Thus he did really fear, but not as we do. And in general, all that was Natural in JESUS CHRIST, was so in a supernatural Manner joined to his Essence: So that the Essence proved the Nature, and the Manner proved the Mystery.

XXXVIII.

That we
should not say
one or two
Wills.

LET us then, said Pyrrhus, lay aside these nice Distinctions, which are not understood by the common Sort, and say, that he is both perfect GOD and perfect Man, and give our selves no farther Trouble about the rest. If so, replied St. Maximus, we must anathematise the Councils and the Fathers, who have ordered us to confess not only the Natures, but their respective Properties; as the being Visible and Invisible, Mortal and Immortal, Created and Uncreated. They have likewise taught us, that there are two Wills which are different; the one Divine, and the other Human. Let us be satisfied

satisfied, said *Pyrrhus*, with what the Councils have said, and let us not speak either of one or two Wills. *Maximus* in Answer to this said, among other Things, The Councils have condemned *Apollinaris* and *Arius*, because of the Term *one Will*; which they severally employed to support their respective Heresies. *Apollinaris*, to prove that the Flesh was consubstantial to the WORD; and *Arius*, to shew that the SON was of a different Substance from the FATHER. How then can we be *Catholicks*, if we do not in our Confessions contradict what is affirmed by the *Hereticks*. A. D. 645. p. 167.

AFTERWARDS, to shew that JESUS CHRIST hath a humane Will, which is natural to him, St. *Maximus* proved, that the essential Distinction in the reasonable Soul is free Will, which necessarily includeth Will, and consequently, that the WORD, when he made himself Flesh, animated by a reasonable Soul, did necessarily make himself capable of Willing as Man. *Pyrrhus* was obliged to yield to this: But, added he, the *Byzantines*, as they could not acknowledge natural Wills, have said that the Fathers ascribed to JESUS CHRIST the human Will by Appropriation. St. *Maximus* having desired him to explain himself as to this Appropriation, *Pyrrhus* owned, that they placed it only in the Affection, as Friends mutually appropriated the Evils and Blessings that happened to each other, without really feeling them in themselves. He afterwards easily proved to him, that Will is natural to Man, since he doth not learn to Will, and that he is free, inasmuch as he was created in the Image of GOD: Whence he drew this Conclusion; Since the Will is natural to Man, if JESUS CHRIST did not appropriate the human Will to himself, but by Affection only, it necessarily followeth, that he assumed the other Properties of human Nature after the same Manner; and consequently that all the Mystery of the *Incarnation* is imaginary. Moreover, the Sentence of *Sergius* condemneth those who should in any wise speak of two Wills: Now by this Appropriation they admit of two Wills. They maintain besides, that by supposing two Wills, two Persons are also supposed. Now they suppose two Wills, although falsely, by this Appropriation, therefore they suppose two Persons also. p. 168. p. 169.

Pyrrhus afterwards said; It is not out of any ill Intention that they have spoke thus, but to shew the perfect Union. St. *Maximus* returned; The *Severians* will likewise say, that it is not with any ill Design that they maintain one only Nature; but to shew the perfect Union, and will attack you with your own Weapons. After some other Discourse, he urged *Pyrrhus* by this Argument; By affirming that there is but one Will, they must acknowledge it either to be Divine, Angelical or Human; and consequently acknowledge JESUS CHRIST to be GOD only, or of an Angelical Nature, or a meer Man. To free themselves from this Difficulty, said *Pyrrhus*, they say that the Will is not natural, but only that Nature is capable of it. They get nothing by this Shift, replied St. *Maximus*; for then the Will will be a Habit which may be acquired: JESUS CHRIST will consequently have acquired it by learning it, and making a gradual Improvement therein; and thus they relapse into the Error of *Nestorius*. Afterwards, to prove that the Will is a main Part of our Nature, he added; I would fain ask them, whether the eternal FATHER will-
Y y y 2 leth

A. D. 645. leth as FATHER, or as GOD: If as FATHER, his Will is different from that of his SON; but if as GOD, his Will belongeth to his Nature.

P. 177. AFTER some Objections drawn from the Fathers, and answered by St. Maximus, Pyrrhus said to him, Can this Doctrine be proved from the Old and New Testament? Undoubtedly, replied St. Maximus; for the Fathers did not speak of themselves, but as the HOLY GHOST inspired them. He afterwards cited these Passages of the Gospel; *The Day following JESUS would go forth into Galilee. I will that these also be where I am. He said, I thirst: Then they gave him Wine mingled with Gall; and when he had tasted thereof, he would not drink. JESUS walked in Galilee, for he would not walk in Jury.* And some other Passages of the like Nature, which prove the human Will; since what JESUS CHRIST willed upon these Occasions, as drinking, walking, being in one Place rather than in another, agree only with the human Nature. He afterwards cited this Passage of St. Paul, *He became obedient unto Death.* Now Obedience belongeth unto Will. And that Passage also of David, applied by St. Paul to JESUS CHRIST; *In the beginning of the Book it is written that I should fulfil thy Will: I am willing to do it, O my GOD.* And to the Divine Will; *O Jerusalem, how often would I have gathered thy Children together as a Hen gathereth her Chickens? For as the FATHER raiseth up the Dead, even so the SON quickeneth whom he will.* And he insisted upon the Word *As*; which he affirmed did shew the SON to be of the same Nature as the FATHER.

XXXIX. PYRRHUS confessed that nothing did more clearly prove that the Wills in JESUS CHRIST are natural: How then, adds he, did Pope Vigilius receive the Writing presented to him by Menas, Bishop of Constantinople, containing one Will, and this in the private Hall of the Emperor, and in the Presence of the Senate? St. Maximus replied, I wonder that you who are Patriarchs will venture to affirm such Falshoods. Your Predecessor, in a Letter to Honorius, said, that this Writing was addressed to the Emperor, but was not presented nor published; and you in your Letter to Pope John have affirmed, that it was presented and published, being read by the Quæstor Constantine. And who shall we believe then? You, or your Predecessor? For you cannot both of you say true. Did my Predecessor write this, said Pyrrhus? He did, answered Maximus.

PYRRHUS replied; Granting that it is so with respect to Vigilius, what have you to say in Defence of Honorius, who in his Letter to my Predecessor did clearly teach one Will in JESUS CHRIST? St. Maximus replied; To whom ought we to give Credit in the Explication of this Letter? To him who composed it in the Name of Honorius, and who is still living, and enlighteneth all the West by his holy Doctrine; or to those at Constantinople, who speak what they please? Pyrrhus answered; We ought to believe him who composed the Letter. St. Maximus returned; The same Person wrote thus to the Emperor Constantine of happy Memory, in the Name of Pope John. We have said, that there is one Will in JESUS CHRIST, not belonging both to his Divinity and his Humanity: For Sergius having written, that some admit two contrary Wills in

John i. 43.
John xvii. 24.
Matt. xxvii.
34.
John vii. 1.

P. 179.

Philip. ii. 8.

Psal. xl. 10.
Heb. x. 9.
Mat. xxiii. 37.
Luc. xiii. 34.
John v. 21.

Defence of
Menas, of
Honorius,
and of St. So-
phronius,
P. 181.

Sup. n. 25.

in JESUS CHRIST, we replied, That JESUS CHRIST had not two A. D. 645.
contrary Wills of the Flesh and Spirit, as we, after we have sinned; but one P. 182.
Will, the Characteristick of his Humanity. And this clearly appears from
his speaking of the Limbs, and of the Flesh, which cannot agree with the
divine Nature. Afterwards, answering to the Objection which he foresaw
would be made, he said; If any one asketh why, when we spoke of the
human Nature of JESUS CHRIST, we made no mention of his Divinity;
we will say first, that we answered the Question propounded to us; and
secondly, that we have followed the Example of the Scripture, which
speaketh sometimes of his Divinity, and sometimes of his Humanity.
Thus does St. *Maximus* excuse Pope *Honorius*. The Secretary of this
Pope, and of *John IV.* of whom St. *Maximus* here speaks, was an Abbot
named also *John*.

PYRRHUS seemed satisfied with this Answer, and replied; My Prede-
cessor took this in too literal a Sense. And St. *Maximus* added; I do tell
you truly, nothing hath so much prejudiced me against your Predecessor, as
his Inconstancy. Sometimes he agreed that this single Will should be called
Divine, and thus made the WORD Incarnate, GOD only. Sometimes he
said that it was a Consultative Will, and supposed him a meer Man, deli-
berating as we do, and differing in no respect from you and me. Some-
times he maintained, that this Will was Hypostatical: So that according to
the difference of the Hypostases, he introduces different Wills amongst
the consubstantial Persons. Sometimes by consenting that this Will should
be called Protestative, he introduced an habitual Union: For Power, Autho-
rity and Liberty proceed from Choice, and not from Nature: Sometimes
joining with those who said, that this Will was not only free, but arbitrary,
he thereby degraded JESUS CHRIST into a meer Man; and even an in-
constant and sinful Man: Since Free-Will judges of contrary Things, seek- P. 183.
eth what it is ignorant of, and deliberateth upon Uncertainties. At other
times consenting that this Will should be called Oeconomical, he thereby
gave a Handle for saying, That before the Oeconomy, that is, the Incarna-
tion, the WORD had no Will; and other Absurdities of the like Nature.

PYRRHUS afterwards endeavoured to lay the Blame of this Division
upon St. *Sophronius* of *Jerusalem*, as having unseasonably started this
Question of two Operations; to which St. *Maximus* returned this Answer:
I do not know what Excuse you can make for loading an innocent Man
with so heavy a Charge; for tell me in the Name of the Truth itself,
when *Sergius* wrote to *Theodore* of *Pharan*, and sent him the pretended
Writing of *Menas* by *Sergius Macaronas*, Bishop of *Arfinoe*, desiring to
know his Opinion concerning one Operation and one Will, contained in
this Libel or Writing, and received an Answer in Approbation thereof;
where was *Sophronius*? And when he writ to *Paul the One-eyed*, the *Se-
verian*, from *Theodosiopolis*, sending him the Writing of *Menas*, and the
Approbation of *Theodore* of *Pharan*? Or when he wrote to *George Ar-
san*, a *Paulinist*, to send him Authorities concerning one single Ope-
ration; adding in his Letter, that he designed to make use of them
as a Means to reconcile them to the Church? Or when he wrote to *Cyrus* P. 184.
of *Phasis*, who had consulted him on the Question concerning one or two
Ope-

Sup. lib.
xxxvii. n. 40.

A. D. 645. Operations, and sent him the Writing of *Menas*? And when *Sergius* began to broach his Error, and to seduce the greatest Part of the Church, the blessed *Sopbronius* admonished him with Humility suitable to his Profession, and throwing himself at his Feet, conjured him by the Passion of JESUS CHRIST not to set on Foot an heretical Dispute, which the Fathers had so much Reason to stifle: Was *Sopbronius* the Occasion of this Scandal?

XL.
Proofs of the
two Operati-
ons.

p. 187.

p. 189.
To. 4. in
Joan.

p. 191.

Pyrrhus acknowledged, that the Question concerning the Wills had been clearly discussed, and that therefore it was unnecessary to examine that of the two Operations: But St. *Maximus* represented to him, that Charity required the explaining some Passages that might deceive the Simple. He began again with the Writings of *Pyrrhus* himself, proving that he ought not to have said that JESUS CHRIST, considered as one, hath but one Operation. To make this Truth more evident, he made Use of the Comparison of a Knife heated Red-hot, which cuts and burns at the same time: Thus there are two distinct, though undivided Operations in the same Person. He afterwards explains a Passage in St. *Cyril*, wherein he said, that JESUS CHRIST shewed one single Operation by his two Natures: For he made it appear that St. *Cyril* speaketh only of the divine Operations (such as his Miracles) whereto the human Nature concurred; since he spoke, or touched the Sick, or moved his Body. At last St. *Maximus* came to the Passage of St. *Dionysius*, concerning the new *Theandrical* Operation. He doth not contest the Authority of this Writer; but was so well convinced thereof, that he composed a Commentary upon all his Works. But he sheweth that the Word *new* signifieth only that the manner in which JESUS CHRIST operated was extraordinary, and out of the common Course of Nature; and that the Word *Theandrical* implying the two Natures, doth likewise imply the two Natures united in JESUS CHRIST; otherwise, said he, if this Operation is single, JESUS CHRIST, as GOD, will have an Operation different from that of the FATHER, which is not *Theandrical*; and consequently, he will be of a different Nature.

p. 194.

Sup. n. 22.

p. 195.

Pyrrhus at length yielded, and spoke in this manner. In Truth it does seem absurd to admit but one Operation in JESUS CHRIST; but I ask Pardon both for my self and my Predecessors. The Error, said St. *Maximus*, may be condemned without mentioning the Names of any Person. But by this Means, answered *Pyrrhus*, *Sergius*, and the Council convened by me, will be condemned. I wonder, said St. *Maximus*, how you can call such an irregular Assembly, a Council! for the circular Letter was not written with the Consent of the Patriarchs; Neither was the Time nor Place of Meeting appointed: Neither was there any Promoter or Accuser. The Bishops who composed this Assembly were not impowered to act by their Metropolitans, nor their Metropolitans by their Patriarchs, who sent neither Letters nor Deputies. We see here the Formalities necessary for convening a lawful Council. *Pyrrhus* said; If there is no other Means, I am ready to give you any Satisfaction upon this Article; for I prize nothing so much as my Soul. I only beg one Favour of you; first, that I may go and adore the holy Apostles; and next, that I may behold the Face of the holy

holy Pope; and that I may present to him the Libel or Writing of my Recantation. St. Maximus, and the Patrician Gregory, granted his Request; and thus was the Conference happily concluded.

○ PYRRHUS kept his Word, and transported himself from *Africk* to *Rome*, where he offered up his Devotions in the Churches of the Apostles, and presented to Pope *Theodore* a Libel, or Writing, in the Presence of the Clergy and People, subscribed with his own Hand, wherein he condemned all that he himself, or his Predecessors, had writ or acted against the Faith. After which the Pope caused him to give the *Largess* to the People, and ordered a Seat to be placed for him near the Altar, treating him as Patriarch of *Constantinople*, for he had not been lawfully deposed, and forthwith assigned him an Allowance, and what else was necessary for his Support, at the Expence of the *Roman Church*.

Anast. in
Theod. The-
oph. an. 20.
Hor.
p. 275. D.

Acta Mart. p.
To. 6. conc.
p. 72. B.

XLI.
Councils of
Africa.
Conc. Later.
Sacr. 2. p. 128.

THE Recantation of *Pyrrhus* gave Occasion to the holding of several Councils in *Africa* in the Year 646, in the fourth Indiction. The three Primates, *Columbus* of *Numidia*, *Stephen* of *Byzacena*, and *Reparatus* of *Mauritania*, wrote jointly a synodical Letter to Pope *Theodore*, in the Name of all the Bishops of their Provinces; wherein, after they had acknowledged the Authority of the Holy See, they complain of the Novelty published at *Constantinople*, that is, the *Ecthesis*. We thought, said they, that you had abolished it, but we have since understood, that it is obstinately defended, by reading that Libel, or Writing, which our Brother *Pyrrhus* presented to you. Wherefore we have writ to *Paul*, who now filleth the See of *Constantinople*, earnestly beseeching him to reject this Novelty. And because some evil-minded Men have endeavoured to render our Province of *Africa* suspected at *Constantinople*, we send to you our Letter, which we have written to *Paul*, and we desire you to send it by your Legates, to the end that we may see whether he will return to the orthodox Faith; and if he dissembles, then you will cut him off from the Body of the Church. Now we are obliged to acquaint you, that after having convened Councils in our several Provinces, we would have sent you a full Deputation of Bishops, but certain Accidents have prevented us; and we have been forced to send this general Letter, begging you to excuse us, being compelled thereto by Necessity. These Accidents, mentioned by the Bishops of *Africa*, are probably the Seditions raised by the Patrician *Gregory*, Governor of the Province, who revolted in this same Year 646, being the fifth of the Emperor *Constans*.

Theoph. p.
285.

THE Letter of these Councils to *Paul* of *Constantinople* is lost; but that of the Council of *Byzacena* to the Emperor, is still extant, wherein they entreat him to put a Stop to the Scandal occasioned by the new Error, and to compel *Paul* of *Constantinople* to conform to the Faith of the universal Church. This Letter is subscribed by *Stephen* the Primate, and by forty-two other Bishops.

To. 6. conc.
p. 133.

THE Bishops of the Proconsular Province, wherein *Carthage* is situated, wrote also a Letter to *Paul* of *Constantinople*, wherein, after they have condemned the *Ecthesis*, they draw up a short Confession of Faith relating to the Articles of the *Trinity* and *Incarnation*. They conclude thus: We acknowledge in *JESUS CHRIST* the human Nature, and a most full Will

To. 6. p. 137.

A. D. 646. Will and Operation; that is to say, that there is in JESUS CHRIST two Natures and two natural Wills, as the *Catholic* Church doth, and hath always taught; and they add several Passages from the Fathers, in Confirmation of this Doctrine; that is, from St. *Ambrose* and St. *Augustin*. This Letter is subscribed by sixty-eight Bishops; but the Name of the Bishop of *Carthage* is not found among them. Whence it is probable, that this See was vacant either by the Death or the Deposition of *Fortunius*, who had sided with the *Monothelites*. At least this is certain, that he went to *Constantinople* under the Pontificate of *Paul*, and that he celebrated Mass in the great Church there, as being in his Communion: And it is also certain, that *Victor* was ordained Archbishop of *Carthage* on the seventeenth of the Calends of *August*, in the fourth Indiction; that is, in this Year 646, on the sixteenth of *July*. And he forthwith gave Advice thereof to Pope *Theodore*, by his synodical Letter, which he sent by *Mellofus*, Bishop of *Gisipa*, the Deacon *Redemptus*, and the Notary *Cresciturus*, begging the Pope to send them back before the Winter. In this Letter he declares, as well as the rest, against the *Monothelites*, and entreated the Pope to provide a Remedy for these Evils; protesting that he would never separate himself from his Communion. He afterwards adds; We might have written to the same Effect to our Brother *Paul* of *Constantinople*, had we not been informed, that certain ill-disposed Persons have aspersed our Province of *Africa*. He, no doubt, hints at the Revolt of the Patrician *Gregory*. He proceeds; We entreat you to send to *Paul* of *Constantinople* by your Legates, what hath been written to him by the Bishops of our Province. Hereby it is evident, that this Letter of *Victor* was written soon after the former.

XLII:
The Mussul-
mans in Afri-
ca.
Abulfar.

Elmac, lib. i.
c. 3. p. 25.
c. 4. p. 31.

THE *Mussulmans* taking Advantage of the Division among the *Romans* in *Africa*, by the Revolt of the Patrician *Gregory*, entered it with an Army the following Year, A. D. 647, and in the twenty-seventh of the *Hegira*. *Othman* was then Caliph; for *Omar*, after a Reign of ten Years and two Months, was assassinated by a *Persian* in the Mosque, about the End of the twenty-third Year of the *Hegira*, which answers to the Year of the *Christian Era* 644. *Othman*, the Son of *Affan*, likewise of the Family of *Mahomet*, being then seventy Years of Age, was appointed to succeed him. He fasted frequently, and spent much Time in the Study of the *Alcoran*; but was at the same time covetous, and too partial to his own Kindred.

He removed *Amrou* from the Government of *Egypt*, which he bestowed on *Abdalla*, the Son of *Saad*, his Brother by the Mother's Side, who begged his Permission to lead an Army into *Africa*, which he obtained, with a considerable Reinforcement sent him by the Caliph from *Medina*. *Abdalla* marched beyond *Tripoly*, in the Proconsular *Africa*; and having first exhorted the Patrician *Gregory* to become a *Mussulman*, or consent to the Payment of a certain Tribute, fought divers Battels with him; in one of which *Gregory* was defeated and slain. Upon this the *Mussulmans* laid a heavy Tribute upon *Africa*, and at their leaving the Country carried off an immense Booty. *Othman* receiving an Account of this Victory at *Medina*, carried the Messenger of these glad Tidings with him to the Mosque;

Mosque; where, after Prayers, he caused him to ascend into the Pulpit, A. D. 646. and relate to the People the happy Success of this Expedition, which had not lasted above fifteen Months. In the meantime *Moavia*, Son of *Abousofian*, who still commanded in *Syria*, took several Cities in that Province from the *Romans*, and in the Year 648 made a Descent upon the Island of *Cyprus*.

IN *Spain* a National Council was convened, in the fifth Year of the Reign of King *Chindasuind*, and in the six hundred and eighty-fourth of the *Spanish Era*, that is, *Anno Dom.* 646. This seventh Council of *Toledo* was composed of twenty-eight Bishops, and eleven Deputies for such as were absent. There were four Metropolitans, *Orontius* of *Merida*, *Anthony* of *Sevil*, *Eugenius* of *Toledo*, and *Protasius* of *Tarragona*. They made six Canons; the first of which, as also the Preface, is against such Clerks as joined in Rebellion against the King; for the Authority of these *Gothick* Princes was very unsteady. These Rebels, from the Bishop to the lowest Clerk, are excommunicated for Life; and they are only suffered to receive the Communion at the Point of Death, if they have persevered in a State of Penance. The King is also entreated not to interpose his Authority in Behalf of the Offenders.

XLIII.
Seventh Council of Toledo.

To. 5. p. 1836.

If the Person officiating is seized with any Sickness while he is consecrating the holy Mysteries, another Bishop, or Priest, may proceed and finish the Ceremony: However, all shall celebrate Mass fasting, and shall not leave it after it is once begun. Such Accidents as these were at that Time very frequent, especially on Fast-Days, by reason of the Length of the *Liturgy*, and the advanced Age of many of the Bishops: From whence it became Customary for Priests to assist them upon these Occasions. The Bishop, who, after he hath received Notice, shall delay to solemnize the Funeral of a deceased Bishop, shall be deprived of the Communion for one Year; and the Clerks who have neglected to give him Notice, shall be confined in a Monastery, there to perform Penance for the Space of one Year. The Priests of *Galicia* having complained against the Exactions of their Bishops, they are forbidden to take above Two-pence of Gold from each Church, and nothing from the Monasteries. Bishops are also forbidden, when they visit, to have more than fifty Horses to attend them; and to remain above one Day in each Church. Instead of fifty, in some Copies we find five, which seems more suitable to the modest Train of the Bishops. No vagrant Hermits shall be allowed; or ignorant Recluse; but they shall be obliged to reside in the neighbouring Monasteries; and for the future, those only shall be suffered to live a solitary Life, who have been instructed for some Time in Monasteries. Out of Respect to the King, and the Relief of the Metropolitan, the Bishops who live near *Toledo*, shall every Year spend a Month in that City, when desired. These are the Regulations of the seventh Council of *Toledo*.

Can. 2.

c. 3.

c. 4.

c. 5.

c. 6.

PAUL, Patriarch of *Constantinople*, found himself pressed, not only by the Letters of the Bishops of *Africa*, but by the Sollicitations of *Sericus* and *Martin*, the Pope's Legates. They had frequent Conferences with him, wherein they incessantly importuned him to explain in what Manner he understood that there was but one Will in *JESUS CHRIST*. At length *Paul* wrote a dogmatical Letter to the Pope, wherein he at first

XLIV.
Letter of Paul of Constantinople to the Pope.

A. D. 646. boasts that he hath never been guilty of any Breach of Charity, and had
 Conc. Later. patiently endured Affronts and Calumnies; for thus he stiles the Re-
 Secr. 4. proaches of the *Catholicks*: And this is the Pretence he makes use of to
 p. 222. E. excuse his Silence. But at length he explains himself, and in the Name
 of all the Churches under his Jurisdiction, he declares his Belief as to the
 Article of the *Incarnation*, and concludes: Wherefore we believe that in
 JESUS CHRIST there is but one Will; lest we should ascribe to his
 p. 226. C. single Person a Contrariety, or Difference of Wills; or teach, that he
 opposeth himself, or introduce two Persons: Not that we would con-
 found his two Natures, or maintain one to the Prejudice of the
 other: But we say only, that his Flesh being animated by a reasonable
 Soul, and enriched with divine Gifts, by the strict Union, had a di-
 vine Will inseparable from that of the WORD, which did absolutely
 conduct and give Motion to it; so that the Flesh never had any na-
 tural Motion, separately and by its own Impulse, against the Order of the
 WORD, but in what Degree and Manner the WORD did order it. For
 we do not presume to utter this horrid Blasphemy, that the Humanity
 of JESUS CHRIST suffered Violence by the Necessity of Nature; and
 that it deserved the same Reprimand as St. Peter, by rejecting the Passion
 as he did. Thus do we understand those Words of the Gospel; *For I*
 Matt. xvi. 23. *came down from Heaven, not to do my own Will, but the Will of him that*
 John. vi. 38. *sent me*; as also the refusing of the Passion. We do not admit in JESUS
 CHRIST, who is one, different and opposite Wills; but we take these
 Words negatively, and believe that JESUS CHRIST only says what he
 is not; as in his Passage, *I have committed no Sin, neither is Iniquity found*
 in me. Paul quoted the Authority of St. Gregory Nazianzen, St. Atba-
 nasius, and St. Cyril, for this Interpretation. He maintaineth, that all the
 Fathers teach one Will; and adds: *Sergius and Honorius*, of happy Me-
 mory, the one Bishop of the new, and the other of old Rome, were both of
 the same Opinion.

XLV. THE Patriarch Paul did not satisfy by this Letter, either the Pope or
 Type of the the Bishops of the West; especially the *Africans*, although it concerned
 Emperor Con- the State that they should be satisfied. The *Catholicks* still exclaimed
 stans. against the *Ecthesis*, which continued fixed up. Whereupon Paul resolved
 Conc. Later. to take it down, and perswaded the Emperor to publish an Edict, where-
 Secr. 4. p. by both Parties were enjoined to observe Silence upon this Head. It was
 222. A. called the *Type*, that is, Form, or Formulary, and was published in
 A.D. S. Mau. the sixth Indiction, in the Year 648. In this *Type* the Emperor *Constans*
 p. 35. To. 16. first states the Question, and afterwards briefly sets down the Reasons al-
 Conc. p. ledged on both Sides: He afterwards adds; Wherefore we forbid all our
 331. D. *Catholic* Subjects to hold any kind of Dispute for the Time to come con-
 concerning one Operation and one Will; or two Operations and two Wills;
 without Prejudice to what has once been decided by approved Fathers,
 concerning the Incarnation of the WORD. We require that all should
 strictly adhere to the holy Scriptures, to the five Oecumenical Councils,
 and to such Passages of the Fathers as are plain and simple; whose Doctrine
 is the Rule of the Church: Neither adding to, or diminishing there-
 from, or explaining them according to any particular Opinion. But let

let Matters remain in the same Condition as before, and as if this Question had never been started. And for the procuring a perfect Union in the Church, and not to leave any Pretence to those who will dispute without End, we have ordered the Papers relating to this Matter, which have been fixed up in the Porch of the great Church of this Imperial City, to be taken down. They who shall presume to offend against this Decree, will not only incur our Displeasure, but also draw down the heavy Judgment of God upon themselves: If they are Bishops or Clerks, they shall be deposed; if Monks, excommunicated, and obliged to leave their Habitations. They who enjoy any Post of Honour or Profit, shall be deprived thereof; and other Persons of Distinction in no publick Employment, shall forfeit their Estates; others shall suffer corporal Punishment and Exile. To this Effect was the Type published by *Constans*.

POPE *Theodore*, seeing that neither his Letters, nor the Admonitions of his Legates, could bring back *Paul* to the Belief of the *Catholic Church*, at length pronounced the Sentence of Deposition against him. It is believed that this passed in a Council, and in the same Council by which *Pyrrhus* was deposed. For the latter departing from *Rome* after his Recantation, repaired to *Ravenna*, where he again professed the Errors of the *Monothelites*. It is probable that he was gained by the Exarch, upon Hopes given him of being restored to the See of *Constantinople*; and as he relapsed so soon, the Sincerity of his Recantation is questioned. Pope *Theodore* being informed hereof, assembled the Bishops and Clergy in the Church of *St. Peter*, and pronounced the Sentence of Deposition against *Pyrrhus*, with an Anathema. He likewise ordered the Chalice to be brought, and taking some of the precious Blood of *JESUS CHRIST*, subscribed the Sentence therewith: *Pyrrhus* returned into the *East*. But the Patriarch being informed that himself had been deposed, overthrew the Altar belonging to the Pope at *Constantinople*, in the Chapel of the Palace of *Placidia*; forbidding the Legates residing in that City, to celebrate Mass therein. He even persecuted them, as he did divers Bishops, and other Catholics; some of whom were imprisoned, others banished, and others scourged.

POPE *Theodore* died soon after, and was interred at *St. Peter's*, on the fourteenth of *May*, in the Year 649, having held the holy See six Years, and near six Months. He was very meek and charitable, and liberal towards the Poor. He caused the Bodies of the holy Martyrs *Primus* and *Felician*, to be removed from their former Burying-Place to the Church of *St. Stephen*, which he enriched with considerable Benefactions, as he did also the Church of *St. Valentine*, which he built from the Foundation. He likewise built an Oratory in Honour of *St. Silvester*, in the Palace of the *Lateran*; and another Oratory in Honour of the holy Martyr *Euplius*, or rather *Euplius*, without *St. Paul's Gate*; and on each of these bestowed large Gifts. In one Ordination in the Month of *December*, he ordained twenty-one Priests, and four Deacons, besides forty-six Bishops. After a Vacancy of near six Weeks, in the Month of *July*, *Martin* was elected Pope, who had been Legate at *Constantinople*. He was a Native of *Tudertum* or *Todi* in *Tuscany*, and governed the *Roman Church* above six Years.

XLVI.
Condemna-
tion of Paul
and Pyrrhus.
Anast. in
Theod. Conc.
Later. Secr. 2.
p. 116. E.
Theoph.
An. 20. Har.
p. 275. D.

Conc. Lat.
Secr. 1.
p. 91. B.

A. D. 649. IMMEDIATELY after his Ordination, his Zeal for the Faith being excited by St. *Maximus*, who was then at *Rome*, he assembled a Council in the Church dedicated to our Saviour, called *Constantiana*, in the Palace of the *Lateran*; which was composed of a hundred and five Bishops, the Pope included. These Bishops belonged to that Part of *Italy* which was under the Obedience of the Emperor; that is, they depended either upon the See of *Rome*, or upon *Ravenna*: Part of them had their Sees in *Sicily*, and in *Sardinia*, and some in *Africa*; and amongst so many Bishops, there is not one barbarous Name to be found, as among the rest of the Bishops of the *West*. This Council lasted many Days, and there were five Sessions; each of which, according to the Stile of those Times, is called *Secretarius*, either because of the Place where they assembled, or because none but such Persons as were absolutely necessary assisted thereat.

XLVII.
Council of the
Lateran, first
Session.
Theoph.
p. 276. A.
To 6. Conc.
P. 75.

5 Oct.

p. 83. D.
Sup. lib.
xxxvii. n. 41.

Sup. n. 21.

Conc. p. 90. B.

Sup. n. 40.

P. 91.

THE first Session was held on the third of the Nones of *October*, in the ninth Year of the Emperor *Constantine*, in the eighth Indiction; that is, on the fifth of *October*, in the Year 649. *Theophylact*, the Chief of the Notaries belonging to the *Roman* Church, opened the Session, by begging the Pope to lay before the Council the Occasion of their Assembling. Whereupon Pope *Martin* spoke to this Effect: You are well acquainted with the Errors introduced by *Cyrus*, Bishop of *Alexandria*, *Sergius* of *Constantinople*, and his Successors *Pyrrhus* and *Paul*. Eighteen Years are now passed since *Cyrus* caused nine Articles to be read in the Pulpit, wherein he declared, that in *JESUS CHRIST* there was but one Operation both of his Divinity and Humanity, according to the Heresy of the *Acephali*; anathematizing all who did not believe the same. *Sergius*, in a Letter written to *Cyrus*, approved this Doctrine of one single Operation: And moreover, some Years after this Action of *Cyrus*, that is, during the twelfth Indiction of the last Cycle, he drew up an Heretical Confession in the Name of the Emperor *Heraclius*, then reigning; wherein following the impious *Apollinarius*, he maintains that there is but one Will in *JESUS CHRIST*, as a Consequence of one single Operation. *Sergius* published his *Ecthefis*, by causing it to be fixed up upon the Doors of his Church; and by Surprise, obtained an Approbation thereof in Writing from certain Bishops. *Pyrrhus* his Successor has moreover seduced several others, either by Threats or Flattery, and hath caused them to subscribe to this Impiety. But afterwards, ashamed and confounded at what he had done, he speedily repaired hither; and that he might make Amends for his past Miscarriage, he presented a Libel or Writing, subscribed with his own Hand, to our holy See, wherein he condemned whatever either himself, or his Predecessors, had written or done against the Faith. But he hath since returned like the Dog to his Vomit, and having been Canonically deposed, hath received the Punishment due to his Crime.

PAUL being resolved to go beyond his Predecessors, not only approved the *Ecthefis*, by a Letter written to the holy See, but hath moreover undertaken to defend the Errors thereof. Wherefore, he likewise has been justly deposed by the holy See. Moreover, following the Example of *Sergius*, he hath imposed upon our Prince, and hath persuaded him to publish a Type, which overthrows the Catholick Faith; forbidding that either

one

one or two Wills should be mentioned, as if JESUS CHRIST was without A. D. 649. Will, or without Operation. The Pope afterwards relates the Outrages, committed by *Paul*, the Altar overturned in the Palace of *Placidia*, and the Persecution of the Legates: He afterwards adds; Every one knows what he and his Predecessors have done against the *Catholicks*; who from divers Parts have preferred their Complaints to the holy See, both by Word of Mouth, and in Writing. Our Predecessors have not failed to write from Time to Time to these Bishops of *Constantinople*, using both Entreaties and Reproaches, and sending their Legates on Purpose to admonish them; but they would not give Ear to any of our Remonstrances. For these Reasons, I believed it necessary to call you together; to the End, that being all assembled in the Sight of GOD our Judge, we might examine whatever relateth to these Persons, and their Errors: Having an especial Regard to that Precept of the Apostle, which warneth us to take heed to ourselves, and to all the Flock, over which the HOLY GHOST has made us Bishops; and to beware of Wolves and Evil-doers, since we shall give an Account to GOD of our Flocks. Let each then speak as GOD shall inspire him.

WHEREUPON *Maurus*, Bishop of *Cesena*, and the Priest *Densdedit*, presented the Letter of *Maurus* Bishop of *Ravenna*, from whom they were deputed, and the Pope ordered it to be read. *Maurus* of *Ravenna* therein said, that he was detained by the Army, and the People of his City, and of *Pentapolis*, who were apprehensive of the Incurfions of the *Barbarians* (he means the *Slavonians*) and by reason of the Absence of the Exarch, who was not yet arrived. As to the rest, he declareth, that he holds the same Belief as the holy See, that he condemneth the *Ecthesis*, and all that had been lately written in Defence of it: He acknowledgeth in JESUS CHRIST two Operations, and two Wills. Afterwards, *Maximus* Bishop of *Aquileia* said, that in order to avoid Confusion, it would be sufficient if one or two Persons accused the Guilty; that is, *Cyrus*, *Sergius*, *Pyrrhus*, and *Paul*; and the rather, because their Writings were sufficient to convict them. *Densdedit* Bishop of *Cagliari* in *Sardinia*, demanded the same, and all the Bishops were of that Opinion. Thus ended the first Session.

THE second was held three Days after, that is, on the eighth of *October*. The Pope ordered, that the Informations against the accused should be either preferred by the Parties concerned, or by the Chief of the Notaries of the *Roman Church*, and the Accuser was furnished with the several Papers relating to this Affair, out of the Pope's Records. *Theophylact*, Chief of the Notaries of the holy See, said: I declare to your Blessedness, that *Stephen* Bishop of *Dora*, first Suffragan of the See of *Jerusalem*, is at the Door of the Hall, and desires Admittance; and the Pope ordered that he should be accordingly admitted. He presented a Petition, which the Notary *Anastasius* read, *i. e.* the *Latin* Translation, for it was written in *Greek*. It was directed to the Council, and contained an Account of the first Cause of these Troubles, the Articles published by *Cyrus* at *Alexandria*, the Order given by *St. Sophronius* to *Stephen* of *Dora*, to go to *Rome*, and in what Manner he had obeyed it; the Complaints made by him to Pope *Theodore* against *Sergius* of *Joppa*, and the Commission which he had received from him to reconcile the *Schismatics*. This Commission

I have

p. 94.

Act. xx. 28.

Conc. p. 95.

p. 97.

3 Oct.

XLVIII.
Second Session.
p. 100.

p. 101.

Sup. n. 8.

p. 104. C.

p. 109. C.

A. D. 649. I have executed, added he, and they having voluntarily forsaken the Truth, s Oa. I have received only such of them as have renounced their Errors in Writing. Which Libels, or Writings, I have since delivered to the most holy Pope *Martin*. Therefore I beg you not to despise my Meanness, and all the *Catholick* Bishops, and People of the *East*, and the earnest Entreaties of *St. Sophronius*; but by your Wisdom to extinguish the Remainder of the Heresy of *Apollinaris*, and *Severus*, which some have endeavoured to revive. The Petition bore Date on the sixth of *October*, two Days before this Session; and the Pope ordered it to be inserted in the Acts.

p. 112. D.

p. 113. C.

p. 116. D.

p. 117.

p. 120.

p. 121.

Sup. n. 34.

p. 125. C.

THEOPHYLACT, Chief of the Notaries, said; There are many *Greek* Priests and Monks at the Door of the Hall, some of whom have resided in this City for several Years past, and some are but lately arrived. They being admitted by the Pope's Order, their Petition was read; which was drawn up in the Name of all the *Greek* Monks then at *Rome*; and it is therein said, that they had passed over into *Africa*. They requested that not only the Tenets, but the Persons might be condemned; affirming, that this was the Custom in all Ecclesiastical Procedures, when the Accusation was personal. They continued; We likewise beseech you to anathematize the Type, which hath been lately published, by the earnest Importunity and evil Suggestions of *Paul*, who was deposed by your Predecessor *Theodore*, of holy Memory. For in this Type JESUS CHRIST is said to be without Operation, and without Will; that is, without Understanding, without Soul, without Motion, like the Idols of the *Heathens*. Confirm therefore the *Catholick* Doctrine, teaching two Operations in JESUS CHRIST, and two Wills, as also two Natures; and know that if you decide otherwise, which we cannot believe, we protest that we will not have any Part in this your Decision. And that we may be absolutely safe, we desire you to cause all your present Transactions and Decisions, to be translated into *Greek* with all possible Exactness; to the End that we may be thoroughly informed before we give our Consent. It is observable, that these Abbots do not declare that they will blindly subscribe to the Decrees of the Bishops, or even of the Pope, although at the Beginning of their Petition they acknowledge the holy See, as the Chief of all the Churches; and whose Decisions are rever'd by all the World. This Petition is subscribed by five Abbots and thirty Monks, amongst whom were several Priests and Deacons. The first is *John*, Priest and Abbot of the Monastery of *St. Sabas* in *Palestine*; the second *Theodosius*, Abbot of *St. Andrew*, belonging to the *Armenians* at *Rome*. After this Petition had been read, *Deusdedit* Bishop of *Cagliari*, observed that it contained a formal Accusation against *Cyrus*, *Sergius*, *Pyrrhus*, and *Paul*, and an Orthodox Confession of Faith concerning the two Wills, and the two Operations; and ordered it to be inserted in the Acts.

THEOPHYLACT, the Chief of the Notaries, having represented that there were among the Records of the *Roman* Church, several Petitions preferred to the holy See against *Cyrus*, *Sergius*, and their Adherents, the Pope ordered them to be read; and first, that which had been presented to Pope *Theodore* by *Sergius* Arch-bishop of *Cyprus*, in the Year 643; and afterwards, the Complaints brought before the same Pope, by the Bishops of *Africa*,

Africa, in the Year 646. All these Pieces were inserted in the Acts; and A. D. 964. Pope St. Martin added: These Complaints are sufficient against the Guilty; for the Time would fail us, if we should produce all the Complaints which have been laid before us by the *Catholicks*. It remains that we severally examine, according to the Canons, the Writings of the accused; which we will do when we meet next. And thus ended the second Session. p. 118.
Sup. n. 41.
p. 149, 152.
p. 160. D.

THE third was held on the seventeenth of the same Month of *October*, nine Days after the former. The Pope proposed the Examination of the Writings of the accused; and *Sergius* Bishop of *Templum*, desired that they might begin with those of *Theodore*, late Bishop of *Pbaran*, as being the first Author of these Novelties, as is affirmed in the Petition of *Stephen* of *Dora*, and is notorious to all the World. Whereupon the Book of *Theodore* was produced, and the Passages which had been marked were read, being translated into *Latin* from the *Greek*. And first a Passage out of his Writing addressed to *Sergius*, Bishop of *Arsinoe* in *Egypt*; wherein he says, Therefore were all the Sayings and Actions, which are related of our LORD, performed by the Understanding and Senses? So the whole ought to be called, one single Operation of the Word, of the Understanding, of the Senses, and the organized Body. And afterwards; since by a most wise and altogether divine Conduct, he became subject, when it pleased him, to sleep, labour, hunger, and thirst; with great Reason therefore do we ascribe to the all powerful and wise Operation of the Word, the Motion or Rest, agreeable to these Functions; and say, that JESUS CHRIST being one, there is but one Operation in him. XLIX.
Third Session
17 Oct.
p. 162.
p. 163.

THREE other Passages were likewise read out of the same Writing which he had composed, to explain the Authorities cited from the Fathers. He throughout this Work, taught the same Doctrine of one single Operation, whereof the divine Word was the Original, and the Humanity only the Instrument, and among other Things said: Our Soul hath not the Power to remove from herself and from her Body, the Properties natural to the Body; neither hath she it so entirely in Subjection, that she can free it from what is essential to it; as Solidity, Fluidity, and Colour: But all this is recorded of the divine Body of JESUS CHRIST. For he came out of his Mother's Womb, without Division, as being without Mass, and as we may so say, incorporeal; he rose in the same Manner out of the Grave, and passed through Gates, and walked upon the Sea. 17 Oct.
p. 166. C.

AFTER these Passages had been read, the Pope set forth the Errors thereof, especially this last, whereby the Incarnation was rendered imaginary, by supposing that the Body of JESUS CHRIST was not solid, as ours are; and even overthrows the Miracle of our Saviour, since it is no great Wonder that what was not solid should penetrate Bodies, or walk upon the Water. Afterwards the Pope argued against the Errors of *Theodore*, with Passages extracted from the Fathers; namely, from St. Cyril, St. Gregory Nazianzen, St. Dionysius, St. Basil, and from the Council of *Chalcedon*. p. 170.
p. 171.

BENEDICT, Bishop of *Adiacium*, in the Island of *Corfica*, desired that the nine Articles of *Cyrus* of *Alexandria* might be read, especially the seventh: And afterwards, the Letter written by *Sergius* of *Constantinople* in Appro- L.
Theandrical
Operation.
p. 174.

A. D. 649. Sup. Lib. xxvii. n. 47. p. 179. D. p. 182. B. p. 183. B. p. 186.

Approbation of them. Whereupon the seventh Article of *Cyrus* was read, anathematizing whoever doth not believe in *JESUS CHRIST*, one single *Theandric* Operation; and then the Letter of *Sergius* of *Constantinople*. *Sergius* Bishop of *Templum*, desired that the Passage cited by *Cyrus*, out of *Dionysius* Bishop of *Athens*, might be read. It was taken out of the Letter to *Gaius*, and was read as follows: Afterwards, he neither performed the divine Actions as *GOD*, nor the human Actions as *Man*; but he hath shewn us a new Kind of Operation, of a *GOD* Incarnate, which may be called *Theandric*. As no body at that Time questioned, but that these Words were originally in the Works of *St. Dionysius* the *Areopagite*, Pope *St. Martin* took great Care to expound them: And first, he accused *Cyrus* and *Sergius* of having corrupted this Passage of *Dionysius*. *Cyrus*, by putting in his seventh Article, the Words *one Theandric Operation*, instead of the Words *new Operation*; and *Sergius*, by suppressing in his Letter the Word *Theandric*, and saying only *one Operation*. To shew from whence they had borrowed this Manner of expounding *St. Dionysius*, he caused five Passages from *Themistius*, a *Heretic* of the *Severian* Sect, to be read: Wherein he maintained, that there was but one Operation in *JESUS CHRIST*, and that for this Reason *St. Dionysius* had called it *Theandric*; that *Severus* had taught the same thing, and that it was not sufficient to call this Operation *Theopropos*; that is to say, suitable to *GOD*.

17 Oct. p. 187. B. 17 Oct.

In Conclusion the Pope maintained, that the Word *Theandric* necessarily included two Operations. For, said he, if it signifies but one, it is either simple or compound, natural or personal. If it be simple, the Father likewise will have it; if he hath the *Theandric* Operation, he will likewise be *GOD* and *Man*. If this Operation is compound, the Son is of a different Substance from the Father; for the Father hath no compound Operation. If this Operation is natural, the Flesh is consubstantial to the Word, since they have the same Operation. By this means, instead of a *Trinity*, there will be a *Quaternity*. If the *Theandric* Operation is personal, they separate the *FATHER* from the *SON*, according to the Operation, since they are distinguished by the personal Operations. And if gravelled by these Difficulties, they say, that the *Theandric* Operation is one, by Reason of the Union of the Natures; therefore before the Union, the Word had two Operations, and after the Union he hath made but one out of two, by cutting off one, or by confounding them together.

THESE Absurdities, into which they fall on all Sides, do clearly prove, that *St. Dionysius* meant the two Operations, by this compound Word, which he made Use of to mark their Union, in one and the same Person. For which Reason he saith very prudently, that he neither performed the divine Actions as *GOD*, nor the human Actions as *Man*; intimating to us the perfect Union of the natural Operations, as well as of the Natures. For the Performance of the divine Actions in a human Manner, and of the human Actions in a divine Manner, is essential to this Union. He wrought Miracles by means of his Flesh, animated with a reasonable Soul, and personally united to him: And by his Almighty Virtue, he voluntarily submitted to those Sufferings which have obtained Life for us. Thus he possessed what is natural to us, but in a Manner more eminent, and supernatural

natural with respect to us: And St. *Leo* saith the same, viz. that each of A. D. 649.
his Natures operated what is proper to it; but with the Participation of P. 190. C.
the other. 17 Oct.

DEUSDEBIT, Bishop of *Cagliari*, approved this Exposition of St. *Dionysius's* *Theandrical* Operation; and added, that *Pyrrhus* himself had acknowledged that the Text had been altered by *Cyrus*. For in his Answer P. 191. D.
to St. *Sophronius*, he saith; It is true he has put the Word *one*, instead of the Word *new*; but I am persuaded, that he did not this out of any ill Intention; but that he believed that the Word *new* could not be understood in any other Sense. Afterwards he desired, as the Pope had done before, that the *Ecthesis* of *Heraclius* might be read. Sup. n. 27.

THE *Ecthesis* being read accordingly, the Extracts of the two Councils of *Constantinople* were likewise read, which had been held by *Sergius* and *Pyrrhus* for the authorizing of it; and then the Letter of *Cyrus* to *Sergius*, which had the same Tendency. And as the *Ecthesis* was therein said to have been sent to Pope *Severinus*; Pope *Martin*, after it had been read, said: They have been deceived in their Hopes; for their *Ecthesis* was never approved nor received by the holy See: On the contrary, it was condemned and anathematized by it, and thus ended the third Session. P. 203, 206.
Sup. n. 22.

THE fourth Session was held on the nineteenth of *October*, two Days after the former. Pope *Martin* set forth the Contradictions to be found in the Papers read in the foregoing Session. *Cyrus*, in his Articles, anathematizes all who deny that *JESUS CHRIST* hath acted by one single Operation; this is approved by *Sergius* and *Pyrrhus*; notwithstanding which, they all approved the *Ecthesis*, which forbids the mentioning either one or two Operations. They are therefore themselves subject to their own Anathema, and contradict themselves, since they both command and forbid the affirming one Operation. The Pope afterwards shewed that their Procedure was invalid, since no certain Person appeared therein, either as Plaintiff or Defendant; they made Use only of doubtful and uncertain Expressions, saying that some spoke in this Manner, pretending Fears and Jealousies, but fixing their Suspicions upon no particular Person. And lastly, the Pope proposed, as he had done at the Conclusion of the former Session, that for their full and absolute Conviction, the Decrees of the five general Councils might be read. P. 207.
Sup. n. 26.
P. 210. B.
19 Oct.
LI.
Fourth Session.
P. 211. D.

BUT *Benedict* of *Adiacium* remonstrated, that after *Sergius* and *Pyrrhus*, *Paul* their Successor ought to be examined, who defended the same Heresy; and more avowedly, by the Persecution which he had raised against the *Catholicks*. Whereupon all the Bishops joined with *Benedict*, and desired Pope *Martin* to order, that the Letter from *Paul* to Pope *Theodore*, might be read; as also the Type which was in Truth composed by *Paul*. After the Letter from *Paul* of *Constantinople* had been read, *Deusdedit* Bishop of *Cagliari*, said: *Paul* has by this Letter confirmed, what your Holiness said but now, and what his Accusers have deposed; namely, that your Predecessors have admonished him canonically, both in Writing, and by the Mouth of their Legates, and that he hath always continued stubborn and incorrigible; looking upon these wholesome Admonitions as Affronts, and making it evident that he was left without Excuse. On the contrary, He P. 214. C.
P. 218. C.
P. 239. A.

A. D. 649. he hath approved the *Ephesis*, as well as his Predecessors; nay, and has made Use of the very Expressions thereof.

19 Oct.
p. 231. D.
Sup. n. 49.
p. 235.

p. 238.

THE Type published by the Emperor being afterwards read, the Council said: It seems to have been made with a good Intention, but the Effect is not answerable. It is good without Doubt to put a Stop to the Disputes concerning the Faith; but to pluck up the Good with the Evil, and the *Dogmas* of the Fathers with those of the *Hereticks*, is the way rather to kindle than extinguish Controversies; for no body will be willing to renounce the Faith as well as the Heresy. The LORD hath commanded us to shun Evil, and to do Good; but not to reject the Good with the Evil. We must not therefore be angry indifferently, with those who acknowledge in JESUS CHRIST two Operations or two Wills; but only with those who do not confess what is confessed by the Fathers of the Church. Wherefore we commend the Type, as well intended, but we reject it because of the Manner. For it is not agreeable to the Rule of the Church, which silences only what is contrary to its Doctrine; and forbids the affirming and denying at the same Time both Truth and Error. The Council afterwards shews how *Paul* had contradicted himself, in the like Manner as his Predecessors had done; having in the Type forbidden all to affirm that there was but one Will, when he had himself before maintained that there was but one. Lastly, the Council ordered the Definitions of the Councils to be read.

p. 242.
Sup. lib. xl.
n. 13.
lib. xviii. n. 6.
lib. xxv. n. 22.
xxviii. n. 22.
xxxiii. n. 50.
p. 258.
p. 262.

p. 267.

LII.
Fifth Session,
31 Oct.

p. 270.

p. 271.

WHEREUPON were read, first the Creeds of *Nice* and *Constantinople*, for the Council of *Ephesus*: Afterwards, the twelve Anathemas of *St. Cyril*, the Definition of the Council of *Chalcedon*, and the Definition of the fifth Council, viz. the fourteen Anathemas. After which, *Maximus* Bishop of *Aquileia* said: The Calumnies of the *Hereticks* against the five Councils now plainly appear, and that they have endeavoured to make them the Authors of their Errors, although there is nothing like it to be found in them: On the contrary, the Councils have condemned them, even before-hand, by condemning the Heresies which they have revived, and forbidding any new Exposition of Faith to be made. In the next Session, we will produce the Books of the Fathers, when nothing will be wanting to their Conviction. Thus ended the fourth Session.

THE fifth and last Session was held twelve Days after, namely on the last of the said Month of *October*. Pope *St. Martin* caused the Books of the Fathers to be brought, and the Passages which had been marked to be read. But first, *Leontius* Bishop of *Naples*, desired that the Passage of the fifth Council might be read, which confirmed the Authorities of the Fathers; and it was read as follows: Besides the four Councils, we follow in all Things the holy Fathers, and Doctors of the Church, *Athanasius*, *Hilary*, *Basil*, *Gregory* the Divine, *Gregory* of *Nyssa*, *Ambrose*, *Augustin*, *Theophilus*, *John* of *Constantinople*, *Cyril*, *Leo*, and *Proclus*. We likewise receive the rest of the Orthodox Fathers, who taught in the Church without Blame, to the End.

p. 274.

AFTERWARDS they begun to read Passages out of the Fathers; first from *St. Ambrose*, then from *St. Augustin*, from *St. Gregory* of *Nyssa*, from *St.*

St. Cyril, St. Basil, St. Gregory Nazianzen, and St. Amphilocheus; to shew A. D. 649. that the Will of the SON of GOD, is the same as that of the FATHER, 31 Oa. and that from the Unity of the Will and Operation, they concluded the Unity of Nature. Afterwards it was shewn, that besides the divine Will, JESUS CHRIST hath a human Will, from several Passages of the same Fathers, and of some others; namely, St. Hippolitus Bishop and Martyr, p. 282. St. Leo, St. Athanasius, St. John Chrysostome, Theophilus of Alexandria, Severian of Gabala, and St. Cyril. There were two, namely St. Athanasius, p. 287, 294 B. and Severian, who said expressly, two Wills. In order to prove the two Operations, were cited St. Hilary, St. Dionysius the Areopagite, St. Justin Martyr, in his third Book on the Trinity. This Work beareth also the Title of, *The Exposition of the true Faith*; but it is agreed, that it was not written by the celebrated St. Justin. The Council citeth also, St. Amphilocheus, St. Cyril of Jerusalem, St. Ephrem of Antioch, John of Scythopolis, p. 295. E. and St. Anastasius of Antioch. p. 302. Ap. Just. p. 382. C. p. 385. C. V. Tilmont. S. Just. n. 9. p. 689.

AFTER these several Passages had been read, the Council said: It is p. 307. evident, and ought to be proclaimed to all the Earth, that these Innovators have calumniated the Fathers, as well as the Councils; and that the Fathers have taught two Wills, and two Operations in JESUS CHRIST, as well as two Natures. They have not only determined that it is so; they have proved and expressed the same by the Number, by Nouns, Pronouns, Qualities, Properties, and by all Ways possible. Therefore we adhere to their Doctrine, neither adding to, nor diminishing therefrom. Now to compleat the Shame of these Innovators, and manifest their Vileness, we must produce the Passages of the *Hereticks*, which are conformable to their Opinions.

FIRST, a Passage from Lucius, the Arian Bishop of Alexandria, was p. 314. read; wherein, to prove that JESUS CHRIST had no other Soul than the Word, created according to him, he saith, that if he had a Soul, it would follow that he would have two Operations. Several Passages were also read out of the Works of Apollinaris, Pollemon his Disciple, Severus, Themistius, Colluthus, Theodore of Mopsuestia, Nestorius, Paul the Nestorian, Julian of Halicarnassus, Theodosius of Alexandria, Theodulus the Nestorian; who, though from different Principles, did all maintain that there was but one Operation, and one Will in JESUS CHRIST.

AFTER these Pieces had been read, that the Conformity of the Innovators with the *Hereticks* might appear more plainly, Pope Martin compared the Words of both Parties upon several Articles; and concluded that the Innovators were still more guilty, since they endeavoured to persuade the Simple that they followed the Fathers, whereas the *Hereticks* avowedly oppose them. Maximus of Aquileia spoke next, and answered to the Objection of the *Monothelites*; who pretended, that by admitting two Wills, they supposed that they were contrary. Deusdedit of Sardinia spoke to the same Effect, citing St. Cyril; and shewed, that as we believe JESUS CHRIST to be both GOD and Man, we ought not to be scandalized at what he hath done or said as GOD; and consequently that the *Monothelites* were in the Wrong, to refer every thing to the divine Will. And lastly, Pope St. Martin quoted once more the Authority of St. Cyril, and p. 343.

A. D. 649. St. Gregory Nazianzen, in order to prove that JESUS CHRIST took the whole human Nature upon him; and consequently the Will, which is essential to the reasonable Soul.

LIII.
Judgment of
the Council.

P. 350.
C. 1, 2, 3.
C. 4.
C. 5.
C. 6.
C. 7, 8.
C. 9.
C. 10, 11.
C. 12.
C. 13.
C. 14.
C. 15.
C. 16.
C. 17.
C. 18.

C. 19.

P. 361.

P. 367.

P. 327, 328.

THE Council having fully examined this Affair, published their Sentence in twenty Canons, wherein they condemn all who confess not the *Trinity*, and the Incarnation of the Word: That *Mary* is Mother of GOD; that JESUS CHRIST is consubstantial to GOD his FATHER, and to the Virgin his Mother; that there is but one Nature of the Word Incarnate; that the two Natures subsist distinctly in him, but are Hypostatically united; that they retain their respective Properties; that he hath two Wills and two Operations, the Divine and Human. And consequently they are condemned, who acknowledge in JESUS CHRIST but one Will, and one Operation: They who reject the two Wills; who refuse either to make mention of one or two Wills; who interpret the *Theandrical* Operation to be one single Operation; who pretend that the two Wills infer a Division in JESUS CHRIST; who do not even admit all, even the least Tittle that hath been taught by the Fathers, and the five general Councils. They are condemned who do not anathematize all the *Hereticks*; especially such of them as have opposed the *Trinity* and the Incarnation, who are here named from *Sabellius*, and *Arius*, to *Origen*, *Didymus*, and *Evagrius*. To these are joined such as followed their Errors, as *Theodore of Pharan*, *Cyrus of Alexandria*, *Sergius of Constantinople*, and his Successors *Pyrrhus* and *Paul*; all who receive the impious *Ecthesis*, and the impious Type; all who pay any Regard to the Anathemas pronounced by the *Hereticks* against the *Catholicks*. And lastly, they are condemned who presume to say, that the Doctrine of the *Hereticks* is the Doctrine of the Fathers and the Councils; and those who make new Expositions of Faith, or start new Questions.

THE Pope subscribed in these Terms: *I Martin, by the Grace of GOD, Bishop of the holy Catholick and Apostolick Church of the City of Rome, have subscribed as Judge to this Definition, which confirmeth the Orthodox Faith; and to the Condemnation of Theodore, late Bishop of Pharan, of Cyrus of Alexandria, Sergius of Constantinople, Pyrrhus and Paul his Successors, with their heretical Writings, and the impious Ecthesis, and the impious Type, which they have published.* The rest of the Bishops subscribed in the same Form, being a hundred and five in Number. *John*, Bishop of *Milan*, and some others, who had not assisted at the Council, afterwards subscribed to it; expressing in their Subscriptions, the Condemnation of the five Persons, the *Ecthesis*, and the Type.

THE Acts of this Council were immediately translated into Greek, according to the Petition of the Monks of *Palestine*; so that this Version is of equal Authority with the Original. Nay, there are some Parts of this Council, which seem to have been translated into *Latin* from the Greek.

For these were not according to the Stile of the antient Acts, which were taken down by the Notaries from the Mouth of the Speaker. We do not see here any of those Exclamations, or Interruptions, or unpremeditated Discourses; but they contain studied Harangues, most of them of a great Length, and stuffed with Citations from the Scriptures, often ill applied, and very remote from the Matter in Debate; so that it is probable, that these

these Speeches had been before committed to Writing, and were only read A.D. 649. in the Council. Learning was then very much decayed at Rome; and to speak plainly, and with Simplicity, was no longer practised: And it is likely, that the Art of Writing in short Hand was lost; and perhaps the Vulgar *Latin* was already so corrupt, that they were ashamed to write as they spoke.

THE Pope sent these Acts into all Parts, both into the *East* and into the *West*, with several Letters, as well from the Council as from himself. The first is a circular Letter directed to all the Faithful, wherein he lays before them the Error of the *Monothelites*, the Necessity he found himself in of convening a Council, and the Transactions of that Council: And we send Copies hereof, adds he, into all Parts, that we may be justified in the Sight of GOD, and render those inexcusable who are disobedient. Wherefore do not give Ear to Innovators, and be not afraid of Man, whose Life fadeth away like the green Herb; for none of these have been crucified for us. He saith this because he foresaw the Emperor's Indignation, on account of the Condemnation of the Type.

LIV.
Letters sent
by the Pope
St. Martin
into the East.
Anast. in
Mart. To. 6.
Conc. p. 367.
p. 375. C.
p. 378. D.

HOWEVER, he wrote to him an Account of what had passed in the Council; and even of the Condemnation of the *Eutyches*, and the Type, whereby, as he says, the Emperor is justified. For, adds the Letter, our Adversaries have presumed to write to the Bishops of *Africa*, that you published this Type of your own Accord, with Design to oblige your Subjects to recede from a too scrupulous Rigour, without Prejudice to the Truth. Wherein they have not given Ear to the Fathers, who say, that with respect to the divine Truth, the least Change is of great Importance. We send you the Acts of our Council, together with the *Greek* Translation; we beg you to read them with Attention, and by your pious Laws to condemn the *Hereticks*, and to maintain the Doctrines of the Fathers and the Councils, that your Reign may be prosperous. The Pope and all the Bishops of the Council subscribed this Letter.

Epist. 3. p. 5.

p. 7. D.

p. 8. B.

THE Pope St. *Martin* wrote also several Letters to be sent into the *East*; one directed to the Churches depending on the Sees of *Jerusalem* and *Antioch*; wherein he exhorts them to adhere to the Faith of the *Roman* Church, and to avoid the *Hereticks*, particularly *Macedonius*, the Usurper of the See of *Antioch*, and *Peter* of *Alexandria*. He afterwards declares to them, that he hath appointed *John* Bishop of *Philadelphia*, his Vicar; and inserts the Powers in a Letter addressed to him in Particular.

Epist. 5. p. 10.

HE first declares, that he was informed of his Merit, and his Zeal for the Faith, by the Report of *Stephen* of *Dora*, and by the Monks of the Monastery of St. *Theodosius*. Wherefore he appointed him his Vicar throughout the *East*, that is to say, in all the Churches depending on *Jerusalem* and *Antioch*. And this we do, adds he, by Virtue of the Power transferred to us by St. *Peter*; by reason of the Unhappiness of the Times, and the Oppression of the *Gentiles*, lest the Priesthood be extirpated in those Parts, and our holy Religion unknown. Wherefore immediately fill the

p. 11.

Catholic Churches with Bishops, Priests and Deacons: For my Heart will be continually oppressed with Grief, till I shall see this Work compleated by your Care. Exhort such as are already deposed to become Converts,

p. 12. B.

cause

A. D. 649 cause them to give their Confession of Faith in Writing; after which you shall restore them to their respective Ranks and Degrees, unless upon further Examination you shall find Cause to the contrary. Neither by this do we infringe the Canons; for when compelled by the Necessity of the Times, and in Persecutions, they have used Indulgence in Cases where the Rules were not dispensed with out of Contempt. As to the pretended Bishop of *Antioch*, *Macedonius*, boldly withstand his Threats and Protestations; for the *Catholick* Church doth not acknowledge him as Bishop; not only because he usurps the Title of Bishop in a Foreign Country, without the Consent of the People, or by any Decree; but also because he hath joined with the *Hereticks*, who elected him to recompense his Crimes. *Peter* is the same, whom they pretend to have made Bishop of *Alexandria*, in order to strengthen their Party by a Majority.

p. 23.

WE send you the Acts of our Council, together with our circular Letters, by the Abbot *Theodore*, Priest, and our *Apocrisarius*, and the Monks of *St. Theodosius*, *John*, *Stephen*, and *Leontius*, who assisted at the Council. Oblige all the Faithful in your Parts to observe the Decrees thereof. We have exhorted *Theodore* Bishop of *Ebus*, and *Anthony* of *Bacata*, to assist you in the Execution of your Commission; and with them *George*, Priest and *Archimandrite*, *Peter* of *Andrae*, and all in that Country who have a true Zeal for Religion.

Epist. 6, 7.

Epist. 8.

Epist. 10.

THEODORE of *Ebus*, and *Anthony* of *Bacata*, were two Bishops of *Palestine*, and the first of them had loudly declared himself against the *Hereticks*, by publishing his Confession of Faith in Writing: The other, who had formerly sided with them, had renounced his Errors, and sent his Recantation to the Pope. He therefore writ to both of them, exhorting them to Perseverance, and to join with *John* of *Philadelphia*. He wrote to the same Purpose to *George* Abbot of *St. Theodosius*, and to *Peter*, who bore the Title of *Illustis*, and who without Question, exercised the temporal Authority in that Country.

Sup. n. 34.

Epist. 9.

Epist. 35. E.

THOSE who had prevented *Stephen* Bishop of *Dora* from appointing Bishops, pursuant to the Commission given him by Pope *Theodore*, had preferred Complaints against him, which were found to be groundless. And of this the Pope informed *Pantaleon*, who had sent him an Account thereof. And he proceeds: It is owing to them that there are now no Bishops nor Priests in those Parts, who may offer Sacrifices continually for the People; although they are most necessary, now that the Time of Offences draweth near; as a Ship in a Tempest wanteth a greater Number of Pilots and Mariners.

LV.
State of the
Churches in
the East.

THESE Letters shew the miserable Condition to which the Churches of *Egypt* and the *East* were reduced, after the Conquest of the *Mussulmans*. Many were without any Pastor or Minister; and those who remained were for the most Part *Hereticks*. For besides the *Monothelites*, who were but a new Sect, all the old Heresies revived and gained Ground, in Proportion as the *Greek* Empire decayed. The *Nestorians* recovered Strength again in *Syria*; and the *Jacobites* or *Eutycians* in *Egypt*. The *Mussulmans* did not much care what Sect their *Christian* Subjects were of; but were most jealous of those who held Communion with the See of *Constantinople*, and of *Rome*,

Rome, as best affected to the Emperor their constant Enemy. And indeed A. D. 649. from this Time it is not easy to find the Order of Succession of the Catholick Patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*. The List of St. *Nicophorus* of *Constantinople*, in Reference to the See of *Alexandria*, ends with *Peter*, whom he reckons to be the fiftieth Bishop, who was succeeded by *Cyrus*: He sets down *Anastasius*, who was assassinated by the *Jews* in the Year 610, as the sixty-first and last Bishop of *Antioch*; and concludes the List of the Bishops of *Jerusalem* with *Sophronius*, whom he reckons the sixty-second.

Sup. Lib.
xxxvii.
n. 2.

BUT we meet in several Authors with the Succession of the *Jacobite* Patriarchs of *Alexandria*, from *Benjamin*, who bore that Title at the Time the *Mussulmans* took the City: And *Eutychius* gives us a List of the *Melquite* Patriarchs of these three Sees, and the several Years in which they succeeded each other, reckoning by the Years of the Reigns of the *Caliphs*, till his Time, that is, about the Middle of the tenth Century. In the See of *Alexandria*, he places *Peter* immediately after *Cyrus* a *Monothelite*, as he was, who succeeded him in the fourth Year of *Othman*, answering to the Year of our LORD 648. As to *Antioch*, after the Death of *Anastasius*, and a Vacancy of twenty-two Years, he saith, *Macedonius* was ordained Bishop of *Antioch* at *Constantinople*, in the fifth Year of the *Caliph Omar*, falling in with the Year 639 of JESUS CHRIST. But *Macedonius* did not go to *Antioch*; nor did *George* who succeeded him in the third Year of *Othman*, that is, in 647; nor *Macarius*, who succeeded *George* in the tenth Year of *Othman*, that is, A. D. 654. These three were *Monothelites*, and all resided at *Constantinople*. At *Jerusalem*, according to *Eutychius*, there was a Vacancy of twenty-nine Years after the Death of St. *Sophronius*; when *John* was elected Patriarch, in the seventh Year of the Reign of *Moavia*, being the 668th Year of the *Christian Era*.

Elmac. Chr.
Orient. Van-
seb. Relat.
a'Eg.
Sup. n. 23.
To. 2. p. 324.

p. 195.

p. 271.

p. 323, 324.

p. 350.

AT the same Time that the Pope wrote into the *East*, he sent Letters likewise to the Bishop of *Carthage*, and to all the Bishops and People under his Jurisdiction; declaring that he had approved the Confession of Faith inserted in their Synodical Letter; and at the same Time sending them the Acts of the Council with his circular Letter.

PAUL Bishop of *Thessalonica* being ordained a second Time, sent to Pope St. *Martin*, according to Custom, his Synodical Letters containing his Confession of Faith, with which the Pope was not well satisfied, because it favoured of the Errors of the *Monothelites*. But the Deputies of *Paul* assured him, that the Errors which he found in his Letter, were slipped through Inadvertency, and that *Paul* would not fail to correct them as soon as he was charitably admonished thereof: The Pope yielded to this, and did not make use of his Authority, which impowered him to send for *Paul*, as subject in a particular Manner to the See of *Rome*; and oblige him to justify himself before him according to the Canons. He therefore ordered his Legates upon the Place, to represent his Fault to him, and give him the Confession of Faith which he was to follow. But *Paul* imposed upon the Legates, and delivered a Confession of Faith to them; wherein speaking of the Will and Operation of JESUS CHRIST, he had omitted the Word Natural, and the Anathema. The Legates being seduced by his

LVI.
Letter to Paul
of Thessalo-
nica. Epist.
12.

Arti-

A. D. 649. Artifices and Flatteries, were satisfied with this Instrument. But when the Pope had perused it, he ordered them to perform Penance in Sack-cloth and Ashes, and pronounced the Sentence of Anathema against *Paul of Thessalonica*.

Epist. 12.
P. 50. B.

Epist. 13.

He signified this Sentence to him in a Letter, dated in the Month of November, of the Year 649, in which after having upbraided him with his double Dealing, he says: Know that you are deposed from all Sacerdotal Dignity, and every Kind of Ministry in the *Catholic Church*, till you confirm in Writing without any Omission, all that we have decided here in Council; and till you have anathematized all that we have anathematized; especially the new *Hereticks*, and their *Effebis*, and their Type. You ought also to correct the Fault which you have committed against the Canons, in not acknowledging yourself in your Letters, subject to, and Vicar of, the holy See. The Pope at the same Time wrote to the Church of *Thessalonica*, to hold no further Communion with *Paul*; and to cause the Office to be celebrated by the *Catholic Priests* and *Deacons*, till he should return to his Duty, or another Bishop should be elected in his Place.

LVII.
The Pope's
Letter to St.
Amand.

To. 6. conc.
P. 383.

ST. AMAND, Bishop of *Maestricht*, having writ to Pope St. *Martin* to consult him concerning some of his Clerks, who were guilty of sundry Crimes, and the Heresy of the *Monothelites*; the Pope took this Opportunity to send the Acts of his Council into *Gaul*, and charged the Deputies of St. *Amand* therewith, together with a Letter, wherein he congratulates him upon his Labours, and laments his Misfortune in respect of the irregular Life of his Clerks: For we have been informed, saith he, that the Priests, Deacons, and other Clerks, are guilty of most infamous Crimes, and that this hath afflicted you to that Degree, that you are resolved to quit the Pastoral Functions, and live in Silence and Retirement. The Pope exhorts him to continue in his Office, but not to shew any Pity to these Sinners, in Contempt of the Canons: For, saith he, He who hath once lapsed in so foul a Manner, after his Ordination, ought to be deposed, without Hope of Promotion, and pass the rest of his Life in Penance; since before we admit Persons to holy Orders, we examine whether their Lives have been blameless. The Pope afterwards lays before him an Account of the Proceedings of the *Monothelites* for fifteen Years past, and what he had then enacted against them in his Council. We send you, saith he, the Acts thereof, and our circular Letters, which you shall take Care to publish; and all the Bishops in your Parts shall meet together in Council, and having confirmed, by their Consent, what we have done in Defence of the Faith, shall send us their Subscriptions. We see here, as well as in the Letter to *Paul of Thessalonica*, that the Pope himself termeth the Consent which the other Bishops gave to his Decisions, Confirmation. He proceeds, Entreat King *Sigebert* to send Bishops to us, who may go to the Emperor as Legates from the Holy See, and carry the Acts of our Council and yours to him. We have given the Bearer some Relicks which he desired of us; for as to the Books, he could not have them, because our Library is empty, and he could not stay long enough to transcribe them. By these last Words it appears, that there were some Books remain-

remaining in the Pope's Library, but that there were not a sufficient Number of Copies of the same Author to present or lend to Foreigners. It is probable, that this Letter was accompanied with another to King *Sigebert*; for as to King *Clovis*, his Brother, there are other Proofs of his writing to him, in order to beg him to send him Bishops, who might labour jointly with him in extinguishing the Heresy. *St. Eloi* and *St. Owen* would willingly have gone thither, but had some particular Reasons to the contrary.

A. D. 649.
Vita S. Eloi.
1. 6. 33.

ST. AMAND, after he had long born the Episcopal Character, without being appointed to any particular See, was at length fixed to the See of *Maestricht*, about the Year 647. This See was first erected at *Tongres*, but that City being ruined by *Attila*, about the Year 450, it was afterwards translated to *Maestricht*. After the Death of *John*, surnamed *Agnus*, King *Sigebert* sent for *St. Amand*, and having convened several Bishops, and a great Multitude of People, he constrained him, notwithstanding his Opposition, to take upon him the Government of that Church: But about three Years after he quitted it, and went a second time to *Rome*, accompanied by *Nicasius* a Monk, and *St. Humbert*, afterwards Abbot of *Maroilles* near *Valenciennes*. The Pope approved the Design of *St. Amand*, of labouring, as before, in the Conversion of the Infidels, without being fixed to any particular See. He lived to the Year 679, and died on the sixth of *February*, on which Day he is commemorated by the Church.

Sup. lib.
xxxvii. n. 46.
Greg. II.
Hist. c. 3.
Vita c. 17.
To. 2. Act.
Ben. p. 716.

Martyr. R. 6
Febr.

HE was buried at the Monastery of *Elnon*, near *Tournay*, which he himself had founded; and which still bears his Name. He likewise founded two other Religious Houses at *Gant*, one of which hath retained the Name of *St. Bavo*, the other of the Mountain of *Blandin*, whereon it was built. *St. Bavo* was born in *Brabant*, and having been converted by *St. Amand*, became his Disciple, and practised the Austerities of the monastic Life. He died about the Year 653, and is honoured by the Church on the first of *October*. The first Abbot of both these Monasteries of *Gant* was *St. Florbert*, who received *St. Livinus*, an *Irish* Bishop, that he might preach in the same Country; who was martyred near *Gant*, by the *Barbarians* about the Year 656. After *St. Amand* had quitted the See of *Maestricht*, *St. Remacle* was chose in his Place in the Year 652. He was born in *Aquitaine*, and had continued some time at Court with *St. Eloi*, who made him Abbot of his new Monastery of *Solignac*. King *Sigebert* being acquainted with his Merit, sent for him to his Court, and by his Advice founded two Monasteries in the Forest of *Arden*, called at that Time *Stabulaus* and *Malmundarium*, now known by the Names of *Stavelo* and *Malmedie*. While they were building, *St. Remacle* took Possession of the See of *Maestricht*, and laboured therein with great Humility and Zeal, in preaching and relieving the Poor and Miserable. He gave the Government of these two Monasteries to *St. Theodard*; but ten Years after, he left his See, and retired to *Stavelo*, where he ended his Days in religious Exercises, having first caused *St. Theodard* to be ordained in his room for the See of *Maestricht*.

LVIII.
Monasteries of
Belgia.

Act. Ben.
p. 406.
Martyr. R. 1
Oct.
Acta. p. 399.
n. 7.
p. 457. n. 22.
Vita To. 2.
Act. 488.

V. Mabill.
P. 494.
Coint. an.
662. n. 2.

THE Disciples of *St. Amand* founded several other Monasteries in *Belgia*, and in the lower *Germany*, and among others *St. Guillain*; and it

A. D. 649. is supposed, that he erected the Abby, which still goes by his Name, in *Vita To. 2.* *Hainault*, in the Year 652. *Jonas*, another Disciple of *St. Amand*, was the first Abbot of *Marchiennes*. The Abby of *Nivelle* was founded by the Advice of *St. Amand*, for the Benefit of *St. Gertrude*, Daughter to the famous *Pepin de Landin*, Mayor of the Palace in the Reigns of *Clotaire II.* *Dagobert I.* and *Sigebert III.* *Pepin* married *Itta*, Sister of *St. Modoald*, Archbishop of *Treves*; by whom he had three Children. *Grimoald*, who succeeded him as Mayor of the Palace, *St. Bega*, and *St. Gertrude*. *St. Bega* married *Ansegisil*, the Son of *St. Arnoul*, by whom she had *Pepin of Heristal*. *Pepin* the Elder, his Grandfather, died in the Year 640, and is honoured as a Saint in *Brabant*, on the twenty-first of *February*. *Gertrude* was now fourteen Years of Age, and had already declared, that she would be the Spouse only of *JESUS CHRIST*. *St. Amand* coming to her Mother's House, as he travelled about the Country, in order to preach the Faith to the Infidels, exhorted her to erect a Monastery for herself and her Daughter *Gertrude*, who lived with her. Although this holy Widow was unacquainted with this manner of serving *GOD*, she resolved to follow his Council, and devoted her self, and all her Possessions, to *GOD*, notwithstanding the Difficulties she met with in the Execution. Fearing lest her Daughter should be forcibly taken from her, she shaved her Head, in the Form of a Crown, and caused her to receive the Veil from the Bishops, together with several other Virgins: Whence it appears, that the Canons which prohibit the giving the Veil to Virgins till they are forty Years of Age, were not at that Time observed. And thus was founded the Abby of *Nivelle* in *Brabant*, between *Mons* and *Brussels*.

Boll. 21 Feb.
To. 5. p. 250.

Sup. n. 28.

Acta To. 2.
p. 308, 785.
Conc. Meld.
an. 845. c. 40.
To. 6. p. 1832.

Martyr. R.
17 Mar.
LIX.
Disciples of St.
Owen.
Acta Ben.
To. 2. p. 475.

THE Mother of *St. Gertrude* committed the Government of it to her, although she was not then above twenty Years of Age: Which Office, by her Vigilance, and good Example, she discharged very worthily. She sent for Relicks, and Books of Piety from *Rome*, and perswaded some learned Men to transport themselves into that Country, in order to instruct her Society in chanting the Psalms, and in meditating on holy Things. These Foreigners were *Irish*, and among others *St. Foillan* and *St. Ultan*, Brothers of *St. Furfi*, who came over into *Gaul* after his Death, and *St. Gertrude* built a Monastery for them at *Fosse* near *Nivelle*; or rather a Place of Entertainment for such of the *Irish* as passed over into *Gaul* out of Devotion. There were many of these Houses in divers Places which went by the Name of the *Scotch Hospitals*. *St. Gertrude*, after the Death of her Mother, committed the Care of her Affairs without Doors, to the Monks; and of those within the Monastery to the Nuns, that she might give herself up wholly to Contemplation. Afterwards, finding herself quite wasted by her Abstinence and Watching, she caused her Niece to be elected Abbess in her room, who had been brought up with her from her Infancy, although she was but twenty Years of Age. And she herself was but thirty-three, when she died, on the eighteenth of *March*, in the Year 658. She is commemorated by the Church on the seventeenth of *March*.

THE Disciples of *St. Owen* founded also several Monasteries, and I shall give some Account of the most noted: And first *St. Germer*, who was born near *Beauvais*, of a noble and wealthy Family: He assisted King *Dagobert*,

gobert some Time with his Advice, who kept him on account of his Wisdom A. D. 649. and Piety. While he was at Court he married, and had a Son, to whom, by the Advice of St. Owen, he left his Wealth, and retired to a Monastery: n. 12. And at length he founded one himself near *Beauvais*, at a Place called *Flaviac*, or *Flay*; which he provided with all Sorts of Conveniencies, that the Monks might have no Occasion to go out, according to the Rule of St. *Benedict*. n. 22. This Monastery was founded about the Year 654, and St. *Germer* died four Years after, on the twenty-fourth of September, on which Day he is honoured by the Church; and he was interred in that Monastery, which still bears his Name. St. *Vandregifil* was likewise educated at the Court of King *Dagobert*, and where he had enjoyed a considerable Post. He prevailed with his Wife to live a Life of Chastity; and he himself embraced a Monastick Life. After he had resided in divers Places, he went into *Neustria*, and repaired to St. *Owen*, who made him Sub-deacon, notwithstanding his Opposition; afterwards Deacon, and at length Priest. In the mean Time, *Vandregifil* seeking out for a Retreat, met with a Place five Leagues below *Rouen*, called *Fontenelle*, from a large Spring which rose there. Having got a Grant of this Ground from the King, he there founded a Monastery, about the Year 648, which in a short Time was filled with three hundred Monks. It contained four Churches within the Walls, and some Chapels without. St. *Vandregifil* laboured with his own Hands even in his old Age, that he might set an Example to the rest. He preached in the Neighbourhood, that is, in the Country of *Caux*, in order to convert Sinners, and Idolaters; for there were some still remaining in those Parts. He died in the Year 667, and in the ninety-sixth Year of his Age, on the twenty-second of July, on which Day he is commemorated by the Church; but the Monastery does not bear his Name. The most remarkable of his Disciples were St. *Lambert* and St. *Ansbert*, who were both Abbots of *Fontenelle*, and afterwards Archbishops. *Lambert* of *Lyons*, and *Ansbert* of *Rouen*; and lastly, St. *Erembert*, who having been ordained Bishop of *Toulouse*, returned about twelve Years after, sinking under the Decays of old Age, to end his Days in his Monastery; where he died about the Year 671.

Martyr. R.
24 Sept.
Acta B. To.
2. P. 524.

Martyr. R.
22 Jul.
P. 545. n. 27.

Acta To. 2;
p. 604.

ST. FILBERT had also contracted a Friendship with St. *Owen* at the Court of King *Dagobert*. He was a Native of *Eause* in *Guyenne*, of which City his Father was afterwards Bishop. Being twenty Years of Age, he left the World, and entered upon a Monastick Life in the Abby of *Rebais*, which St. *Owen* had lately founded. After the Death of St. *Aile*, he was elected Abbot: He afterwards visited *Luxeu* and *Bobio*, and the rest of the celebrated Monasteries of *France* and *Italy*; and carefully studied the Rules of St. *Basil*, St. *Macarius*, St. *Benedict*, and St. *Columban*. At length he resolved to found a new Monastery; and for this Purpose he obtained of King *Clovis*, and of his Queen St. *Batilda*, the Grant of the Manor then called *Gemmetique*, and now *Jumieges*; and there built the Abby still called by that Name, in the Diocess of *Rouen*, at the Distance of three Leagues from *Fontenelle*. This was about the Year 654. St. *Filbert* placed at first seventy Monks at *Jumieges*, but they soon grew to be seven times seventy, that is, near five hundred in Number.

A.D. 649.

LX.
Translation of
the Relicks of
St. Benedict.
Acta. B. To.
2. p. 353.
& 674. Sup.
lib. xxxiii.
n. 10.

ABOUT this Time the Relicks of St. *Benedict* were brought into France. *Leodebodus*, Abbot of St. *Aignan* of Orleans, founded the Monastery of *Fleury*, upon the *Loire*: *Mummolinus* the Abbot of this Convent, reading one Day in the Dialogues of St. *Gregory*, the Prediction of St. *Benedict*, concerning the Ruin of his Monastery upon Mount *Cassini*, resolved to convey his Relicks to his Monastery. He sent for this Purpose one of his Monks called *Aigulfus*, who was accompanied by certain Persons, who came from *Mons* to *Fleury* with the same Design, viz. of going into *Italy*, in order to bring back Relicks from thence. Being arrived at Mount *Cassini*, they searched so narrowly among the Ruins of the Monastery, which had now been uninhabited upwards of seventy Years, that they at length found the Grave, where rested the Bodies of St. *Benedict*, and St. *Scholastica*, his Sister. The Relicks of these Saints being brought to *Fleury*, the Bones of St. *Benedict* were deposited with great Solemnity in the Church of St. *Peter*; and the Body of St. *Scholastica* was conveyed to *Mons*; and the Bishop St. *Berar* placed it in a Nunnery which he himself had founded. This Translation of the Relicks of St. *Benedict* was performed on the eleventh of July, on which Day the Church honours his Memory, and, as is supposed, in the Year 653.

Martyr. R.
11 Jul.

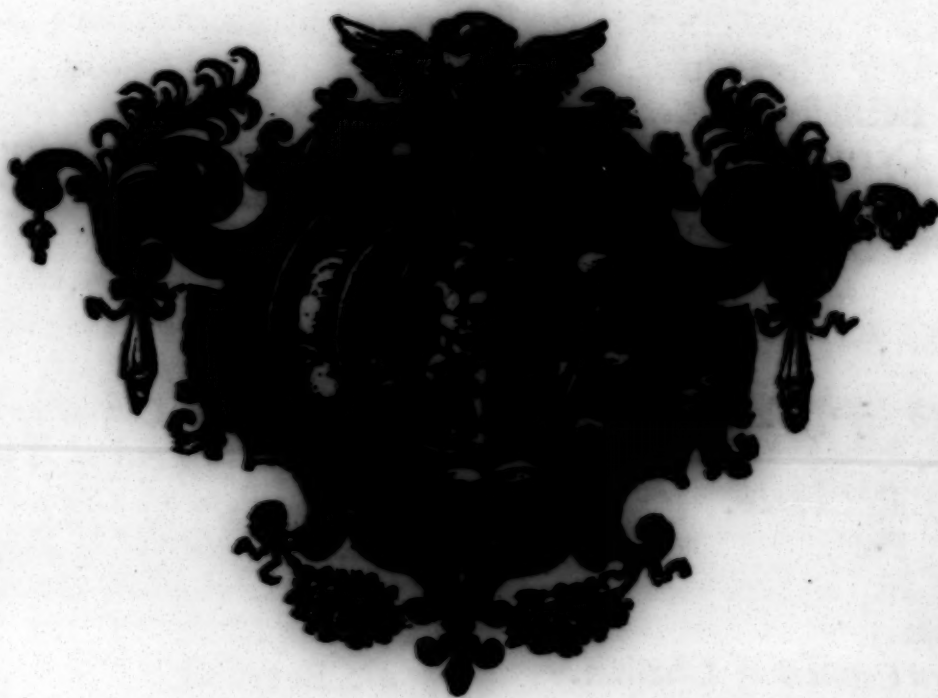
LXI.
St. Emmeran
of Ratis-
bonne.
Vita ap.
Sacr. 22.
Sept. Coint.
an. 649.
n. 26.

ABOUT the same Time St. *Emmeran* or *Heimerane*, left Gaul, in order to preach the Faith in *Bavaria*. He was a Native of *Poitiers*, and being consecrated to the Service of GOD from his Infancy, was ordained Bishop in the same Province of *Aquitaine*; but for what See is not known. Being informed that the People of *Pannonia* were still Pagans, he resolved to go thither. Whereupon, he left his See to the Care of another Bishop, forsook his Country, his Relations, and his large Possessions; crossed the *Loire*, and the *Rhine*, and went into *Germany*. As he did not understand the Language, a Priest called *Vitalis*, assisted him as an Interpreter. St. *Emmeran* having travelled as far as *Ratisbonne*, which was the Residence of *Theodon*, Duke, or Governor of *Bavaria*, under King *Sigebert III.* communicated his Resolution to him, of preaching the Faith to the *Avari*; nay, and of suffering Martyrdom, if he should be called to it. *Theodon* replied; We are in perpetual War with this Nation; all the Borders of the River *Enns* are continually wasted by the Incursions of the *Barbarians*, so that it is not safe by any Means, to go thither. I beg that you would stay here; having heard your pious Instructions, I will not consent that you should leave us. Be our Bishop; or if, through your Humility, you will not take that Office upon you; Govern the Monasteries of this Province in Quality of Abbot, and we will give you Lands for your Subsistence. St. *Emmeran* seeing that it was impossible to execute his former Resolution, was prevailed upon by *Theodon*; and the rather, because the Inhabitants of the Country where he then was, being newly converted to the Faith, were not as yet altogether Christians; but joined certain Diabolical Rites to their Christian Worship. He continued here three Years, preaching in all the Cities, small Towns, and Villages; and instructed, as well as his Time would allow, every particular Person, and keeping no more of what was given him, than was absolutely necessary, he distributed the rest among the Poor. After he had continued here three Years, he desired

desired Leave to go on a Pilgrimage to *Rome*, and set forward on this Jour- A. D. 630.
ney, being accompanied by some Ecclesiasticks.

He had travelled three Days Journey, when *Lambert*, the Son of *Theodon* who pursued him, came up with him. The Sister of *Lambert* having carried on a criminal Correspondence with the Son of one of the Magistrates of the Country, and being with Child; as she could not any longer conceal her Crime, she accused the Holy Bishop: Whereupon *Lambert* made haste to follow him, to revenge the Affront. *St. Emmeran* represented to him that he was going to *Rome*, and that he might send some thither to accuse him before the Pope, who would judge him according to the Canons: But *Lambert* would not give Ear to what he said, and caused his Soldiers to seize him; who fastening him to a Ladder, cut off his Fingers one after another, pulled out his Eyes, cut off his Ears and Nose, and then his Hands and Feet; and having maimed him almost in every Part, at length cut out his Tongue, and left him weltering in his Blood. His Clerks, who fled out of Fear, being come back, carried him to a Place twelve Miles distant, where he died, and was first buried; but his Relicks were afterwards removed to *Ratisbonne*, and many Miracles were wrought at his Tomb. His Life was written by *Cirinus*, Bishop of *Frisingen*, in the Time of *Charlemagne*, who adds some other improbable Circumstances. He is honoured by the Church as a Martyr on the twenty-second of *September*; and it appears by his Epitaph, that he died in the Year 652.

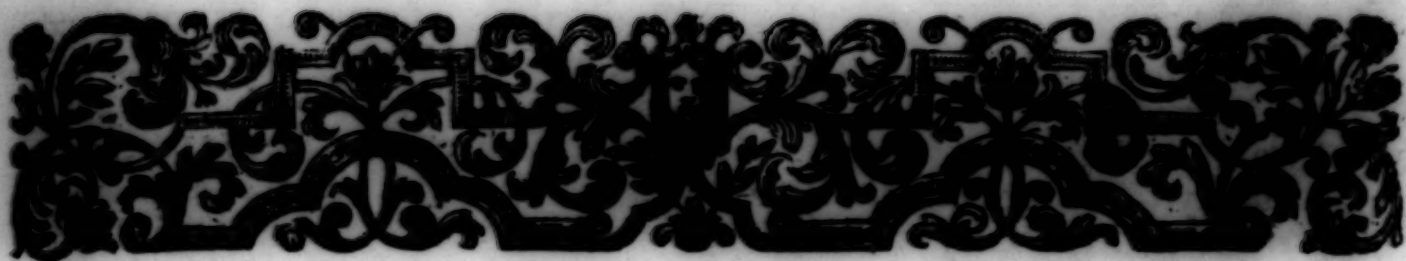
V. Coint.
An. 652.
n. 14.
Martyr. R.
22 Sept.



C O N-

CONTENTS of the THIRTY-EIGHTH BOOK.

- I. *Original of Mahomet.*
- II. *Alcoran.*
- III. *State of the Arabs.*
- IV. *Hegira.*
- V. *Aboubeker and Omar, Caliphs.*
- VI. *Synodical Letter of St. Sophronius.*
- VII. *Second Letter of Pope Honorius.*
- VIII. *St. Sophronius sends to Rome.*
- IX. *Omar takes Jerusalem.*
- X. *Fifth Council of Toledo.*
- XI. *Death of St. Isidore of Sevil.*
- XII. *Spanish Liturgy.*
- XIII. *Discipline of this Age.*
- XIV. *Sixth Council of Toledo.*
- XV. *Death of Dagobert. Clovis III. King.*
- XVI. *Laws of the Barbarians.*
- XVII. *Death of Pope Honorius.*
- XVIII. *English Church.*
- XIX. *St. Aidan, Bishop.*
- XX. *Severinus, and after him John IV. Popes.*
- XXI. *Ecthesis of Heraclius.*
- XXII. *The Ecthesis received by Sergius and Cyrus.*
- XXIII. *Conquests of the Mussulmans.*
- XXIV. *Death of Heraclius, Constantine Emperor.*
- XXV. *Apology for Honorius by John IV.*
- XXVI. *Death of John IV. Theodore Pope.*
- XXVII. *English Church.*
- XXVIII. *St. Furfi.*
- XXIX. *St. Eloi, Bishop.*
- XXX. *St. Omer.*
- XXXI. *Third Council of Challon.*
- XXXII. *St. Desier of Cahors.*
- XXXIII. *The Pope's Letter to Paul of Constantinople.*
- XXXIV. *Complaints against Paul of Constantinople.*
- XXXV. *Original of St. Maximus.*
- XXXVI. *Conference with Pyrrhus.*
- XXXVII. *Whether the Expression, one Compound Will, may be used.*
- XXXVIII. *That we should not say, one or two Compound Wills.*
- XXXIX. *Defence of Menas, of Honorius, and of St. Sophronius.*
- XL. *Proofs of the two Operations.*
- XLI. *Councils of Africa.*
- XLII. *The Mussulmans in Africa.*
- XLIII. *Seventh Council of Toledo.*
- XLIV. *Letter of Paul of Constantinople to the Pope.*
- XLV. *Type of the Emperor Constans.*
- XLVI. *Condemnation of Paul and Pyrrhus.*
- XLVII. *Council of the Lateran.*
- XLVIII. *Second Session.*
- XLIX. *Third Session.*
- L. *Theandrical Operation.*
- LI. *Fourth Session.*
- LII. *Fifth Session.*
- LIII. *Judgment of the Council.*
- LIV. *Letters sent by the Pope St. Martin into the East.*
- LV. *State of the Churches in the East.*
- LVI. *Letter to Paul of Thessalonica.*
- LVII. *The Pope's Letter to St. Amand.*
- LVIII. *Monasteries of Belgia.*
- LIX. *Disciples of St. Owen.*
- LX. *Translation of the Relicks of St. Benedict.*
- LXI. *St. Emmeran of Ratisbonne.*



Ecclesiastical History.

BOOK XXXIX.



POPE St. *Martin* soon felt the Effects of the Emperor *Constantine's* Indignation. Before an Account of the Council of the *Lateran* came to *Constantinople*, the Emperor had sent *Olympius*, his Chamberlain, in Quality of Exarch, into *Italy*, with Order to cause the *Type* to be subscribed by all the Bishops, and the Proprietors of Lands. If you can make sure of the Army in *Italy*, adds he, you shall

A. D. 653.

Pope St. Martin persecuted.

Anast. in Mart.

arrest *Martin*, who has been Legate here at *Constantinople*; but if you find the Army like to make any Resistance, forbear till you are become Master of the Province, and can prevail upon the Troops of *Rome* and *Ravenna* to execute our Orders.

OLYMPIUS being come to *Rome*, found the Council assembled; and he endeavoured at first to raise a *Schism* in the Church, by Means of the Troops he brought thither: But after he had laboured a considerable Time to no purpose, finding he could not succeed by open Violence, he had Recourse to Treachery. As he was receiving the Communion from the Pope in the Church of St. *Mary Maggior*, he would have caused him to be slain by one of his Attendants, which might easily have been done, as the Pope carried the Communion to each in his Place, as hath been before observed. However, the Servant afterwards swore that he had been struck with Blindness, and could not see the Pope, when he brought the Communion to his Master: And the Exarch seeing that God visibly protected the Pope, declared to him the Orders which he had received; made his Peace with him, and marched into *Sicily* with his Army against the *Saracens*, who were already settled there; where the *Roman* Army perished, and the Exarch died of a Fit of Sickness soon after.

Sup. lib. xxvi. n. 19.

A.D. 653. THE Emperor sent *Theodore*, surnamed *Calliopas*, to succeed him, with one of his Chamberlains called also *Theodore*, and surnamed *Pellurus*, and ordered them to seize the Pope, accusing him of Heresy, because he had condemned the *Type*. He was also accused of not honouring the holy Virgin, as Mother of God; which was a Consequence of the preceding Calumny: For the *Monothelites*, as well as the *Eutychians*, accused the Catholics of *Nestorianism*. The Pope was likewise accused of High Treason, and of sending Letters and Money to the *Saracens*. He having received Notice of the Designs in Agitation against him, had retired with his Clergy into the Church of the *Lateran*; when the Exarch *Calliopas* came to *Rome*, with the Chamberlain *Theodore*, and the Army of *Ravenna*. This was on *Saturday* the fifteenth of *June*, in the Year 653. The Pope, who had been extremely ill ever since the Month of *October*, sent some of his Clergy to wait upon the Exarch, who received them in the Palace, believing that the Pope was among them: But not finding him there, he said to the Chief of the Clergy; We desire to adore him; and to Morrow, which is *Sunday*, will go and wait upon him, and salute him; for we have not been able to do it this Day. We see here that the Words *adore* and *salute* were used indifferently; and *to adore the Emperor* was a Phrase used long before.

Mart. Epist.
14.
To. 6. Conc.
p. 63.
Epist. 15.

Leun. ced.
Theod. de
Præpos. sacr.
cub. & ibi.
Gothofr.

THE next Day, being *Sunday* the sixteenth of *June*, Mass was celebrated in the Church of the *Lateran*, and the Exarch fearing the Multitude of the People, sent to the Pope, saying; I am so fatigued with my Journey, that I am not able to see you to Day, but to To-morrow I will not fail to come and adore your Holiness. On *Monday* Morning he sent his *Chartularius*, and some others of his Train, to tell the Pope that he had prepared Arms, and got together a great Quantity of Stones for his Defence, and that he had armed Men within: Whereupon the Pope caused them to search all over the Episcopal Palace, that they might bear Witness whether any Arms or Stones were to be seen there. When they came again, without being able to find any, he said to them; Observe how we have always been calumniated: When *Olympius* came hither, there were also Liars, who said, that I was able to defend my self by an armed Force.

II. THEY returned with this Answer; but in less than half an Hour they came back with Troops. The Pope being sick, was laid down on his Bed at the Door of the Church, when the Soldiers entered armed with Shields, Lances and Swords, with their Bows strung. They broke the Tapers of the Church, strewing them on the Pavement, with a horrid Noise, and Clashing of their Armour; and in the mean time *Calliopas* presented an Order from the Emperor to the Priests and Deacons, for the deposing of Pope *Martin*, as unworthy, and an Usurper; and for the sending him to *Constantinople*, after another Bishop was ordained in his room. Then the Pope went out of the Church; and the Clergy cried out, in the Presence of the Exarch and the Chamberlain *Theodore*; Anathema to him who shall say or believe that Pope *Martin* hath changed one single Point in the Faith; and to him who does not persevere in the *Catholic* Faith till Death. *Calliopas* desiring to justify himself before those who were

The Pope carried away from Rome.

Epist. 14.

were present, said; There is no other Faith but yours, and I my self have A. D. 653. no other.

THEN the Pope surrendered himself, without resisting, to be carried to the Emperor; though some of the Clergy cried out to him not to do so; but he would not hearken to them, choosing rather to die ten times over, as he said himself, than be the Occasion of shedding the Blood of any whomsoever. He only said to the Exarch; Let such of the Clergy as I think proper go with me. *Calliopas* replied; Let such as are willing come freely; we will put no Constraint upon any one. Some of the Bishops cried out; We will live and die with him. After this *Calliopas* asked the Pope to go to the Palace, whither he went the same Day; and on the Morrow, being *Tuesday* the eighteenth of *June*, all the Clergy, and several others, came to him, who were prepared to embark with him, and who had already put their Goods on board the Vessels. But the Night following, about the sixth Hour, that is at Midnight, the Pope was forced out of the Palace, and all his Attendants, and several things necessary for his Voyage, were secured; only six Servants being left him, and a Pot to drink out of.

IN this manner he went out of *Rome*, the Gates whereof were shut immediately, lest any should follow him; and he was put on board a Bark in the *Tyber*. They arrived at *Porto* about the fourth Hour of the Day, on the fourth *Feria*, being the thirteenth of the Calends of *July*, that is, on *Wednesday* the nineteenth of *June*, at ten o'Clock in the Morning. They departed the same Day, and came to *Misenum* on the first of *July*; from whence they went to *Calabria*, and afterwards to several Islands; where they were forced to stay three Months. At length they arrived at the Island of *Naxos*, where they staid a Year. During the whole Voyage the Pope was troubled with a Flux, which would not suffer him to rest, and with an extream Loss of Appetite; notwithstanding which he was allowed no Comfort or Refreshment but at *Naxos*, where he bathed two or three times, and lodged in a House in the City. Except at this Place, he never came out of the Vessel, which was his Prison, although they who conducted him went on Shore on every Occasion, to refresh themselves. In the mean time *Eugenius* was ordained Pope at *Rome*, by the Emperor's Authority. He was a *Roman*, the Son of *Rufinian*, and had been ordained Clerk when he was very young: He was not elected till the ninth of *September*, in the Year 655, and held the Holy See near three Years.

HONORIUS, Archbishop of *Canterbury*, died in the same Year 653, on the last of *September*; on which Day he is commemorated by the Church; having held this Sec nineteen Years. *Deusdedit* was elected the sixth Bishop of *Canterbury*, after a Vacancy of eighteen Months: He was ordained by *Itbamar*, Bishop of *Rocheſter*, on the sixteenth of *March*, in the Year 655, and governed this Church nine Years, four Months and two Days. He was a *West Saxon*, whereas the other five Bishops his Predecessors were Foreigners, very likely *Italians*.

ABOUT this Time the *Middle-Angles* were converted under *Penda*, whom the King his Father, also named *Penda*, had appointed Governor of this

Epist. 15.
P. 65. C.

Anast. in Eug.

V. Coimt. an.
658. n. 9.

III.
English
Church.
Beda. III.
Hist. c. 20.
Martyr R.
30. Sept.

A. D. 653. this Nation, although he was then but young. This Prince went to *Oswi*, King of *Northumberland*, to demand his Daughter in Marriage; but *Oswi* would not hearken to his Proposal, unless he promised to embrace the *Christian* Religion, together with his whole Nation. *Penda* being instructed, and having now a firm Hope of a Resurrection, and Immortality, declared that he would embrace *Christianity*, although the Princess was not given him, as he desired; and hereto he was chiefly persuaded by *Alfrid* the Son of King *Oswi*, who had married his Sister. Prince *Penda* was baptized by *Finanus*, Bishop of *Lindisfarne*, the Successor of *St. Aidan*, together with the Noblemen, Soldiers and Domesticks, who attended him, in the Royal Palace, which was erected near the great Wall antiently built by the *Romans*. He returned Home with great Satisfaction, carrying with him three *English* Priests, and one of the *Scots*, or rather *Irish* Nation, to instruct his Subjects.

THESE four Priests being come into the Province of the *Middle-Angles* with the Prince, preached the Word so successfully, that the Noblemen, as well as the lower sort of People, daily renounced Idolatry, and received Baptism. King *Penda*, Father to the Prince, did not only permit the Gospel to be preached in his Kingdom of the *Mercians*, but expressed a great Contempt for such, who professing the Faith of *JESUS CHRIST*, did not shew it forth in their Works, saying; Those People were despicable and miserable who did not obey that *GOD* in whom they believed.

Beda III.
Hist. c. 14 &
Epith.
Sup. Lib.
xxxviii. n. 19.
27.
Martyr. R.
31 Aug.
Beda. III.
Hist. c. 25.

OSWI at first only reigned over Part of *Northumberland*; but he became Master of the rest after the Death of *St. Oswin*, whom he caused treacherously to be slain on the twentieth of *August*, in the Year 651. *St. Aidan*, Bishop of *Lindisfarne*, died eleven Days after, on the last Day of the same Month, on which he is also commemorated by the Church. He was succeeded by *St. Finanus*, who built a Cathedral Church in the Island of *Lindisfarne*, after the *Irish* manner, not of Stone, but of Wood, and covered it with Reeds. King *Oswi*, to make some Satisfaction for his Crime, built a Monastery some time after on the Place where *Oswin* had been killed, now called *Gilling*, near *Richmond*; and ordered the Monks to pray every Day for the Souls of both Kings, the Murthered, and the Murtherer.

Beda. III.
c. 24.

OSWI was very zealous for the Propagation of the Faith; and having happily brought about the Conversion of the *Middle-Angles*, he two Years after procured the Conversion of the *Mercians* also. After he had greatly suffered by the Insults of *Penda* their King, who had slain his Brother, and continually ravaged his Country, with a Design to exterminate his Nation; and after he had offered very considerable Presents, to buy a Peace, without being able to appease him, he made a Vow, that if he returned Victorious, he would consecrate his Daughter to *GOD*, who was but a Year old, and would give twelve Parcels of Land for the building of Monasteries. When he had made this Vow, he marched with a small Body of Men against *Penda*, whose Army was thirty to one in Number; notwithstanding which, *Oswi* defeated the *Pagan* Army, and obtained a compleat Victory, on the nineteenth of *November*, in the thirteenth Year of his Reign,

Reign, that is, *Anno Dom.* 655. *Penda* was slain, and the Kingdom of *A. D.* 653. *Northumberland* not only secured, but enlarged by the Addition of that of the *Mercians*, which *Oswi* became Master of. He faithfully accomplished his Vow, and gave twelve Parcels of Land, which contained each of them ten Families, that is, one hundred and twenty in all. His Daughter was placed under the Direction of the holy Abbess *Hilda*, in Regard to whom the King gave a Village called *Strenesbal*, and founded a Monastery there, with a Church dedicated to *St. Peter*, where he was buried, and the Queen his Wife, as were afterwards several other Princes. This Monastery consisted of both Sexes, and therein several holy Priests and Bishops received their Education.

KING *Oswi* applied himself, after his Victory, to the Conversion of his new Subjects the *Mercians*. Their first Bishop was *Diuma*, one of the four Priests whom *Penda* the Prince had brought with him into this Country. He was ordained Bishop of the *Middle-Angles*, and *Mercians*, by *Finanus*, Bishop of *Lindisfarne*: For the Scarcity of Bishops obliged them at that Time to ordain but one for both these Nations. King *Oswi* likewise procured the Conversion of the *East Saxons*, whose Capital City was *London*. This People had formerly banished *St. Mellitus* their Bishop, and revolted from the *Christian* Faith. Their King, called *Sigebert*, was a Friend to *Oswi*, and came often to visit him in *Northumberland*. *Oswi* exhorted him to forsake Idolatry, telling him, that *God* ought not to be represented under Figures carved out of Stone or Wood, of which they made their necessary Utensils, and burnt the Remainder: That *God* ought rather to be believed Incomprehensible, All-powerful and Eternal; that he shall judge all Mankind, and give eternal Rewards to such as perform his Will. *Sigebert*, King of *Essex*, was convinced by this and the like Discourse, and was baptized by *Finanus* in the Royal Palace, near the great Wall. When he returned Home, he desired *Oswi* to send with him Teachers capable to convert and baptize his People; and *Oswi* sent for an holy Priest called *Cedd*, together with another Priest, out of the Country of the *Middle-Angles*, and sent them to preach the Gospel in *Essex*. After having travelled through the Country, and made many Converts, *Cedd* returned Home, and went to *Lindisfarne* to the Bishop *Finanus*, to acquaint him with the Progress of the Gospel among the *East Saxons*; who thereupon, with the Assistance of two other Bishops, ordained him Bishop of that Country.

CEDD being now Bishop, returned into *Essex*, to labour with greater Authority. He built Churches in several Places, and ordained Priests and Deacons to assist him in Preaching and Baptizing. He assembled a Society at *Tilbury* upon the *Thames*, where he caused the Monastick Discipline to be observed, as far as these new *Christians* were able to practise it. He excommunicated one of the King's Relations, on account of an unlawful Marriage which he had contracted, and forbad any whomsoever to enter into his House, or to eat with him. Notwithstanding which, King *Sigebert*, being invited to an Entertainment, went thither; but as he returned, he met the holy Bishop. Being terrified, he alighted off his Horse, and throwing himself at his Feet, asked Pardon for the Fault he had committed.

c. 21.

c. 22.

Sup. Lib.

xxxvii. n. 17.

IV.

St. Cedd, Bishop of Essex,

A. D. 653. The Bishop, who was also on Horse-back, alighted ; but being offended, he touched the King with a Wand which he held in his Hand, and said to him with a Pontifical Authority ; Because you would not refrain from entering into the House of this lost Man, you shall die therein. And accordingly this Man and his Brother, although they were the King's Relations, murdered him. And being demanded what moved them to this Action, they could give no other Reason, but that they could not endure he should so easily forgive his Enemies ; for as soon as ever they asked him Pardon, he was reconciled to them, according to the Precept of the Gospel.

Beda III.
Hist. c. 23. C E D D, although he was Bishop of *Essex*, visited from Time to Time his own Country of *Northumberland*, to exhort the Faithful there to Perseverance in the Faith. *Edilward*, the Son of King *Oswald*, who reigned in the Province of *Deira*, was attended by one of the Brothers of this Bishop called *Celin*, who was a Priest, and who instructed him and his Family, and administered the Sacraments to them. The King, by the Means of this Brother, being acquainted with the Virtues of the Bishop, put the Holy Man upon asking him for a piece of Land, whereon he might build a Monastery ; where the King himself might perform his Devotions, and receive Instructions ; and where the Dead might also be interred : For he believed that the Prayers of the Monks would be very beneficial to them. The Bishop chose a wild unfrequented Place in the Mountains, and demanded Leave of the King, that he might continue there in Prayer in the Time of *Lent*, which was near. During this Term he fasted every Day till Evening, except on *Sundays*, and then he only eat a little Bread and an Egg, and drank some Milk mixed with Water. By which we may observe, that in this Country Milk-meats and Eggs were not forbidden in *Lent*. It was the Custom of the Monks, among whom the Holy Bishop had been educated, to consecrate the Place where they designed to build a Monastery, or a Church, by Fasting and Prayer ; and the King sending for him ten Days before *Lent* was expired, he desired the Priest *Cymbell*, his Brother, to finish this Preparation ; for there were four Brothers of them all Priests, *Cedd*, *Cymbell*, *Celin*, and *Ceadda* ; the first and last of whom were Bishops. This was the Monastery of *Lestington*, founded according to the Rule of *Lindisfarne*, where the Bishop of *Cedd* had been educated ; and he appointed his Brother *Ceadda* to succeed him as Abbot.

V.
St. Martin at
Constanti-
nople.
Commen.
&c. To. 6.
conc p. 66. I N the mean Time the Pope *St. Martin* was in the Isle of *Naxos*, and the Bishops and Inhabitants of this Country sent him often great Quantities of all necessary Supplies ; but his Guards would immediately plunder him of every thing before his Face, giving him injurious Language. They even misused such as brought these Presents, not only in Words, but with Blows, driving them away, saying, Whoever shews any Kindness to this Man is an Enemy to the State. The Holy Pope was more sensibly afflicted at the Injuries his Benefactors received ; than at the Miseries he himself suffered, both by the Distemper of the Gout, and the other Inconveniences he laboured under. Departing from *Naxos* they came to *Abydos*, from whence those who conducted him, sent Notice to *Constantinople* of his Arrival ; stiling him an Heretick, an Enemy of God, and a Rebel, who would have raised an Insurrection throughout the Empire. At length
St.

St. Martin came to Constantinople on the seventeenth of September, in the Year 674. He was left in the Port from the Morning, till four o'Clock in the Afternoon, lying upon a Couch in the Vessel, exposed to publick View, and several Pagans and insolent People abused him with injurious Language. Towards Sun-set, a Scribe, called *Sangolevus*, came with several Guards and took him out of the Bark, and laying him on a kind of Litter, carried him to the Prison called *Prandearia*; and *Sangolevus* forbade that any body in the City should know where he was. The Pope therefore remained shut up in this Prison fourscore and thirteen Days, without speaking to any body; that is, three Months, from the seventeenth of September, to the fifteenth of December.

It was very likely from hence, that he writ the two Letters to *Theodore*; in the first of which he justifies himself from the Calumnies cast upon him; first, by the Testimony which the Clergy of Rome had given concerning his Faith, before the Exarch *Calliopas*; and afterwards by the Protestation he himself had made to defend it as long as he lived. Then he adds; I never sent either Money or Letters to the *Saracens*, nor the Writing I am charged with, to inform them what they ought to believe. I have only given some small Support to the Servants of GOD who came to beg Alms; but this was not for the *Saracens*. Then as to the Holy Virgin *Mary*, Mother of GOD, they have born false Witnesses against me. For I pronounce Anathema, both in this World and the next, to whomsoever does not honour her above all Creatures, except her SON OUR LORD.

In the other Letter he gives an Account of his being carried away from Rome, and how the Exarch *Calliopas* presented an Order from the Emperor, to cause another Pope to be elected in his stead. Upon which he says; This Proceeding is without Precedent, and I hope they will never do it; for in the Absence of the Bishop, the Arch-deacon, the Arch-priest, and the *Primicerius* supply his Place. Having related what he had suffered in the Voyage, he adds at the End; It is now forty-seven Days since I have been permitted to wash myself, either in cold or warm Water. I am quite wasted and chilled, and have had no respite from the Flux I now suffer under, either upon Sea or Land. My Body is broken and spent, and when I would take any Nourishment, I want such kind of Food as is necessary to support me; and have a perfect Aversion and Loathing to what I have. But I hope that GOD who knows all Things, when he shall have taken me out of this World, will visit my Persecutors, in order to bring them to Repentance.

ON Wednesday the fifteenth of December, in the Year 654, the Pope St. Martin was taken out of Prison in the Morning, and carried to the Chamber of *Bucoleon* the *Sacellarius*; that is, the great Treasurer; the whole Senate having been summoned the Evening before to assemble there. St. Martin was carried thither in a Chair; for his Voyage and Imprisonment had greatly augmented his Distempers. The *Sacellarius* looking on him at a Distance, commanded he should get up out of his Chair, and stand: Whereupon some of the Officers represented to him that St. Martin was not able to stand: And the *Sacellarius* raising his Voice in an angry Manner, ordered him to be supported on each Side, which was done accordingly.

THEN

Epist. 14.
To. 6.
Conc. p. 63.
Sup. n. 2.

Epist. 15.
Sup. n. 2.

Sup. lib.
xxxviii.
n. 20.
p. 65. C.

VI.
St. Martin
examined.

Commen.
P. 68. B.

A.D. 654.

THEN the *Sacellarius* spoke to him as follows: Say, Wretch, what Injury hath the Emperor done you? Hath he taken any thing from you? Hath he oppressed you by any Sort of Violence? The Pope made no Answer; and the *Sacellarius*, with a Voice of Authority, said to him; You answer nothing: But your Accusers are entering. Whereupon about twenty of them immediately entered, most of them Soldiers and brutish People, some of whom had been with the Exarch *Olympius*, among the rest *Andrew* his Secretary. The Pope seeing them enter said, smiling, Are these your Witnesses? Is this your Manner of Proceeding? And as they tendered them the Oath upon the Gospel, he said to the Magistrates; I beseech you in the Name of GOD, do not oblige them to swear; let them say what they will without swearing, and do whatever you desire; but let them not hazard the Salvation of their Souls.

THE Chief of his Accusers was *Dorotheus*, Patrician of *Cilicia*, who said with an Oath, speaking of the Pope, that if he had fifty Heads he deserved to lose them, for having alone overthrown and lost all the *West*: That he had plotted with *Olympius*, and was a professed Enemy to the Emperor and the State. One of the Witnesses likewise said, that the Pope had conspired with *Olympius*, and had taken the Oath of the Soldiers. They demanded of the Pope whether this was true: He replied, If you are willing to hear the Truth, I will tell it you. When the Type was made, and sent to *Rome* by the Emperor—Then the *Præfect Troilus* interrupted him, crying out; Speak not here to us of the Faith: The Question at present is concerning Treason. We are all *Christians* and *Orthodox*, both the *Romans* and we. Would to GOD it was so, said the Pope! However, at the terrible Day of Judgment I shall bear Witness against you upon this very Article.

Troilus said to him in a Rage; When you saw the miserable *Olympius* contrive such Conspiracies against the Emperor, why did not you hinder him, instead of consenting? The Pope answered; Tell me my Lord *Troilus*, when *George*, who had been a Monk, and was afterwards a Magistrate, came hither from the Camp, and proceeded in the Manner well known to you, where were you, and those who were with you? You did not only make no Resistance, but he harangued you, and drove from the Palace whom he thought fit: And when *Valentine* clothed himself with the Purple, by the Emperor's Order, and sat with him, where was you? Why did not you hinder him? Wherefore on the contrary did you all so strenuously take his Part? As for me, how was I able to resist *Olympius*, who had all the Forces of *Italy* under his Command? Did I make him Exarch? But I beseech you, in the Name of GOD, to do whatever you have resolved concerning me, as soon as possible; for GOD knows, you will procure me a great Reward. I do not know who this *George* was, whom the Pope speaks of; but *Valentine* had headed that Party which opposed the Empress *Martina*. The Pope spoke in *Latin*, and what he said was explained in *Greek* by *Innocent* the Consul, the Son of *Thomas*, who was an *African*. But the *Sacellarius* not being able to endure the Replies of the holy Pope, said in Wrath to *Innocent*; Wherefore do you explain to us what he says? Then he demanded of the Scribe *Sagolevus*, whether there were not

not more Witnesses without. Yes, my Lord, said the Scribe, there are several; but those who presided in the Assembly said these were sufficient.

THE *Sacellarius* rose up and went into the Palace to make his Report to the Emperor; and the Pope was carried out of the Council-Chamber in a Chair, and placed in the Court which was before it, near the Emperor's Stables, where all the People were assembled to wait the coming of the *Sacellarius*: And the Pope was surrounded with Guards, which much affected the Beholders. Soon after, they carried him upon a Terrace, that the Emperor might see him thro' the Lattises of his Chamber. Whereupon the Pope was raised up in the Middle of the Terrace, being supported on each Side, in the Presence of the whole Senate, and a great Croud of People, who were gathered together about him. Then the *Sacellarius* came out of the Emperor's Chamber, and making way through the Croud, came up to the Pope, and said to him; Observe how GOD hath delivered you into our Hands. What hope had you to succeed in your Designs against the Emperor? You have forsaken GOD, therefore he hath forsaken you. Immediately upon these Words, he commanded one of his Guards to tear off his Mantle, and to unloose the Latchets of his Shoes: Then he delivered him into the Hands of the Præfect of *Constantinople*, saying; Take him, my Lord Præfect, and pull him to Pieces immediately. He likewise commanded all who were present to anathematize him: But there was not above twenty Persons who cried out Anathema; all the rest hung down their Heads, and retired, overwhelmed with Grief.

VII.
Cruel Treat-
ment of
St. Martin

THE Executioners laid hold of him, and took away his Sacerdotal *Palium*, and stripped him of all his Cloaths except a Tunick, which they left him without a Girdle, having torn it on both Sides from Top to Bottom, so that his naked Body was exposed to Sight. They put an Iron Collar about his Neck, and dragged him in this Manner from the Palace through the Midst of the City, the Goaler being fastened to him, to shew that he was condemned to die, and another carrying the Sword before him with which he was to be executed. Notwithstanding his Sufferings, he still preserved a calm and settled Countenance; but all the People wept and sighed, except a small Number who insulted him. Being come to the *Prætorium*, he was loaden with Chains, and thrown into a Prison with Murderers; but about an Hour afterwards he was taken from thence, and cast into the Prison of *Diomede*. They dragged him so violently up the Stairs, which were steep and ragged, that the Skin was flayed off his Legs and Hams, and the Stair-case was smeared with his Blood; and he was so spent that he seemed ready to give up the Ghost, and fell down several Times as he came into the Prison. He was placed on a Bench chained as he was, being almost dead with Cold; for the Winter was very severe, and this passed, as has been said, on the fifteenth of *December*. He had none of his own Friends or Servants about him, but a young Clerk who had followed him weeping.

TWO Women, the Mother and Daughter, who kept the Keys of the Prison, were touched with Compassion, and would willingly have given some Relief to the holy Pope, but they did not dare to do it because of the Goaler

A. D. 654. Goaler who was tied to him; and because they believed the Order was just coming for his Execution. Some Hours after, an Officer called the Goaler down, and when he was gone, one of the Women laid the Pope in a Bed, and covered him up close to warm him; notwithstanding which, he was not able to speak till the Evening. Then the Eunuch *Gregory*, who having been Chamberlain, was become Præfect of *Constantinople*, sent the Steward of his House to him with a little Victuals; and he having caused him to take some, said to him: Do not sink under your Punishment; we hope in God that you will not suffer Death. The holy Pope, who wished for Martyrdom, was much afflicted at what he said; but his Irons were immediately taken off.

THE Emperor went the next Day to visit the Patriarch *Paul*, who was sick of the Distemper of which he died; and related to him all that had been transacted against the Pope. *Paul* sighed, and turning towards the Wall, said, Alas! this is still to augment my Punishment. The Emperor demanded of him why he said so, and *Paul* replied: Is it not deplorable to treat a Bishop in this Manner? After this, he earnestly conjured the Emperor to be satisfied with what the Pope had suffered. *Paul* died soon after, having held the See of *Constantinople* thirteen Years; and *Pyrrhus*, who was at *Constantinople*, would have taken Possession of the See, but many opposed him, and dispersed in the Palace the Writing of Recantation which he had given to Pope *Theodore*; maintaining that he was thereby rendered unworthy of the Priesthood, and that the Patriarch *Paul* had anathematized him.

Sup. Lib.
xxxviii. n. 24.
n. 40.

VIII.
Second Examination of
the Pope.

As this Dispute occasioned a great Disturbance, the Emperor was desirous to be informed of what *Pyrrhus* had done at *Rome*; and to this Purpose he sent *Demosthenes*, Deputy to the *Sacellarius*, with a Register to examine the Pope in Prison. When they came thither, they said to him; Consider what Glory you have been in, and to what a Condition you are now reduced. This is entirely owing to yourself. The Pope only replied; God be praised for all Things. *Demosthenes* said; The Emperor desires to know of you, what has passed both here and at *Rome*, with regard to *Pyrrhus*, who was formerly Patriarch. Wherefore did he go to *Rome*? Was it by the Order of any Person, or of his own Accord? Of his own Free-will replied the Pope. In what Manner, said *Demosthenes*, did he compose this Libel or Writing? Was he obliged to do it? No, replied the Pope; he did it of his own Accord. When *Pyrrhus* came to *Rome*, said *Demosthenes*, how did your Predecessor *Theodore* receive him? As a Bishop? Why not, replied the Pope. Since before *Pyrrhus* came to *Rome*, *Theodore* had writ with great Freedom to *Paul*; That he had done ill to usurp the See of another: And *Pyrrhus* coming afterwards of his own Accord to the Feet of *St. Peter*, what should hinder him from receiving and honouring him as a Bishop? It is true said *Demosthenes*; but from whence was he supported? Without Doubt from the Patriarchal Palace, answered the Pope. What Bread, said *Demosthenes*, was given him? The Pope replied, You do not know the Custom of the *Roman Church*. I tell you, that whoever comes thither to demand Hospitality, how wretched soever he is, all Things necessary are given him; *St. Peter* refuses no body; the very whitest Bread,
and

and divers Sorts of Wine is given, not only to him, but to his Followers. A. D. 654.
Judge from hence how a Bishop ought to be treated.

DEMOSTHENES said; We have been informed, that *Pyrrhus* was constrained to draw up this Libel, that he was fettered, and suffered great Hardships. Nothing like it, said the Pope; You have several Persons at *Constantinople* who were then at *Rome*, and know what passed there, if Fear does not hinder them from speaking the Truth: Among the rest the Patri-
cian *Plato*, who was Exarch, and who sent Messengers to *Pyrrhus*. But to what Purpose are so many Questions? I am in your Power, do whatever you please to me: But though you should hew me in Pieces, as you ordered the Præfect, I will not communicate with the Church of *Constantinople*. Is the Question still concerning *Pyrrhus*, so often deposed and anathematized? *Demosthenes* and those who accompanied him, astonished at the Constancy of the Pope, retired, after they had taken down all his Answers in Writing.

THE Pope *St. Martin* continued thus in the Prison of *Diomedes* fourscore and five Days, which is near three Months, and three Months in the first Prison, near six in all; that is, from the seventeenth of *September*, in the Year 654, to the tenth of *March*, in the Year 655. Then the Scribe *Sagolevus* came to him, and said: I have Orders to remove you to my House, and to send you from thence in two Days, to the Place appointed by the *Sacellarius*. He asked whither they would carry him, but he would not tell him; neither was he permitted to remain in the same Prison till the Time of his Banishment. Towards Evening, the Pope said to those who were near him; Come hither my Brethren, let us take Leave of each other, they are going to force me away from hence. Whereupon they each of them drank, and the Pope rising up with great Constancy, said to one of them whom he loved, Come hither my Brother, give me the Peace. This Man, whose Heart was before ready to break, not being able to contain his Sorrow, cried out aloud, and the others cried out also. The holy Pope looking upon them with a Countenance unmoved, blamed them for so doing; and laying his Hands upon the Head of the first, he said to him, smiling: All hitherto is well, my Brother; it is advantageous to me, ought you to act in this Manner? You ought rather to rejoice at my Condition. He replied; Servant of JESUS CHRIST, GOD knows that I do rejoice at the Glory he prepares for you; but I am sorry for the Loss of so many others. After he had blessed them all, they retired, and immediately the Scribe came, and led him to his House; and it was reported that he would be sent into Banishment to the *Cbersonesus*.

IX.
Banishment
and Death of
Pope St. Mar-
tin.

ACCORDINGLY, they caused him to embark secretly on *Holy-Thurs-* Epist. 16.
day, which in this Year 655, fell on the twenty-sixth of *March*; and having touched at several Places, he arrived at the *Cbersonesus* on the fifteenth of *May*. He himself says the same, in a Letter which he writ to one of his dearest Friends at *Constantinople*, wherein he adds: The Person who brings this Letter, came from *Byzantium* to *Cbersonesus* a Month after us. I rejoiced at his Arrival, believing that something had been sent from *Italy* towards my Support; but I have questioned him about it, and understanding he had brought nothing, I was surprized: But nevertheless I praise GOD, who proportions our Sufferings as it pleaseth him, seeing that the

A. D. 655. Famine and Misery of this Country is such, that Bread is talked of, but never seen. If some Relief is not sent us from *Italy* or *Pontus*, it is absolutely impossible to live here; for nothing is to be met with in this Place. If therefore there is neither Corn, Wine, nor Oil, nor any thing else is sent us from thence, send us immediately what is in your Power. I do not think I have so ill treated the Saints who are at *Rome*, or the Ecclesiasticks, that they should thus shew Contempt to the Commands of our **LORD**, with respect to me. If *St. Peter* supports and nourishes Strangers in so plentiful a Manner there, what shall I say on our own Account, we who are his own proper Servants; and who have at least rendered some small Service to him; we who are exposed to so severe a Banishment, and to such a grievous Affliction? I have mentioned certain Things to you which are to be had there, and I entreat you to send them to me with your usual Care, on account of my great Necessities and frequent Distempers.

Epist. 7.

Commem.
P. 75. D.

HE writ another Letter also in the Month of *September*, wherein he says: We are not only separated from the rest of the World, but are deprived even of the Means to live. The Inhabitants of the Country are all *Pagans*; and they who come hither, besides their learning the Manners of the People of the Country, have no Charity, nor even that natural Compassion which is to be found even among the *Barbarians*. Neither do they bring any thing from other Places in the Barks which come hither to be loaded with Salt; nor have I been able to buy any thing but one Bushel of Corn, which cost me four *Sols* of Gold. I admire at the Insensibility of all those who have heretofore had some Relation to me; who have so entirely forgot me, that they do not so much as seem to know whether I am in the World. I wonder still more at those who belong to the Church of *St. Peter*, for the little Concern they shew for one of their own Body. If that Church has no Money, it does not want, Thanks be to **GOD**, either Corn, Wine, or other Provisions, out of which they might send us some small Supply. With what Conscience shall we appear at the Tribunal of **JESUS CHRIST**; we who are all formed of the same Earth? What kind of Fear hath seized all these Men, that can possibly hinder them from fulfilling the Commandments of **GOD**? Have I appeared such an Enemy to the whole Church, and to them in particular? However, I pray **GOD**, by the Intercession of *St. Peter*, to preserve them stedfast and immoveable in the Orthodox Faith, especially the Pastor who governs them at present; that is, Pope *Eugenius*. As to this wretched Body, the **LORD** will take Care of it. He *is at Hand*, why should I give myself any Trouble? For I hope in his Mercy, that he will not prolong my Course.

Philip. iv. 6.

Commem.
P. 74. B.
Anast. in
Mart.

THE Pope *St. Martin* was not disappointed of his Hope; for he died on *St. Euphemius's Day*, viz. on the sixteenth of the same Month of *September*, in the fourteenth Indiction, in the Year 655. He held the holy See, if we reckon from the Time of his Ordination to his Death, six Years, one Month, and twenty-six Days. At two several Times in the Month of *December*, he ordained eleven Priests, five Deacons, and thirty-three Bishops. He was interred in a Church of the Virgin, within one *Stadium* of the City of *Cherson*, and a great Concourse of People resorted afterwards to his Tomb. The Greek Church honours him as a Confessor, on the fourteenth

of April; and the *Latin* Church as a Martyr, on the twelfth of *Novem- A. D. 655.*
ber. It is said, that his Relicks were afterwards carried to *Rome*, and de- Epist. Greg. II.
posited in the Church dedicated long before to *St. Martin of Tours*. To. 7. Conc.

ABOUT the same Time two Councils were convened at *Toledo*; they are reckoned the eighth and ninth. The eighth was held in the Church of the Apostles, by the Order of King *Recesvinta*, in the fifth Year of his Reign, according to the *Spanish Æra* 691. That is, *A. D.* 653. The King was present, and caused a Writing to be read, dated on the sixteenth of *De- cember*, in the same Year, containing his Confession of Faith; wherein he acknowledges the four general Councils. Afterwards he entreats the Bi- shops to make the Oath void, which the whole Nation had taken at the fourth Council of *Toledo*, which condemns all such as should conspire against the King or the State, without hope of Pardon; as the Cause of a great Number of Perjuries. He exhorted the Noblemen who were present at the Council, to consent to whatever the Bishops should ordain, and care- fully to execute their Orders.

AFTER this the Bishops made twelve Canons, if Rules written in such a redundant and figurative Stile, that it is hard to understand them, may be called so. The first contains their Confession of Faith; that is, the *Nicene* Creed, as it was said at *Mas*, with the Addition of *Et Filio*, speak- ing of the Procession of the holy Spirit. The second Article is the Dispensation with the Oath against the Rebels, and the Power of pardon- ing them. The third is against Simony; the four next are against the Incontinency of Clerks, particularly the Sub-deacons, who pretended they had Power to marry after their Ordination; and against those who maintained, that as they had been ordained by Force, they were at Liber- ty to quit their Ecclesiastical Character, and return to their Wives. In answer to which, the Council puts them in Mind, that Baptism is not less binding, although it is received against the Will, or without the Knowledge, as by Children. What is here said of Baptisms being administered against the Will, seems difficult to be understood, if it is not meant of Children, who some- times strive in vain against those who baptize them; according to the Obser- vation of *St. Augustin*. The Council forbids the ordaining such as are not per- fect in the Psalter, the Canticles, the usual Hymns, and the Form of Baptism.

THEY who eat Flesh in *Lent*, without an evident Necessity for so do- ing, shall not eat any during the rest of the Year, nor receive the Commu- nion at *Easter*. Even they, who by reason of their great Age, or Di- stempers, are obliged to eat Flesh, are not allowed to do so without Per- mission from the Bishop. The King shall be elected in the Capital City, that is, at *Toledo*, or in the Place where his Predecessor dies: And the Bi- shops, and the great Men of the Palace shall give their Consent to the Ele- ction. The King shall protect the *Catholic* Faith against *Jews* and *He- reticks*, and shall not extort Contributions from his Subjects. All his Ac- quisitions shall descend to his Successor, nor has he Power to bequeath any thing to his Heirs, except what he possessed before he came to the Crown; and he shall swear to these several Articles before he takes Possession of the Kingdom. The Decrees of the fourth Council of *Toledo*, holden un- der King *Sisenand*, shall be observed with regard to the *Jews*. Two Months

Epist. Greg. II.
To. 7. Conc.
p. 19. E.
Martyr. R.
12 Nov.
X.
Eighth Coun-
cil of Toledo.
To. 6. Conc.
p. 394.

Sup. Lib.
xxxvii. n. 49.

c. 4. 5.
6, 7.

Epist. 187.
ad. Dard.
c. 7. n. 25.
c. 8.
c. 9.

c. 10.

c. 12.
Sup. Lib.
xxxvii. n. 48.

A. D. 655. after, that is, on the eighteenth of *February*, in the Year 654, all the converted *Jews* throughout *Spain* presented a Declaration to the King, wherein they promised to live like true *Christians*, and to forsake their antient Superstitions; and either to burn or stone the Transgressors, or deliver them with their Possessions into the Power of the King.

THIS Council was subscribed by fifty-two Bishops, the four first of whom were Metropolitans: Namely, *Orontius* of *Merida*, *Anthony* of *Seville*, *Eugenius* of *Toledo*, and *Potamius* of *Braga*. The most famous among the Bishops is *Taio*, Bishop of *Saragossa*. There were also ten Abbots who subscribed, *St. Ildefonso* being one of the Number; the Arch-priest, and the *Primicerius* of *Toledo*; and ten Deputies for absent Bishops. At the End are the Subscriptions of sixteen Counts, who were some of the King's chief Officers. After the Subscriptions, follows a Decree of the Council, which relates to the Disposal of the King's Wealth, and an Edict of the King's in Confirmation thereof. Thus we see the Bishops in *Spain* bore a Part with the Noblemen in the temporal Government.

XI.
Ninth Council
of Toledo.
To. 6. p. 451.

Prefat.

c. 1.

c. 2.

c. 3.

c. 4.

c. 7.

c. 8.

c. 9.

THE ninth Council of *Toledo* was held two Years after, on the second of *November*, in the seventh Year of the Reign of King *Recesvinta*, according to the *Spanish* *Æra* 693, that is, A. D. 655. This Council was composed of sixteen Bishops, who assembled in the Church of the holy Virgin, and made seventeen Canons, the greatest Part of which tend to the suppressing Abuses committed by the Bishops, in the Administration of the Ecclesiastical Revenues. First they say, That they ought to begin by judging themselves, thereby to add greater Weight to their Judgments in general. Then they ordain, that if the Bishops, or any other Ecclesiasticks, shall appropriate the Wealth belonging to the Church to their own Use, such as have founded or enriched them, shall be empowered to complain thereof to the Bishop, the Metropolitan, or to the King. They ought also to take Care, that the Churches or Monasteries which they have founded, are kept in Repair, lest they should run to ruin; and they shall present Priests to the Bishops for the Service thereof; the Bishops not having a Right to place others therein, to the Prejudice of those who are thus presented. Here we see the Right of Patronage thoroughly established.

THE Bishop who founds a Monastery, shall not give more to the Support thereof than the fiftieth Part of the Wealth belonging to his Church; and the hundredth Part only, if he founds a Church without a Monastery. If the Bishop had but a small Estate, what he acquires after he is possessed of the Episcopal Dignity, shall belong to the Church: But if he had a considerable Fortune, or more Wealth than his Church was possessed of, then it shall be divided between his Heirs and his Church accordingly. A Bishop has Power to dispose of whatever has been personally given to him; but if he does not dispose of it, it shall of Course belong to the Church. The Relations of a Bishop or Priest cannot take Possession of his Effects, without the Knowledge and Consent of the Metropolitan or the Bishop. If a Prescription of thirty Years is pleaded against the Church, it shall not commence from the Date of the Alienation of the Estate; but from the Day on which the Bishop died, who alienated it. The Bishop who hath taken Care of the Funeral of another Bishop, and made an Inventory of the Wealth

Wealth belonging to the Church, shall take but one Pound of Gold, if the Church is rich; if it is poor, but half a Pound. A. D. 655.

THE illegitimate Children of the Clerks, from the Bishop to the Sub-deacon, shall be Slaves to that Church which their Fathers served. The Bishops may not receive the Slaves of the Church among the Clergy, till they are freed. The Freed-men of the Church may not match in the Families of the *Ingenui*; that is, of such as are free born; for in this Case they shall be treated as Freed-men, and consequently they, and their Posterity, shall render to the Church the same Duties as Freed-men are bound to pay their Patrons; and cannot make over their Wealth to any but their Children, or Relations of the same Rank. Such *Jews* as have been baptized, shall appear at the publick Feasts in the City, to assist at the solemn Office with the Bishop; that a Judgment may be made of the Sincerity of their Conversion. This Council did not break up till the twenty-eighth of *November*; and another was appointed to meet on the first of *December*, in the following Year.

AFTER the Death of *Paul*, *Pyrrhus* took Possession of the Patriarchal See of *Constantinople*, in the same Year 655; but he did not keep it above four Months and twenty-three Days, and was succeeded by *Peter*, Priest of the same Church, who governed it twelve Years and seven Months. During his Episcopacy, *St. Maximus* was seized and brought to *Constantinople*, with *Anastasius* his Disciple, and another *Anastasius*, who had been *Apo-crisiarius* of the *Roman* Church. Towards Sun-set, on the Day of their Arrival at *Constantinople*, there came two Officers called *Mandatores*, with ten *Excubitores* or Soldiers of the Emperor's Guard, who took them out of the Vessel naked and barefoot; and sent them to different Prisons, where they had Guards set over them.

SOME Days after they were carried to the Palace, and *St. Maximus* was brought into the Room where the Senate was assembled, and a great Croud of other People. *St. Maximus* being placed in the Midst of them, the *Sacellarius*, transported with Rage, said to him; Are you a *Christian*? *St. Maximus* replied, By the Grace of *JESUS CHRIST* our GOD, I am. The *Sacellarius* returned; If you are a *Christian*, why then do you hate the Emperor? *St. Maximus* replied, How do you know I hate the Emperor? For Hatred is a Passion concealed in the Soul, as well as Love. The *Sacellarius* answered; All the World sees by your Actions that you hate the Emperor and his Government; for you alone have given up *Egypt*, *Alexandria*, *Pentapolis*, *Tripoli*, and *Africa*, to the *Saracens*. What Proof have you of this? replied *St. Maximus*.

THEN *John* was called, who had been *Sacellarius* or Treasurer to *Peter*, Governor of *Numidia*; and he addressing himself to *St. Maximus*, said; It is now two and twenty Years since the Grand-father of the Emperor ordered *Peter* to levy Forces, and march into *Egypt* against the *Saracens*: And he, through the Confidence he had in you, as a Servant of GOD, writ to you to know whether you would advise him to go thither. In your Answer you advised him not to proceed, because GOD would not favour the *Roman* Empire, under the Reign of *Heraclius* and his Family. If you speak Truth, replied *St. Maximus*, you ought to have the Letter *Peter* writ

XII.
First Examination of
St. Maximus.
Niceph. Chr.
Vita Max.
n. 17. Acta.
Max. p. 29.

A. D. 655. writ to me, and my Answer to him: Let them be produced, and I will submit to the Penalties of the Law. *John* replied, I have no Letter, nor do I know whether you have writ such a Letter, but it was so reported at that Time by every body in the Camp. *St. Maximus* replied; If the whole Army said so, why are you the only Person here to calumniate me? Have you ever seen me before? No, answered *John*. Then *St. Maximus* turning towards the Senate, said: Judge yourselves whether it is just to produce such Witnesses or Accusers; for GOD says, *With what Judgment you judge, you shall be judged.*

Matth. vii. 2.

Sup. Lib.
xxxviii. n. 41,
42.

Ibid. n. 5.

AFTERWARDS *Sergius Magonda* came forward, who said: Nine Years ago, the Abbot *Thomas* coming from Rome, related to me, that Pope *Theodore* had sent him to the Patrician *Gregory*, to bid him not to fear any thing; for that the Abbot *Maximus* had seen in a Dream, Troops of Angels towards the East, and towards the West. They in the East cried, Victory to the Emperor *Constantine*; they in the West, Victory to the Emperor *Gregory*; and the Cries of the Westerns prevailed. This *Gregory* was the same Governor of *Africk*, who revolted about the Year 645, nine Years after which Time, bring us to the Year 654, and twenty-two Years before, when the *Saracens* made Incursions into *Egypt*, will carry us back to the Year 632, that is, to the second Year of *Aboubecre*. After this Deposition of *Sergius*, the *Sacellarius* cried out to *St. Maximus* as if he had been convicted, saying; GOD hath sent you hither to be burnt. He replied; This ought to have been deposed while *Gregory* lived. Then to shew the Absurdity of alledging the Testimony of the Dead, who could not appear against him, he added: It would be just to oblige the first Accuser to bring hither the Patrician *Peter*, and for him to bring the Abbot *Thomas*, who should likewise bring Pope *Theodore*. And when they are all here present, I should say to the Patrician *Peter*: Did you write to me, or I to you, in the Manner that your *Sacellarius* has deposed? If he maintains the Truth of this Deposition, then I am liable to be punished. I should say the same to the Pope: Speak, my Lord, did I ever relate any Dream to you? And if he maintained that I had done so, he would be in Fault for having believed it, and not I for having seen it, since Dreams are not voluntary. You jest, Abbot, said *Troilus*; do not you know where you are? I do not jest, replied *St. Maximus*; but I lament that my miserable Life hath been prolonged, to the End that I might be exposed to such Artifices. The Patrician *Epiphanius* said; he has Reason to turn it into Ridicule if he is not guilty: To which the Chief *Sacellarius* answered, in a Rage; Then it follows that every body else lies, and you only speak Truth. *St. Maximus* replied weeping: Since GOD pleases to permit it should be so, you have Power to give me either Life or Death; but if what they say is true, it may as well be said that Satan is the true GOD. May I not be thought worthy to see the coming of our Creator, and our Judge, if I ever related such a Dream, or have ever heard of it till this Hour.

XIII.
Conversation
with Gregory.

THE third Witness only exhibited a frivolous Accusation; but the fourth, who was *Gregory*, Son of *Photinus*, Secretary to the Emperor, spoke as follows: When I was at Rome, I went to the Chamber of the Abbot *Maximus*; and as I said, that the Emperor possesseth the Priesthood, the Abbot

Abbot *Anastasius*, his Disciple, replied: GOD forbid he should have that Honour. Here St. *Maximus* interrupted him, saying; My Lord *Gregory*, fear GOD, my Companion said nothing at all at this Conversation. Then prostrating himself on the Ground, he said to the Senate: Hear me with Patience, and I will relate the whole Conversation; and let him prove me a Liar if I do not speak the Truth.

WHEN my Lord *Gregory* came to see me at Rome, I prostrated myself, according to my usual Custom, and embraced him: When we were seated, I demanded the Cause of his Voyage. The Emperor, said he, desiring the Peace of the Churches, hath sent an Offering to St. *Peter*, and a Letter to the Pope, to exhort him to a Union with the Patriarch of *Constantinople*, and he hath honoured me with this Commission. I replied, GOD be praised; but how is this Union to be brought about? By Means of the Type, replied you. For St. *Maximus* here directed his Discourse to *Gregory*; and continued: And I told you, that I believed it would be impossible. For that the *Romans* would never suffer the Expressions used by the Fathers, to be suppressed, with those of the Hereticks, the Truth with Falshood. Whereupon you said; That the Type did not command the Suppression of the Holy Words; but Silence only, in order to procure Peace: To which I replied; Silence, according to the Sense of the Scripture, is a Suppression of Words.

YOU said, Do not perplex me with knotty Questions; I am satisfied with the Creed. The Type, answered I, overthrows the Creed. You asked in what Manner it did so, and I desired you to repeat the Creed; and you begun, saying, *I believe in one GOD the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible.* Hold a little, said I, GOD would not be Creator if he had not one Will, and one natural Operation. For it is through his Will, and not out of Necessity, that he hath created Heaven and Earth. But if it is pretended, that the Truth, together with the Error, ought to be suppressed out of Discretion; this sort of Discretion separates us from GOD, instead of uniting us among our selves. For the *Jews* will come to us To-morrow, and say, Let us be reconciled, we on our Side will out of Discretion suppress Circumcision, if you on your Side will suppress Baptism. The *Arians* made this Proposal in Writing in the Time of *Constantine*; saying, Let us suppress the Terms Consubstantial and different in Substance; that the Churches may be united. But our Fathers did not consent thereto, but chose rather to suffer Persecution, and even Death it self; although *Constantine* encouraged this Proposal. No Emperor hath ever been able to prevail upon the Fathers to comply with the Hereticks of their Times, by Means of ambiguous Terms; but they have always made use of plain Expressions, clear and proper to the Subject; saying directly that it belonged to the Bishops to examine, and determine the Tenets of the Church.

WHAT then, said you, Is not every Christian Emperor possessed also of the Priesthood? No, returned I; for he does not present himself before the Altar, and after the Bread is consecrated he does not elevate it, saying, Holy Things for the Holy: Neither does he baptize, nor confirm with the Holy *Cbrism*; nor ordain, by laying Hands on the Bishops, Priests, or Deacons;

A. D. 655. Deacons; nor does he consecrate Temples, nor bear the Ensigns of the Priesthood, as the *Pallium*, and the Gospel; as he does those of the Empire, *i. e.* the Crown and the Purple. In what manner then, said you, is the Scripture to be understood, which calls *Melchisedeck* King and Priest? I answered, That he was a Type of him, who being the only true King, and God over all, was made the true High Priest for our Salvation. But if you say that any other is King and Priest, according to the Order of *Melchisedeck*, go on and say also what follows: That he is without Father, without Mother, without Descent, without Beginning, without End; and then see the Consequence of such an Assertion. This will be another God Incarnate to procure our Salvation by his Priesthood, according to the Order of *Melchisedeck*, and not according to that of *Aaron*. But to what Purpose is all this Talk? At the Holy Table, during the sacred Oblation, after the Bishops, Priests, and Deacons, and all the Clergy in general, the Emperors are commemorated among the Laity. For the Deacon says: And for the Laity who are deceased in the Faith, *Constantine, Constans*, and the rest. In the same Manner likewise are the living Emperors mentioned after all the Clergy. Thus did St. *Maximus* relate the Conversation he had at Rome with *Gregory*, when he was interrupted by the Abbot *Menas*, who cried aloud; By speaking in this Manner, you have divided the Church. St. *Maximus* answered; If the Church is divided by repeating the Words of the Scripture and of the Fathers, what must it be by suppressing their Doctrine, without which, the Church cannot subsist? But the *Sacellarius*, turning towards the Officers of the *Exarch*, called out to them, to demand of the *Exarch* from him, Whether he ought to have suffered such a Man to live in his Government.

THEN *Maximus* was carried out of the Assembly, and his Disciple *Anastafius* was brought in, whom they would have obliged to accuse him of treating *Pyrrhus* ill; but he replied in a low Voice, That no body shewed greater Respect to *Pyrrhus*, than *Maximus*. He was ordered to speak aloud, and as he could not alter the modest Tone of Voice he had been accustomed to, which was observed by the Monks, the *Sacellarius* commanded the Standers by to strike him; whereupon they gave him so many Blows with their Fists, that they almost killed him, and then sent them both back to Prison. But the Abbot *Menas* taking hold of St. *Maximus* before the Magistrates, said to him; God hath brought you hither to receive your Reward for the Mischief you have done others, by endeavouring to seduce all the World by the Tenets of *Origen*. St. *Maximus* replied; *Anathema* to *Origen*, to his Tenets, and to all his Adherents. Then the Patrician *Epiphanius* replied; My Lord Abbot *Menas*, he would have justified himself from your Accusation by this *Anathema*, even though he had been an *Origenist*; and I will not receive any more Accusations against him on this Head.

XIV.
Conference
with Troilus
and Sergius.

THE same Day the Patrician *Troilus* and *Sergius*, *Eucratius*, the Emperor's Steward, came in the Evening to St. *Maximus*, and being seated, they caused him to set down likewise, and said to him, My Lord Abbot give us an Account of the Conferences you have had with *Pyrrhus* in *Africa* and at *Rome*; and by what Means you perswaded him to anathematize

tize his own Doctrine, and to embrace yours. Upon this St. *Maximus* gave A. D. 655. them an Account of the whole Proceeding, to the best of his Remembrance: Then he added; I have no particular Doctrine, I profess the same that is held by the whole *Catholick* Church. They then demanded of him why he did not communicate with the Church of *Constantinople*? Because, said he, they have rejected the four Councils, by the nine Articles of *Alexandria*, by the *Ecthesis* of *Sergius*, and by the Type published in the sixth Indiction; and because they have condemned the nine Articles by the *Ecthesis*, and abrogated the *Ecthesis* by the Type. How can they who have so often condemned themselves, and who have been deposed by the *Romans*, and by the Council held in the eighth Indiction; how can they celebrate the Holy Mysteries, and cause the Holy Spirit to descend upon them?

THIS is as much as to say, replied they, That you alone shall be saved, and all others damned. I condemn no body, answered he, God keep me from doing so; but I had rather lose my Life than that my Conscience should accuse me of having departed in the least Respect from the Faith. And what will you do, said they, if the *Romans* should agree with the *Byzantines*? For the *Apocrisarii* of the *Roman* Church arrived here Yesterday, and on To-morrow, which is *Sunday*, they will communicate with the Patriarch, and it will be apparent to all the World, that you perverted the *Romans*, since, now you are not among them, they agree with us. He replied; Although they who are come hither should communicate with you, this would not infer any Prejudice to the See of *Rome*, since they bring no Letter to the Patriarch. Besides, I am absolutely of Opinion, that the *Romans* will not communicate with the *Byzantines*, unless they acknowledge two Wills and two Operations in JESUS CHRIST. But, answered they, if the *Romans* do communicate with them, what will you do? He replied, The Holy Ghost, by the Mouth of the Apostle anathematizes even the Angels, if they teach any thing contrary to what hath been preached. These Legates must have been sent by Pope *Eugenius*, and they were indeed prevailed upon to acknowledge one Will, besides the two. Gal. i. 8.
Epist. Anast.
ad. Coral.

AFTERWARDS, *Troilus* and *Sergius* said to St. *Maximus*. Is it absolutely necessary to acknowledge *Wills and Operations* in JESUS CHRIST? Yes, replied he, if we desire to preserve the true Religion; for no Being can subsist without its natural Operation; and the Fathers say expressly, That no Nature can be known without its essential Operation. We plainly see that it is as you say, replied they; but do not displease the Emperor who has published the Type to promote Peace. St. *Maximus* fell on the Ground weeping, and said; The Emperor ought not to be offended with me, for it is impossible for me to resolve to provoke God, by forbearing to say what he hath ordered to be said. Afterwards he proved that JESUS CHRIST could not be acknowledged as perfect God, and perfect Man, without two Wills and two Operations.

AFTER some other Discourse with which they seemed well satisfied, ^{n. 11.} *Sergius* said to him, We are still much afflicted at one Thing which you are the Cause of; and that is, that you deter several from communicating

A. D. 655. with us. St. *Maximus* replied; Does any one maintain, that I have ever advised him not to communicate with the Church of *Constantinople*? *Sergius* answered; By not communicating your self you plainly forbid every body else: Whereupon St. *Maximus* said; No Accusation, nor Consolation is so strong as that of one's own Conscience.

IN the mean Time as to what had been mentioned, that all the *West* had anathematized the Type, *Troilus* said; Is it well done to asperse the Emperor's Reputation? St. *Maximus* replied; G O D forgive them who have persuaded the Emperor to make the Type, and them who have consented thereunto. Who are they, said *Troilus*? St. *Maximus* answered; The Ecclesiasticks have prevailed upon the Emperor to do it, and the Magistrates have consented to it; and the Reproach falls upon the Emperor who is innocent, and free from all Heresy. But advise him to act as his Grandfather of happy Memory hath done: Whereupon he related to them in what Manner *Heraclius* had disowned the *Ecthesis*. They shook their Heads, and after they had continued silent some Time, said; We shall meet with insuperable Difficulties in every Part. At length, after saluting each other, they parted civilly.

Sup. lib.
xxxv ii.
n. 24.

XV.
Second Examination.

ON the *Saturday* following St. *Maximus* and his Disciple *Anastasius*, were carried again to the Palace; and *Anastasius* was ordered to enter first into the Council Chamber where the two Patriarchs were present, namely, *Peter* of *Constantinople*, and *Macarius* the titular Patriarch of *Antioch*, who resided at *Constantinople*; a very zealous *Monothelite*. *Constantine* and *Menas* were brought in, who accused St. *Maximus*, and would fain have had *Anastasius* support what they said: But he speaking with great Boldness to the Senate, said; Do you cause *Constantine* to enter into the secret Hall of the Palace? He is neither Priest nor Monk; but a Tribune of the publick Shews. The Women are well known whom he kept both at *Rome* and in *Africa*. Every body knows the Impostures he had Recourse to, in order to conceal this his scandalous manner of Life. Sometimes he said that they were his Sisters; sometimes that he had brought them away lest they should communicate with the Church of *Constantinople*. When he can no longer supply his Debauches, and shall happen to be in a Country where he is not known, he will begin to act in the same Manner again. *Anastasius* was asked whether he had anathematized the Type? He owned that he had, and maintained that he had Reason for so doing; and having answered to several other Questions, he was ordered to withdraw.

THEN St. *Maximus* being commanded to enter, *Troilus* said to him; Abbot, speak the Truth, and the Emperor will have Pity on you; for if we come to a formal Examination, and if any one of the Heads of Accusation prove true, the Law condemns you to die. He replied; I have already said, and I say again, that if any one of them is true, Satan is G O D. But do whatever you please; so long as the Laws of G O D are observed, no Harm can befall me. *Troilus* said; Have you not anathematized the Type? He replied; I have told you several Times that I have anathematized it. You have anathematized it, replied *Troilus*; then you have anathematized the Emperor. St. *Maximus* answered; I have not anathematized the Emperor, but a Writing contrary to the *Catholick* Faith. Where hath it been

been anathematized, said *Troilus*? At the Council at Rome, replied St. A. D. 655. *Maximus*, in the Church of our Saviour, and in that of the Mother of God. Then the Præfect said to him; Do you communicate with this Church or no? No, replied he. Why, said the Præfect? Because it hath rejected the Councils. Why then, answered *Troilus*, are they placed in the *Dypticks*? What signifies the Names, said St. *Maximus*, when the Doctrines are rejected? Can you prove this, said *Troilus*? Very easily replied St. *Maximus*, if you will give me Leave.

AFTER some Pause, the *Sacellarius* said to St. *Maximus*; How comes it to pass that you love the *Romans*, and hate the *Greeks*? St. *Maximus* replied; We are forbidden to hate any body: I love the *Romans*, as holding the same Faith, and the *Greeks* as speaking the same Language. The *Sacellarius* asked him how old he was, and he answered, Seventy-five: And how long, said he, has your Disciple been with you? Thirty-seven Years, replied St. *Maximus*. Then one of the Clergy cried out; The LORD has rewarded you for your Behaviour to the blessed *Pyrrhus*. To which Words St. *Maximus* returned no Answer, and the two Patriarchs were silent during the whole Conference. But when the Council of Rome was mentioned, *Demosthenes* said with a loud Voice; That Council is null, since he who convened it hath been deposed. To which St. *Maximus* replied; It is true he has been persecuted, but not deposed. Are there any Synodical or Canonical Proceedings that can prove his Deposition? And although he had been Canonically deposed, whatever hath been Canonically decided concerning the Faith, agreeable to the Writing of Pope *Theodore* of holy Memory, would stand good. To which the Patrician *Troilus* replied; You do not know what you say, Abbot, what is done, is done.

AFTER this St. *Maximus* was ordered to withdraw, and was carried back to Prison. But on the Feast of *Pentecost*, that is, on the seventeenth of May, in the Year 655, for so it ought to be read, and not on the eighteenth, the Patriarch caused St. *Maximus* to be questioned as follows. Of what Church are you? Of *Byzantium*, of *Rome*, *Antioch*, *Alexandria*, or of *Jerusalem*? You see all these Churches are united, as are also the Provinces which depend thereon. Do you also conform, if you are of the *Catholick* Church; otherwise some unexpected Mischief will overtake you. St. *Maximus* replied; God hath declared, that the *Catholick* Church is founded upon the Confession of the Orthodox Faith, by approving the Confession of St. *Peter*. However, tell me by what Confession all these Churches are united: If it is good, I shall not be against it. They said to him; Although we have not received any Order for it, we will tell you, to leave you no Excuse. We acknowledge two Operations, on account of the different Natures, and one on account of the Union. St. *Maximus* replied; Do you say, that the two Operations become one by the Union, or that there is one besides these two? No, answered they, the two are become one. By saying this, replied St. *Maximus*, we overthrow all; forging to our selves a Faith which has no solid Foundation, and a God no where existing. For if, confounding the two Operations, we make but one, on account of the Union, and afterwards divide that in two,

XVI.
Another Conference.

Matt. xvi. 18.

A. D. 655. on account of the Difference, there will be no longer either one or two Operations; and the Person who should be possessed of them will be without Operation, and consequently without Existence. I cannot speak in this manner, this is not what I have learned from the Fathers; dispose of me in what Manner you think fit, the Power is in your Hands. Hear then, said they; The Emperor and the Patriarch, by the Order of the Pope of Rome, have resolved, that if you do not obey, you shall be anathematized, and suffer Death, in what Manner they shall think fit. To which he replied; Let what God has ordained before the Beginning of the World concerning me, be accomplished. St. *Maximus* writ his Disciple *Anastasius* an Account of this Conversation the next Day, to the end that he might be more fervent in his Prayers, and inform others of what had passed.

P. 43.

THE Letter is still extant which *Anastasius* writ to the Monks of *Cagliari* in *Sardinia*, wherein he says; Our Adversaries being resolved not to follow the Doctrine of the Fathers, are tossed about with divers Opinions; and after having maintained, that neither one, nor two Operations ought to be spoken of, they acknowledge both, two and one; that is to say, three; which neither the Fathers nor the Councils have said, and what natural Reason cannot consent to; and indeed what neither the antient nor the new *Hereticks* have advanced. Then he shews the Absurdity of this System, and adds; They have gained the Consent of the Legates of old Rome, and after they had thus seduced them, they sent them back to him from whence they came; that is, to Pope *Eugenius*. *Anastasius* continues: Therefore almost the whole *Catholick* and *Apostolick* Church, being in such imminent Danger, we beg you to succour it; and if that is not possible, you ought to go immediately to Rome under some other Pretence, and join your selves to the pious and constant Brethren in that City, who, together with us, vigorously maintain the Truth: Beseeching them with Tears to preserve the Orthodox Faith without any Novelty; and not to approve any thing but what has been decided by the Fathers and the Councils. Thus did *Anastasius* hope, according to the Promise made to St. Peter, that the Seeds of Piety (to use his own Words) would remain at least in the Roman Church.

P. 42.

P. 40.

THE next Day after the Examination of St. *Maximus*, the Ecclesiasticks of *Constantinople* assembled, and perswaded the Emperor to banish him and his Disciples, the two *Anastasius's*; but they were separated, and sent to a Distance from the Sea-Coast, to the end that no body might be able to visit them. They were all sent into *Thrace*, St. *Maximus* to the Castle of *Bizya*, *Anastasius* the *Apocrisiarius*, to *Selymbria*, and the other *Anastasius* to *Perbera*, to the Extremity of the Province, on the utmost Borders of the Roman Territories. They were sent away without any Provisions for their Subsistence, or any Cloaths, being stripped of every thing which belonged to them.

PETER, the Patriarch of *Constantinople*, sent his Synodical Letter, according to Custom, to the Holy See, wherein was set down his Confession of Faith; but very obscurely, without declaring the two Operations, or the two Wills in JESUS CHRIST. The People and Clergy of Rome were

were much exasperated thereat, and rejected it with great Noise and Tumult, in the Church of St. Mary Magior; nor would they even suffer the Pope *Eugenius* to celebrate Mass there, till he had promised never to receive that Letter.

IN the mean time Commissioners were sent from *Constantinople* to examine St. *Maximus* in his Banishment; namely, *Theodosius*, Bishop of *Cæsarea* in *Bythinia*, from the Patriarch, and *Paul* and *Theodosius*, Consuls from the Emperor. They arrived at *Bizya* on the twenty-fourth of August, in the fourteenth Indiction, in the Year 656. And after some pious Discourse, the Bishop *Theodosius* said to St. *Maximus*; The Emperor and the Patriarch desire to know, why you do not communicate with the See of *Constantinople*. St. *Maximus* replied; Have you a Power in Writing from the Emperor, or the Patriarch? *Theodosius* answered; You have no Reason to distrust us, my Lord: However wretched I am, I bear the Name of Bishop, and these Lords are Members of the Senate. We are not come hither to tempt you, God forbid. St. *Maximus* returned; Upon what Account soever you come, I will answer your Demands without any Reserve, although you know better than I.

YOU are acquainted with the Novelties which have been broached since the sixth Indiction of the last Cycle, that is, since the Year 633, beginning at *Alexandria* by the nine Articles of *Cyrus*, which have been approved by the See of *Constantinople*; as also the other Changes made by the Patriarchs *Sergius*, *Pyrrhus* and *Paul*, in their Councils. These are the Reasons why I do not communicate with the Church of *Constantinople*. Let these Scandals be removed, that I may be able to walk in the Path which I have found marked out by the Gospel. Nay, I will walk therein of my own Accord. What Evil do we teach, said *Theodosius*?

ST. MAXIMUS replied; By saying there is but one Operation of the Divinity, and of the Humanity of JESUS CHRIST, you confound the Doctrine of the Trinity, and the Incarnation; since, according to the Fathers, that which hath the same Operation is of the same Nature, and that which hath no Power, is nothing. This he proved to them by several Arguments, much the same which he had made use of in the Conference with *Pyrrhus*.

AFTER this, *Theodosius* said; Do not look upon that as a certain Decision, which has been made out of Compliance. St. *Maximus* replied; If the Type which forbids the attributing any Will or Operation to our LORD, is no certain Decision; why have you shamefully delivered me up to a Nation of Infidels and Barbarians? Why have I been condemned to dwell at *Bizya*, and my Companions, one at *Perbera*, and the other at *Selymbria*? *Theodosius* answered; By the GOD who is to judge me, I said, when the Type was made, and I now say it again, that it was ill done, and would prove the Loss of many. But it was pretended, that this would put a Stop to the Disputes of the Catholics, concerning the two Wills and two Operations. And who of the Faithful, replied St. *Maximus*, can consent to accommodate this Difference, by suppressing the Precepts of the Apostles, the Prophets, and the Teachers, whom GOD himself hath established, and to whom he hath said; *He that receiveth you, receiveth*

me;

XVII.
Third Examination of St. Maximus.
Acta SS. Max.
To. 1. p. 44.
& To. 6.
conc. p. 472.
n. 3.

Sup. lib.
xxxviii. n. 40.
Acta n. 9.

Matt. x. 40.

A. D. 656. *me ; and he that rejecteth you, rejecteth me.* The Devil hath also his false Apostles, Prophets and Teachers, who are the *Hereticks*. And as he who receives the Truth, receives GOD ; so likewise he who receives Falshood, receives the Devil : Therefore, whoever rejects the Saints with the *Hereticks* (if I am allowed to speak the Truth) he rejects GOD, equally with the Devil. Thus great Care ought to be taken, lest under Pretence of procuring Peace, we fall into Apostacy, which, according to the Apostle, is the Forerunner of *Antichrist*. I speak with great Sincerity and Freedom to you, my Lords, that you may have Pity both upon your selves and us : Would you that I who have such Opinions engraved in my Heart, should communicate with a Church wherein contrary Doctrines are taught ? My SAVIOUR, defend me from doing so. Then kneeling down, he added ; Dispose of me how you please, I will never communicate with those who receive such Doctrines.

n. 12.

THE Commissioners astonished at this Discourse, held down their Heads, and continued silent a considerable Time ; but at length the Bishop *Theodosius* lifting up his Head, and looking upon St. *Maximus*, said ; We will answer for the Emperor, that if you will communicate with us, he will abolish the Type. St. *Maximus* replied ; Although he should do so, we should still differ widely. What will become of the Term, one Will, which has been established in a Council by *Sergius* and *Pyrrhus*, in order to destroy all Operation ? He meant the *Ephesis* : To which *Theodosius* answered ; That Paper has been already rejected. It has been taken down from the Stone Walls, replied St. *Maximus* ; but it still remains fixed in the Heart. Let them receive the Condemnation Canonically pronounced at the Council of *Rome*, and the Wall of Partition will be broken down, and there will be no more Occasion to exhort us to an Union. *Theodosius* answered ; The Council of *Rome* is not valid, since it has been assembled without the Emperor's Order. St. *Maximus* answered ; If it is the Order of Emperors, which gives Authority to Councils, we ought to receive such as have been convened by the Emperors, in Opposition to the Consubstantiality. I mean those of *Tyre*, *Antioch*, and *Seleucia*, of *Constantinople* under *Eudoxius* the *Arian*, of *Nice* in *Thrace*, of *Sirmium*, and the second Council of *Ephesus* held long after, wherein *Dioscorus* presided. All these Councils have been held by the Order of Emperors ; notwithstanding which they have been all condemned, on account of the impious Tenets which they authorized. Why do not you also reject the Council which deposed *Paul* of *Samosata*, under Pope *Dionysius*, and *Dionysius* of *Alexandria*, wherein St. *Gregory Thaumaturgus* presided ? For that was not convened by the Emperor's Order ; or where is it ordained, that they should be assembled by his Order ? You know that the Canons ordain, that Councils should be held twice a Year in each Province, without making any mention of an Order from the Emperor. It is true, said *Theodosius*, it is their sound Doctrine which gives a Sanction to the Decrees of Councils : But do not you receive the Writing of *Menas*, wherein he teaches one Will and one Operation in JESUS CHRIST ? GOD forbid, replied St. *Maximus* ; you reject all the Teachers who have lived since the Council of *Chalcedon*, and have opposed the Error of *Severus*, and shall I receive

Sup. lib. xi.
n. 48. lib. xii.
n. 10. lib. xiv.
n. 15. 21. 13.
lib. xiii. n. 6.
lib. xxvii. n.
38.
Lib. viii. n. 1.

§ Can. Nic.
Sup. lib. xi.
n. 20.
n. 13.

ceive the Libel of *Menas*, which was published after the Council, and A. D. 656. openly defends *Severus*, *Apollinaris*, *Macedonius* and *Arius*, all the Hereticks, and rejects the Council? Then you do not admit of one single Operation, said *Theodosius*? Which of the approved Teachers maintain it, said St. *Maximus*? Then *Theodosius* read certain forged Passages from Pope *Julius*, St. *Gregory Thaumaturgus*, and St. *Atbanasius*. Whereupon St. *Maximus* said; Let us fear God, and let us not draw down his Anger upon us, by citing Passages from the Hereticks. No body is ignorant that these Passages are in the Writings of *Apollinaris*: If you have any other, produce them. *Theodosius* then quoted two other Passages under the Name of St. *Chrysostome*; and St. *Maximus* having read them, said, They were *Nestorius*'s. At which *Theodosius* was so transported with Anger, that he replied; Monk, Satan speaks in you. St. *Maximus* returned; Do not give way to Passion, my Lord; and then he shewed him the same Words in the Works of *Nestorius*.

AFTERWARDS *Theodosius* said; God knows, Brother, that the Patriarch gave me these Quotations, and you say, some are taken from *Apollinaris*, and the rest from *Nestorius*. Then he produced a Passage from St. *Cyril*, which seemed to speak of one Operation: Whereupon St. *Maximus* replied; It hath been proved that this was added by *Timothy Elurus*: However, if it is St. *Cyril*'s, examine the Sense of this Passage. I do not allow that, answered *Theodosius*, you ought to receive the literal Text as genuine. You give us new Rules, said St. *Maximus*, if we are not permitted to examine the Scripture, and the Fathers. Then he brought Proofs from the Scripture, to convince him that it was necessary to examine even that itself, in order to find out the Sense thereof; and not to rest satisfied with the literal Meaning, according to the Manner of the Jews.

THEY still disputed about the two Wills, and the Operations; and the Bishop *Theodosius* was at last forced to maintain, that the Fathers had mentioned one Will, and another, the Divine and the Humane, that is, a double Will, but not two Wills. Whereupon St. *Maximus* said; In the Name of God, when one and another, the Divine and Humane, or a double Will is mentioned, how many do you understand? The Bishop *Theodosius* answered; I know how many I understand; but I do not say two Wills. St. *Maximus* turning towards the Consuls, said to them, I conjure you in the Name of God, to tell me when you hear the Expressions one and one, or one and another, or twice two, or twice five, what Notion do these Words excite in your Minds? They replied; Since you put us to our Oaths, we understand two by twice one, and by one and another; four by twice two, and ten by twice five. The Bishop *Theodosius* being confounded at this Answer, replied; I said no more than what the Fathers have said. Upon which St. *Maximus* took the Acts of the Council of Rome, and shewed that the Fathers said distinctly two Wills, and two Operations. The Consul *Theodosius* took the Book himself and read the same Passages. Whereupon the Bishop *Theodosius* said; God knows that if this Council had not condemned the Persons with the Errors, I should have been the first to have received it. But not to lose any more Time,

XVIII.
Reconciliation
with St. Max-
imus.

n. 16.

A. D. 656. Time, I say as the Fathers have said ; and I acknowledge now, in Writing, two Natures, two Wills, and two Operations. Communicate with us, and let us be united.

n. 17.

ST. MAXIMUS answered ; My Lord, I dare not receive your Consent in Writing, in an Affair of this Importance, I who am only a Monk ; but if you are truly moved by the Fear of GOD, send to Rome, according to the Order of the Canons ; I mean that the Emperor should send thither, together with the Patriarch and his Council ; for I cannot communicate with a Church, wherein the Names of condemned Persons are pronounced at the holy Sacrifice ; whom it is not possible to absolve after they are dead. This shall be done, replied *Theodosius* ; but do you give your Word, that if I am sent thither, you will go with me. St. *Maximus* said ; It would be of great use to you, my Lord, to take my Companion with you, who is at *Selymbria* (that is, *Anastasius* the *Apocrisiarius*) for he has a through Knowledge of the Language, and is much respected at Rome, on account of his long Sufferings for the Faith. *Theodosius* replied ; There is no good Understanding between us ; and I shall not be willing to go with him. Well, my Lord, answered St. *Maximus*, I will be ready to follow you wherever you please. Whereupon they all rose up weeping for Joy ; and falling upon their Knees, continued some Time in Prayer, each kissed the Gospel, the Cross, the Image of JESUS CHRIST, and that of the Virgin ; laying their Hands upon them in Confirmation of what had been said. After which, the Bishop *Theodosius* desiring some further Information of St. *Maximus*, concerning the Points they had debated, he plainly shewed him the Absurdities consequent upon the Doctrine of one Will, and one Operation ; explaining Theologically the Union of the two Natures in the Incarnation. At parting, the Bishop *Theodosius* gave him a small Sum of Money, which had been sent him, and two Suits of Apparel, of which the Bishop of *Bizya* immediately took a Tunick for his own Use.

n. 23.

XIX.
Reconciliation
broken.
n. 24.

n. 25.

ON the eighth Day of *September* following, on which the fifteenth Indiction begins, in the same Year 656, the Consul *Paul* came to *Bizya*, and brought an Order to St. *Maximus* from the Emperor, for his Removal from thence to the Monastery of St. *Theodore* of *Rega* near *Constantinople* ; which was immediately put in Execution. But although it was mentioned in this Order that St. *Maximus* should be used with Tenderness, and that he should be carried thither in a respectful Manner, as well out of regard to his Age and Infirmities, as the Rank he had held at the Court, nevertheless he was forced away to *Rega* with the little Money which had been given him, his Cloaths, and the rest of his poor Moveables. On the thirteenth of *September*, being the Eve of the Exaltation of the Cross, the Patricians *Epiphanius* and *Troilus* came thither, with a great Train, being accompanied by the Bishop *Theodosius*. They ascended the Gallery of the Church of the Monastery, and after the usual Complements, they sat down, and obliged St. *Maximus* also to sit. The Patrician *Troilus* begun the Discourse, and addressing himself to St. *Maximus*, said : The Emperor has sent us to explain his Orders to you ; but tell us first, whether you will obey him. St. *Maximus* replied ; Let me know his Majesty's Pleasure, and

and I shall be able to answer you: But as they insisted upon his telling them whether he would obey the Emperor or no, and as they shewed their Anger at this Delay by their Looks, and their Words, he said; I promise in the Presence of God, and of his Angels, that if the Emperor commands me any thing relating to the Affairs of this World, or what is perishable, I will readily obey him. Then *Troilus* rose up, saying; Pray for me, I must be gone; this Man will not comply: And a great Clamour and Confusion ensuing, the Bishop *Theodosius* said to him; Let him know the Emperor's Order, and see what he will say to it; for there is no Reason for going away in this Manner, without either delivering your Message, or receiving any Answer. Whereupon the Patrician *Epiphanius* said; Hear the Emperor's Message: Since all the *West*, and they who have been seduced in the *East*, have their Eyes upon you, I wish you to communicate with us according to the Type, and we will go in Person to *Calce* to salute you, to offer you our Hand, and carry you to the great Church, in order to receive with you the Body and Blood of JESUS CHRIST, and will publickly declare you our Father; for we know assuredly, that all who have separated themselves from our Communion, when they see you communicate with the Holy See of *Constantinople*, will follow your Example.

THEN *St. Maximus* turning towards the Bishop *Theodosius*, said to him with Tears; My Lord, we all expect the Day of Judgment; you know the solemn Agreement made between us, upon the holy Gospels, the holy Cross, the Image of our Lord, and that of his holy Mother. The Bishop holding down his Head, answered with a faltering Voice; And what can I do, when the Emperor is of another Opinion? *St. Maximus* replied; Why then did you lay your Hands upon the holy Gospel, you, and they who were with you, when you had not Power to perform your Promises? Most assuredly, all the Powers of Heaven cannot prevail upon me to do that which you desire. For what Answer shall I make, I do not say to God, but to my own Conscience, if I should renounce the Faith for so vain a Consideration as Human Glory? Upon these Words they all rose up, transported with Rage, and begun to drag him about, pull him by the Beard, buffet him, and spit upon him from Head to Foot; insomuch that the Smell thereof was noisome, till his Cloaths were washed.

WHEREUPON the Bishop rose up, and said: This ought not to be done; his Answer should be heard, and reported to the Emperor. Ecclesiastical Affairs are not to be treated of in this Manner. It was with some Difficulty that he put a Stop to this Proceeding, and made them sit down again; but they still continued to treat the holy Abbot with injurious Language, and unheard of Curfes. *Epiphanius* said to him; Say, thou miserable old Man, dost thou pretend that we, the whole City of *Constantinople*, and the Emperor, are *Hereticks*? We are better *Christians*, and better *Catholicks* than you are. We confess that our LORD hath one Will of the Divinity, and one of the Humanity; and that every intelligent Nature hath a Will and Operation; and lastly, we do not deny the two Wills, and the two Operations.

A. D. 656.
n. 28.

Matt. x. 32.
Rom. x. 10.
n. 29.

ST. MAXIMUS answered; If you believe as the Church does, why would you oblige me to receive the Type, which tends to the Destruction of this Belief? It hath been made out of Compliance, said *Epiphanius*, that the People might not be troubled by these subtle Arguments. On the contrary, said St. *Maximus*, every body is edified by the exact Confession of the Faith. Whereupon *Troilus* said; Profess what you will in your Heart, no body hinders you. That is not sufficient, replied St. *Maximus*; GOD has not confined to the Heart all that is necessary for Salvation. He hath said; *Whoever confesses me before Men, him will I confess before my Father.* And the Apostle; *For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.* Then *Epiphanius* asked him in a very angry Tone, Whether he had subscribed the Libel? that is, the Decree of the Council of Rome. St. *Maximus* replied: Yes, I have subscribed it. How, said *Epiphanius*, have you dared to anathematize those who believe in the same Manner as the whole Church? If I have any Credit, you shall be carried into the City, and be tied to a Stake, in the Middle of the publick Square, and the Comedians of both Sexes, together with the Courtezans, and the Refuse of the People, shall buffet you, and spit in your Face. I am willing to suffer this, answered St. *Maximus*; if it is proved that I have anathematized those who confess two Wills, and two natural Operations. Read the Acts and the Decree, my Lord, and if you find what you say to be true, let me suffer whatever you please. They said; If we stay to hear this Man, we shall neither eat nor drink. Let us go to Dinner, and then we will go to the Palace, and make our Report of what we have heard. This Man has sold himself to Satan. They went out, after they had told St. *Maximus* that his two Disciples should be brought thither and examined; and we shall see, said they, what will become of them: But know, Abbot, that if the Infidels do but give us a little Respite, by the holy Trinity we will place you with the Pope, who imposes upon us, and the rest who talk in that Country; you and all your other Disciples; and we will treat you all in the several Places of your Banishment in the same manner as *Martin* has been treated.

XX.
Second Banishment of
St. Maximus.
n. 30.

n. 31;

THE next Morning, being the fourteenth of September, and the Feast of the Exaltation of the Cross, the Consul *Theodosius* came to St. *Maximus*, and taking every thing away that belonged to him, said, from the Emperor; Since you do not desire Honour, you shall be deprived of it. Go to the Place you are worthy of, together with your two Companions: Whereupon he delivered him to some Soldiers, who carried him to *Selymbria*. They continued there two Days, till one of the Soldiers had been at the Camp, in order to make known to the whole Army, that the Monk who had blasphemed the Mother of GOD, was coming thither. This was done with Design to excite them against St. *Maximus*; and when the Soldiers returned, he was accordingly carried to the Camp. But the chief Commander being moved with the Fear of GOD, sent the principal Officers of the several Bands of Soldiers, together with the Ensigns, and the Priests and Deacons, to meet him. St. *Maximus* seeing them, kneeled down, as they did on their Side, after which they sat down together; and

and a venerable old Man said to him with much Respect; Father, we have been scandalized at a Report concerning you; which is, that you do not acknowledge the holy Virgin to be Mother of GOD. We therefore conjure you by the holy *Trinity* to tell us the Truth concerning this Point, lest we should take Offence unjustly. St. *Maximus* first kneeled down, and then rising up and lifting up his Hands to Heaven, answered with Tears: Whoever does not acknowledge, that our Lady, the most holy Virgin, has been truly Mother of GOD, the Creator of Heaven and Earth, let him be anathematized by the FATHER, the SON, and the HOLY GHOST, and all the Celestial Powers, the Apostles, Prophets, Martyrs, and all the Saints, both now and hereafter, for ever and ever; *Amen*. Then the Company said weeping; Father, may it please GOD to grant you Strength and Constancy, that you may worthily finish your Course. They afterwards held several edifying Discourses together; and the Soldiers assembled in Crouds to hearken to them; but one of the General's Guards seeing their Numbers daily encrease, and finding that they condemned the Treatment of this holy Man, ordered him to be carried two Miles from the Camp, where he stayed till they provided for sending him to *Perbera*. The Clerks in the Army followed him on Foot these two Miles, and when they took Leave of him, they helped him to mount his Horse. Thus he was carried to *Perbera*, and there put in Prison.

HE was afterwards carried to *Constantinople*, with his Disciple the Monk *Anastafius*; where a Council was held against them, in which they were both anathematized, together with the Pope St. *Martin*, St. *Sophronius* of *Jerusalem*, and all their Adherents; that is, all the *Catholicks*. The other *Anastafius* was also brought thither, and anathematized in the same manner; and the Council, jointly with the Senate, pronounced Sentence against them all three as follows: After you have been canonically condemned, you are of Course to suffer the Severity of the Law for your Impieties; and although there is no Punishment equal to such Crimes, we will not proceed to the extream Rigour of the Law, but will spare your Lives, leaving your greater Punishment to the most just Judge. We ordain, that the Præfect here present shall lead you immediately to his *Prætorium*, where you shall be scourged with Bulls-pizzles; that your Tongues, the Instruments of your Blasphemies, shall be cut out to the very Roots, and that your right Hands, with which you have wrote these Blasphemies, shall be cut off. After this you shall be led through the twelve Wards of this City, and be condemned to Banishment, and perpetual Imprisonment, there to bewail your Sins with Tears the Remainder of your Days. This Sentence was immediately executed; the Præfect laid hold of St. *Maximus*, and the two *Anastafius*'s, caused them to be scourged, their Tongues to be cut out, and their right Hands to be cut off; led them through the City of *Constantinople*, and sent them into Banishment to the Country of the *Lazi*.

IN *Spain*, in the same Year 656, being the eighth of the Reign of King *Recesuinta*, according to the *Spanish Æra* 694, the Council which had been convened the Year before, assembled a Month after the Time appointed;

XXI.
Tenth Council
of Toledo.
To. 6. p. 459.

A. D. 656. appointed; that is, on the first of *December*. This is reckoned the tenth Council of *Toledo*, wherein seven Canons were made. The first of which observes, that the Feast of the Virgin, *i. e.* the Annunciation, was celebrated on different Days in the Churches of *Spain*; and adds: That it ought not to be celebrated on the Day that was before appointed, because it falls either in *Lent*, or in the *Paschal* Season; therefore it is fixed by the Council to the eighth Day before *Christmas*; that is, the eighteenth of *December*. The second Canon ordains, that the Bishops and Clerks who break the Oaths they have taken for the Security of the Prince, or the State, shall be deposed; leaving it however in the Power of the Prince to pardon them. It may be observed, that the Name of *Religious* is given there to all who are consecrated to *God*, from the Bishop to the Monk.

Sup. lib.
xxxvii. n. 49.

Can. 3.

c. 4.

V. Chrysost.
Hom. 8. in
1 Tim. ii. 9.
c. 5.

c. 6.

Sup. Lib.
xxxii. n. 19.
c. 7.

BISHOPS are forbidden, on Pain of Excommunication for a Year, to give Monasteries or Parishes to their Friends or Relations, that themselves may possess the Revenues thereof. Several Widows, who were consecrated to *God*, pretended to dispute their being obliged to continue in that State: Therefore it is ordained, that they shall make their Profession in Writing before the Bishop, or his Ordinary, who shall give them the Habit; and that they shall wear a Black or Violet coloured Mantle upon their Heads. St. *Chrysostome* also mentions this black Mantle, as a Part of the Habit of Virgins in his Time. The Council of *Toledo* continues: Such as quit the Widow's Habit after they have once worn it, shall be excommunicated, and confined in Monasteries the rest of their Lives. Children who have been offered to Monasteries by their Relations, shall not return into the World again; but their Relations have not Power to offer them till they are ten Years of Age. We have seen this Custom taken Notice of in St. *Benedict's* Rule. Lastly, *Christian* Slaves are forbidden to be sold to *Jews*, and this Crime is particularly condemned in Clerks, who ought to redeem them.

A LETTER from *Potamius*, Archbishop of *Braga*, was presented to this Council, wherein he confessed that he had committed Sin with a Woman. The Bishops ordered him to appear, and caused him to own what he had writ, and asked him whether he made this Confession freely and sincerely: He made Oath that he had, and bursting into Tears, declared, that for these nine Months past he had voluntarily quitted the Government of his Church, and shut himself up in a Prison to perform Penance. According to the Canons he ought to have been deposed, but the Council, out of Compassion, left him the Name of Bishop, condemning him to perpetual Penance. The Church of *Braga* was given to *Fructuosus* Bishop of *Dumium*, by the Council at the same Time; either by translating him to that See, or joining them together; for *Dumium* was but three Miles, or one League distant from *Braga*, and there had been but few Bishops appointed to govern this Church in particular. Afterwards there is another Decree, by which the Council reforms such Articles of the Will of *Ricimer*, Bishop of *Dumium*, as were contrary to that of St. *Martin* his Predecessor, and prejudicial to his Church. These Decrees are dated on the first of *December*, in the eighth Year of the Reign of King *Recesuinta*; that is, in the Year 656, and are subscribed by twenty Bishops, the three first of whom are Metropolitans:

politans: *Eugenius* of *Toledo*, *Fugitivus* of *Seville* who had been Abbot, and *A. D. 656.*
Fruetus of *Braga*. There were also five Deputies from absent Bishops.

ST. FRUCTUOSUS was of Royal Extraction, Son of a General of the Army, who usually dwelt in the Territory of *Vierze*, between the Mountains of *Leon*, and of *Gallicia*. In his Youth, being with his Father while he numbered his Flocks, he carefully considered the most unfrequented Places, with Design to found Monasteries therein. When his Parents died, he received the Tonsure from *Conantius* or *Tonatus*, who is supposed to have been Bishop of *Palencia*, and who instructed him in the Rules of Piety. *Fruetus* gave a large Portion of his Wealth to the Churches, the Poor, and to his Slaves, whom he set at Liberty; but he employed the greatest Part of it in founding a Monastery, which he named *Complutum*, because it was dedicated to St. *Iustus*, and St. *Pastor*, Martyrs of this City. The Monastery was however situated at a considerable Distance from thence. He there assembled a numerous Society; but afterwards being tired with the frequent Visits he received on account of his great Reputation, he placed an Abbot at *Complutum*, and went into the Desert to conceal himself. He built three more Monasteries in different Places; and several noble Persons, even some of the King's Officers, served God under his Direction; many of whom were afterwards Bishops.

HE founded a fourth Monastery in the Isle of *Cadiz*, and a fifth on the neighbouring Coast, at a Place called *Nona*, because it was nine Miles from the Sea. There was so great a Number of Monks in this Monastery, that the Governor of the Province complained of it to the King, fearing lest there should not be People enough left for the Supply of the Army, and the Service of the State. Whole Families consecrated themselves to God; Fathers with their Sons went into Friaries; and Mothers with their Daughters went into the Nunneries. The first who founded a Nunnery near *Nona*, was *Benedicta*, the Daughter of a noble Family, who being contracted to a great Lord, retired secretly into the Desert near this Monastery, and besought St. *Fruetus* to take Care of her; who caused a Cell of Wood to be built for her; instructed her, and sent her Food. Many other Virgins followed her Example, and when their Number amounted to fourscore, the holy Abbot built a Monastery for them in another unfrequented Place. He designed to have gone into the *East*, but the King receiving Notice of it, caused him to be stopped, in order to keep him in *Spain*. At length he was ordained Bishop of *Dumium*, and afterwards of *Braga*, as hath been related; but he nevertheless continued to practise the Monastick Discipline. He built the Abby of *Montel* between *Dumium* and *Braga*, which he chose for his Burying-place.

THE Rule which he composed for his Monastery of *Complutum* is extant, and is very like that of St. *Benedict*: He therein calls such as go into a Monastery and profess themselves, Converts, that is, converted. But there is another of St. *Fruetus* Rules, called the common Rule, very likely because it served for all his Monasteries, which contains some remarkable Particulars. In this Rule he first condemns two Sorts of Monasteries falsely so called: Such as are erected by the Authority of private Persons, who shut themselves up in their Houses in the Country, together with their Wives and

XXII.
 St. Fructuosus of Braga.
 Acta B. c. 2.
 p. 581.

XXIII.
 Rule of
 St. Fructuosus.
 Cod. Reg.
 To. 2. p. 230.
 c. 21, 22.
 p. 250.

c. 1.

and

A. D. 656. and Children, Slaves and Neighbours, engaging themselves by Oath to live in common, without any Rule, or any Superior. These were Worldly-minded Men; who, far from giving to the Poor, robbed and plundered others on pretence of Poverty: They were quarrellsome, and often called their Friends and Relations to assist them by Force of Arms. There were also Priests, who to acquire a Reputation for their Piety, or to preserve their Tithes or other Profits, set up for Superiors of Monasteries, without ever practising the Monastick Life; and willingly received all who came out of Monasteries legally founded, whose Discipline they decried.

c. 2.

c. 6.

c. 8.

c. 19.

c. 15, 16, 17.

c. 13.

c. 9.

Martyr. R.
16 April.

XXIV.
St. Eugenius
of Toledo.
Hdef. de
Illustr. c. ult.

THE common Rule of St. *Fructuosus* sets down the Manner of governing the different Sorts of Persons of whom his Monasteries were composed. If a Man came thither with his Wife, and Children who were under seven Years of Age, they were all received, on Condition that they submitted to the Discipline. The Children while they were little, were allowed to be with the Father or Mother; but when they arrived at Years of Discretion, they were to learn the Rule, and to be placed in the Monastery where they were to dwell, as offered by their Parents. A Master was to be chosen for them, who should have no other Employment but to take Care of their Food, and to instruct them. A particular Care was to be taken of such as came into the Monastery, that they might receive necessary Subsistence, without indulging their evil Habits, and be encouraged to perform a sincere Penance. Such as had committed great Crimes before their Conversion, were obliged to a very rigorous Penance. They begun by a general Confession of all their Sins; after which they underwent the canonical Penance, and led a more austere Life than the rest of the Community. Great Care is taken to recommend the separating the Nunneries from the Friaries, and great Precautions to be used on account of Visits, or any other Occasions of Meeting, between the Monks and the Nuns. All the Brethren were to assemble on *Sunday* to celebrate Mass, and be very careful to reconcile themselves to, and reprove each other for their Faults. These Monasteries had Flocks of Sheep belonging to them, which furnished them with Means for the Relief of the Aged and the Children, for the Redemption of Captives, and the exercising Hospitality; and one of the Monks was employed to look after the Shepherds. At the End of this Rule is a Formulary of the Profession of the Monks, drawn up in the plural Number, which begins with a Confession of Faith. St. *Fructuosus* lived till about the Year 670, and is honoured by the Church on the sixteenth of April. He was at first interred in his Monastery of *Montel*, but his Relicks were afterwards removed to *Compostella*.

ST. EUGENIUS of *Toledo* died soon after the holding of this Council, in the Year 657, that is, in the ninth Year of the Reign of King *Recesvinta*. He was first Clerk of the Royal Church, either of the Cathedral Church of *Toledo*, or of the King's Chapel. But the great Inclination which he had for a monastick Life, caused him to fly to *Saragossa*, where he stayed at the Sepulchers of the Martyrs, and professed himself a Monk in the Abby of St. *Engracia*. King *Chindasvinta* was obliged to use Violence to draw him from this Retreat, in order to his being ordained Archbishop of *Toledo*, in the room of another *Eugenius*, in the Year 646. He was

was low of Stature, and of a weak Constitution, but very zealous and devout. He corrected the Chanting, and the Ecclesiastical Offices; and also writ a Treatise concerning the *Trinity*, very likely, on account of the *Arians* who still remained in *Spain*; and two little Books, one in Verse, of different Measures, and the other in Prose. He likewise corrected and augmented the Work of *Dracontius*, on the Creation of the World. He held the See of *Toledo* near twelve Years, and was interred in the Church dedicated to *St. Leocadia*, and is commemorated on the thirteenth of November. He was succeeded by *St. Ildefonsus*, who had been Abbot of *Agali*, and who sat in the See nine Years.

Martyr. R.
13 Nov.

POPE *Eugenius* died on the second of *June*, in the Year 658, having held the holy See two Years, eight Months, and twenty-four Days; and was interred in *St. Peter's*. He is commended for his Goodness and Liberality; and is said to have ordained twenty-one Bishops for different Places. After his Death the See continued vacant almost two Months; and on the last of *July*, *Vitalian*, the Son of *Anastasius*, and a Native of *Signia* in *Campania*, was elected Pope, who governed the *Roman Church* fourteen Years and six Months.

XXV.
Death of Pope
Eugenius.
Vitalian N.
Sup. n. 18.
Anast. V.
Coint. An.
658. n. 9.
Mabill. Pref.
To. 2. Aft.
n. 63.
Anast. in Vi-
tal.

HE sent Legates to *Constantinople* according to Custom, with a Synodical Letter to the Emperor *Constans*, and the Patriarch *Peter*, to acquaint them with his Ordination. The Emperor received them, renewed the Privileges of the Church, and sent by the Pope's Legates, as a Present to *St. Peter*, a Book of the Gospels covered with Gold, and adorned with precious Stones of a very extraordinary Size. The Patriarch, in his Answer to the Pope's Letter, testifies, that he is in perfect Union with him; but his Letter contained divers Passages out of the Fathers, which are purposely mutilated to establish the Unity of the Will, and of the Operation in JESUS CHRIST.

Conc. 6. Aft.
13. 4. p. 961. C.

ST. *Eloi* died in *France*, in the Year 659, as is believed, on the first of *December*; on which Day his Memory is honoured by the Church. He was above seventy Years old, and had been Bishop near twenty Years. On the Eve of his Death, he sent for all his Disciples, and Servants, and took his Leave of them; naming to each of his Domesticks, the Monasteries to which he advised them to retire. Upon the News of his Sickness, Queen *Batilda* set out from *Paris*, with her Children, the Lords of her Court, and a numerous Train; but she did not arrive till the Morning after his Death; whereat she was greatly afflicted: She ran to the Corpse in a Flood of Tears, and caused all Preparations to be made for carrying him to his Monastery of *Chelles*. Others would have had him conveyed to *Paris*; but the People of *Noyon* so powerfully opposed it, that they kept the Relicks of their Pastor.

XXVI.
Death of
St. Eloi.
Martyr. R.
1 Dec.
Sup. Lib.
xxxviii. n. 33.
Aud. Lib. ii.
Vit. c. 33, 34.
Aud. c. 35.

As he preached often, seven Homilies which bear his Name, are still extant; but whether they are genuine is questioned by the Criticks, although they are not contemptible, and they contain good Remains of the ancient Discipline. However, the Abridgment of the Doctrine of *St. Eloi* is not to be doubted of, which *St. Owen* has preserved in his Life, and which is also to be found in the Works of *St. Augustin*. It comprehends the principal Duties of the *Christian Life*, explained in an easy simple Style; but is full of Zeal and paternal Tenderness: The greatest Part is taken from the Sermons

Bibl. PP.
To. 2. p. 731.
Lib. ii.
To. 6. p. 266.
De rect. Ca-
thol. Conver.

A. D. 658.
Lib. xxxi.
n. 2.
n. 5.
V. Coint.
An. 659.
n. 28, &c.

Sermons of St. *Casarius*, which the Bishops have frequently made use of, as hath been observed. St. *Eloi* therein condemns all-Remainders of Idolatry; as the consulting Diviners, or Sorcerers; observing Sneezings, or the Chirping of Birds; the Day on which one enters into, or goes out of a House. He likewise forbids Masquerades and Feasts on the first of *January*, Dances and Songs on St. *John's* Day, and on the Feasts of the other Saints. The invoking the Names of the false Gods; as *Neptune*, *Orcus* or *Pluto*, *Diana*, *Hercules*, *Minerva*, and the *Genii*; to keep Holiday on *Thursday* in Honour of *Jupiter*; or any other Day, except *Sunday*, and the Saints Days. To place Lamps in, or make Vows to Temples, Stones, Fountains, or Trees, or at the Meeting of cross Roads, or the Corners of great Streets. The fastening of Ligatures about the Neck of Women, or Animals, is likewise forbidden, even though they have been made by Clerks, and are inscribed with Words out of the Scriptures. The making a Noise and Clamour while the Moon is in Eclipse, or calling the Sun and Moon Lords, and swearing by them; the Belief of Destiny, Fortune, a happy or unhappy Birth, and other the like Superstitions, are prohibited. It is thought they were most used among the new converted People in *Belgia*.

Aud. c. 39.

ST. *ELOI* wrought many Miracles in his Life-time, as he did also after his Death: Immediately after which, he appeared at Night to a Man who belonged to the Court, and ordered him to go directly to Queen *Batilda*, and to tell her; that for the Sake of *JESUS CHRIST*, she ought to leave off the Ornaments of Gold and precious Stones which she wore. This Man, not regarding the Vision, St. *Eloi* appeared to him three Times, and at length he was seized with a violent Fever. The Queen, who was accustomed to visit the Sick, came to see him, and enquiring into the Cause of his Distemper, he related what had happened, and was immediately healed. The Queen obeyed without Delay, and gave all to the Poor, except some Bracelets of Gold, and what was most curious, of which she made a Cross, and placed it at the Head of St. *Eloi*. She also caused that Sort of Canopy called by them *Repa*, to be made of Gold and Silver, which was to be set over his Tomb, saying, that it was fit to adorn the Sepulchre of him who had adorned those of so many Saints. The Noblemen of her Court, after her Example, offered great Quantities of Gold and precious Stones for this Use; and as this Ornament shone very bright, it was covered in Lent with a Linnen-Cloth, bordered with Silk; but some Days after, it appeared that this Linnen-Cloth dropped a certain Liquor, which being squeezed into a Vessel, cured divers Distempers. We may here observe the Custom of covering whatever looked bright or shining in the Churches, on penitential Days.

V. Gaug.
Gloss.

c. 40.

Contia. 1.
Fredeg. n. 91.

AT that Time Queen *Batilda* governed the Kingdom, for King *Clovis II.* her Husband died in the Year 656, aged twenty-one Years, of which he had reigned eighteen. After his Time, the Kings of *France* of this first Race did not much concern themselves in the Government, but gave up all their Authority to the Mayors of their Palace; for which Reason they were called slothful Kings. *Clovis* had united the Kingdom of *Austrasia* to his own, after the Death of his Brother *Sigebert III.* who died.

died in the Year 654, on the first of *February*. He was interred at *Metz*, and is honoured as a Saint on account of his Piety. Among others, he advised with *Cunibert* Bishop of *Cologne*, who governed this Church forty Years, and died in the Year 664, on the twelfth of *November*. As to *Clovis*, he was interred in the Monastery of *St. Denis* in *France*.

HE had granted a Privilege to this Monastery three Years before, the original Manuscript of which is still preserved there, written upon the *Egyptian Papyrus*, the Writing, Stile, and Orthography of which, shew the Barbarity of that Age. The King therein says, that at his Desire, *Landricus*, Bishop of *Paris*, had granted a Privilege to this Monastery, to the End that the Monks might pray there without Interruption: For which Reason he forbids all, whether Bishops or others, to embezzle the Lands, or Slaves belonging to this Monastery, even under Pretence of an Exchange, without the Consent of the Society, and the King's Permission; or to take away the Chalices, Crosses, Ornaments of the Altar, Books, or other Moveables, in order to carry them to the City: Provided that they should perpetually sing Psalms there, Day and Night, according to the Institution in the Time of King *Dagobert*; and as was the Practice at *St. Maurice* of *Aganinum*. This Privilege is subscribed by the King, his Referendary or Chancellor *Beroaldus*, and by twenty-four Bishops, the most remarkable of whom are; *Annemond* of *Lyons*, *Chaoaldus* of *Vienne*, *Rauracus* of *Nevers*, *Etherius* of *Embrun*, *St. Eloi* of *Noyon*, *Rigobert* of *Tours*, *St. Landricus* of *Paris*, *Vulfolend* of *Bourges*, *Palladius* of *Auxerre*, *Clarus* of *Grenoble*, and *Armentarius* of *Sens*. After these follow the Subscriptions of several Lords and great Officers; among the rest, of *Ebroin*, who was afterwards Mayor of the Palace. This Privilege is dated at *Clicoi*, on the tenth of the Calends of *July*, in the sixth Year of the Reign of *Clovis*; that is, on the twenty-second of *June*, in the Year 653. We may see by these Subscriptions, that there was a very great Assembly of Bishops and Lords, from all Parts of the Kingdom; and indeed it is reckoned among the Councils.

THE Conformity of this Privilege with that mentioned by *Marculfus*, confirms the common Opinion that he lived at that Time; and that the Bishop *Landricus*, to whom he addresses his Book, is the same Bishop of *Paris*. *Marculfus* was a Monk of above seventy Years of Age, who by the Order of this Bishop, made a Collection of the Copies of the most common Acts, according to the Custom of the Country wherein he lived, and divided them into two Books; the first of which contains the Royal Charters, that is, the Acts which proceeded from the Palace; the second the Deeds between private Persons in each Country, known at that Time by the Name of *Chartæ Pagenses*. Many of the Ecclesiastical Antiquities may be learned from this Collection.

THE first Instrument is a Privilege granted to a Monastery by the Diocesan, in the same Manner as the Privileges granted to those of *Lerins*, *Aganinum*, *Luxen*, and several others erected throughout the Kingdom of *France*. The Bishop promises to ordain whoever shall be presented to him by the Abbot, and the Society, to officiate in the Monastery; to consecrate an Altar there, and to send the Monks the holy Chrism every Year, if

A. D. 658.
Boll. 1 Feb.
To. 3. p. 206.
Martyr. R.
12 Nov.

XXVII.
Privilege
granted to the
Monastery of
St. Denis.
Mabill. Di-
plo. Lib. v.
Tab. 17. &
Lib. vi. n. 7.

Sup. Lib.
xxxviii. n. 15.

To. 6. Cont.
p. 489.

XXVIII.
Formularies of
Marculfus.

Præfat. Marc.

A. D. 658. they desire it; and to confirm the Abbot chosen by the Society; and all this of his own free Will. Neither the Bishop, Arch-deacon, nor other Administrators of the Church, shall have any further Jurisdiction over the Monastery, or the Wealth belonging to it, whether moveable or immovable, nor over the Offerings of the Altar. The Bishop is not to enter into the Monastery, unless at the Desire of the Abbot and the Monks, to pray; and after the holy Mysteries, he shall be contented with a simple Benediction; that is, a modest Repast; and shall depart, that he may not disturb them in their Retirement. The Monks are to be corrected by the Abbot, according to the Rule; but he may have Recourse to the Bishop if he finds it necessary. Three Years Excommunication is the Punishment enjoined for Breach of this Privilege, which is ordered to be subscribed by several Bishops. It seems to be designed rather as a Security to the Monks against the Designs of evil-minded and unjust Bishops, than to withdraw them from the Jurisdiction of those who are good: But this is however the Origine of their Exemptions.

V. Coint.
An. 652.
n. 38, &c.

Sup. lib.
xxxix. n. 19.

Gall. chr.
To. 4.

Vita S. Bert.
n. 7. To. 2.
Act. B.
p. 161. V.
Privil. To. 4.
Ital. Sacr.
Lib. i. c. 2.
c. 3.

I HAVE already mentioned that of the Monastery of *Lerins*, when I related the Transactions of the third Council of *Arles*, wherein it was confirmed. The Privilege granted to that of *Aganinum*, which has been produced, is not to be depended upon; and that to *Luxen* is not to be found. *St. Bertulfus*, the third Abbot of *Bobio*, obtained a Privilege from Pope *Honorius* for his Monastery, which ordains, saith *Jonas*, That no Bishop shall pretend to exercise any Jurisdiction therein. After the Privilege granted by the Bishop, *Marculfus* adds the Confirmation thereof by the King, which tends chiefly to prevent the usurping the Wealth belonging to the Monasteries; as we have seen by the Charter of *Clovis II.* granted to that of *St. Denis*. The third Instrument is an Immunity granted by the King in Behalf of a Church, which forbids all Judges to go to any Place within the Jurisdiction thereof, in order to hold their Courts, or to exact Fines; or to pretend any Right to Lodging or Entertainment, or to raise Contributions upon such as live upon the Estates thereof, either Freemen, or Slaves. The King gave all these Rights to the Church.

c. 5.

c. 6.

c. 7.

Sup. lib.
xxxiii. n. 58.

THERE are three Acts relating to the Ordination of Bishops; the first of which is the Order or Precept, for it is so called, by which the King declares to the Metropolitan, that having received Notice of the Death of such a Bishop, he, with the Advice of the Bishops and Nobility, has thought fit to appoint such a one to succeed him. Therefore, adds he, We Order you, together with the other Bishops who have received our Letters, to take care to consecrate him according to the Rules. Then follows another Letter which seems to be addressed to one of the Bishops of the Province: And then a Petition from the Citizens of the Episcopal City, wherein they beseech the King to appoint such a one for their Bishop, whose Merit is well known to them. This last Act shews that some Regard was had to the Choice, or at least to the Consent of the People: And the other two express the King's Approbation, if we would reconcile them with the Decree of the Council of *Paris* holden under *St. Germanus*, and many others,

others, which assert the Liberty of Elections: Or else it must be said, A. D. 658. that these Acts do not declare what should have been done, but what was actually done, even against the Rules.

WE may observe from *Marculfus*, that the King's Permission is necessary for the Admittance of a Freeman among the Clergy, as is mentioned in the first Council of *Orleans*. It is not only necessary that the Man should be free; but that his Name be not enrolled in the publick Register of such as are liable to pay any Duty to the Lord of the Manor. If he is thus qualified, he is permitted to cut off his Hair, in order to serve such a Church, or such a Monastery. A Bishop being accused of withholding the Goods or Possessions of another, the King orders him to restore them to the Owner, or to come in Person, or send a Deputy to give his Reasons in the King's Presence. The same Complaint being made against an Abbot or Clerk, the King ordains that the Bishop shall oblige the accused Person to come and defend himself in his Court.

IF a Husband and Wife give Land to a Church, the Bishop shall allow them the Profits thereof for Life, or to the longest Liver. This Claim is called *Precaria*, and the Grant of the Bishop *Præstaria*; and is to be renewed regularly every five Years. These Gifts to Churches were to be recorded as well as others; and the Form of these Records may be seen in these Acts according to the *Roman Law*. The Bishops at solemn Festivals, as *Easter*, and *Christmas*, sent Eulogies to each other, to the King, or to their Friends: These Eulogies were small Loaves, which they had blessed; or some other little Present. *Marculfus* sets down the Form of the Letters which were sent with these Presents: And lastly, he gives us Copies of the Letters of Recommendation granted by the Bishops to such as travelled into distant Countries, or who went on Pilgrimages to *Rome*, or other Places; as also of a Letter of Recommendation to an Abbot, in behalf of the Person who desired to be admitted into his Monastery. I have mentioned what is most remarkable in the Formularies of *Marculfus*; who is himself an Instance that the Monks were employed at that Time in temporal Affairs, at least in writing the Records relating to them, (for most of these Acts are of that kind) and this because of the Ignorance of the Laity, who were the greater Part of them Barbarians and Slaves. From this Time, that is about the Year 660, the Church of *France* grew very remiss in Discipline. For above fourscore Years scarce any Council was held; and the Archbishops made little use of their Authority, either to maintain, or revive the antient Discipline.

CLOVIS the Second left three Sons, *Clotaire*, *Childerick*, and *Theodorick*, all under Age: The eldest was proclaimed King of the *Franks*, viz. *Clotaire* the Third, and Queen *Batilda* his Mother governed the Kingdom, with the Assistance of *Erchinoald* Mayor of the Palace, and some Bishops: Among whom were *St. Eloi*, *St. Owen*, *St. Leger* of *Autun*, and *Crudebert* of *Paris*. *Batilda*, or as she was then called *Baldecbild*, had been sold into *France* as a Slave; although she was of Royal Extraction, being descended from a Prince of the *English Saxons*. She pleased her Master *Erchinoald* so well, that he caused her to serve him in his Chamber as his Cup-bearer; and he would have married her upon the Death of his

c. 19.

Conc. Aur. 1.
s. 6. Sup. lib.
xxxi. n. 8.

c. 26.

c. 27.

Lib. ii.

c. 5.

c. 40.

c. 37. 38.

c. 42. 43.

44. 45.

c. 46. 47.

49. 50. 51.

c. 48.

Epist. Bonif.
Ad. Zachar.
c. 2. To. 6.
Conc. p.
1495.

XXIX.

St. Batilda.

Fredeg. con-
tin. 1. n. 92.

Vita S. Balt.
To. 2. Act.
B. P. 775.

A. D. 658. Wife; but that she concealed her self to avoid it. The King some time after married her, and when she was Queen, she made use of her Power only to do good; cherishing the Bishops, the Monks, and the Poor. The King recommended *Genesius* to her, to assist her in the Distribution of her Alms, who was then an Abbot, and afterwards Archbishop of *Lyons*. After the Death of the King her Husband, she applied her self, by the Advice of the Holy Bishops, to abolish *Simony*, which had always greatly prevailed, and to ease the Subject of Exactions, which had so far reduced some private Persons, that out of Despair they destroyed their Children.

SHE founded two considerable Monasteries, *Chelles* and *Corbie*. St. *Clotilda* had begun that of *Chelles* situated near the *Marne*, in the Diocese of *Paris*. It was originally a Royal House, which St. *Batilda* augmented considerably, in order to retire thither when King *Clotaire* should take the Government into his own Hands. Having settled all Things necessary, she desired *Theobilda*, Abbess of *Jouarre*, to send some Nuns, and *Bertila*, whose Virtue was known to her, to govern this new Monastery. *Bertila* was of a Noble Family in the Territory of *Soissonois*, who being consecrated to God, by the Advice of St. *Owen*, had entered into the Monastery of *Jouarre*, and assisted the Abbess in the Discharge of her Office. She was the first Abbess of *Chelles*, and governed this Monastery forty-six Years; which is believed to have been founded in the Year 656. The Reputation of *Batilda* drew a great Number of Nuns thither, not only from the Neighbouring Parts, but even from beyond the Sea; that is, from *England*. This Monastery was double; and besides the Society of Nuns, which was the Principal, there was also one of Monks.

THE Monastery of *Corbie* upon the *Somme*, in the Diocese of *Amiens*, was also one of the King's Houses, and is thought to have been founded about the Year 657. The first Abbot of which was *Theodefrid*, who had been a Monk at *Luxeu*, and was afterwards Bishop. King *Clotaire*, and the Queen his Mother, gave not only the Manor of *Corbie* to this Monastery, but several others, ten in number, and part of the Forest of *Vigogne*; together with a Privilege, as it is set down in the Formularies of *Marculfus*. *Bertefrid*, Bishop of *Amiens*, likewise granted a Privilege to this Monastery afterwards, of much the same Import with those contained in the said Formularies; dated in the seventh Year of the Reign of *Clotaire*, i. e. in the Year 662, and subscribed by sixteen Bishops.

ST. BATILDA also procured the like Grants for several other Monasteries; particularly to those of St. *Germain*, St. *Medard*, St. *Peter*, St. *Aignan* and St. *Martin*. She had great Compassion upon Captives; and published an Order throughout all *France*, to forbid the sending them out of the Kingdom. She redeemed great Numbers of them, several of whom she caused to enter into Monasteries, especially those of her own Nation. She also often sent Alms, even to *Rome*, to the Churches of St. *Peter*, and St. *Paul*; and for the Support of the poor *Romans*. *Childerick*, her second Son, was declared King of *Austrasia* by the *Franks*, in the Year 660; and *Clotaire*, King of *Neustria* and *Burgundy*, being of Age to take the Government upon himself, *Batilda* put the Design she long had, of retiring from the World, in execution; and which the Lords of *France* had al-

ways

ways opposed: But at length they consented thereto, on account of **A. D. 658.**
Sigobrand Bishop of *Paris*, as is believed, who had drawn their Hatred upon him by his Pride, and whom they had put to Death notwithstanding the Opposition of the Queen. Thus fearing her Resentment, they all on a sudden gave their Consent to her retiring. She reproached them for their Ingratitude, having her self educated several of them with the Tenderness of a Mother: But by the Advice of the Bishops, she pardoned, and was perfectly reconciled to them. She entered into the Monastery of *Cbelles* about the Year 664, being admitted there as a common Nun under the Abbess *Bertila*; serving in the Kitchen, and in the meanest Offices, as she had been accustomed even when she was Queen. In this State she piously ended her Life, about the Year 680, on the thirtieth of *January*; on which Day her Memory is honoured by the Church. Martyr. R.
26 Janu.

BESIDES these two Monasteries which she founded, she gave large Benefactions to others; as to *St. Filibert*, and to the Abby of *Jumieges*. She gave the neighbouring Forest to the Abby of *Legobert*, and to the Monastery of *Corbion* near *Chartres*, a Piece of Land, a great Quantity of Gold and Silver, and even her Girdle. She was also very liberal to the Monastery of *Fontenelle*; to that of *Luxeu*, and to others in *Burgundy*; to *Jouarre* and to *Faremonstier*; but particularly to the Churches and Monasteries of *Paris*. Vita n. 8.

MANY other Monasteries were founded in *France* in the Reign of **XXX.**
Clotaire the Third. He had a particular Affection for a Nobleman, named *Vaningue*, or *Varingon*, to whom he gave the Government of the Country of *Caux*; because he took great Delight in hunting in his Forests. Monasteries of
France, Act.
B. To. 2. p.
971.
Vaningue founded therein the Monastery of *Fecan*, with the Consent of the King, who contributed towards this Work. This was a Nunnery, the first Abbess whereof was *St. Hildemartha*, who after having governed a Monastery at *Bourdeaux* some time, came to *Rouen*, to live under the Direction of *St. Vandregifil*. The Government of this new Monastery was given her with the Consent of *St. Owen*; wherein there were three hundred and sixty-six Nuns, who celebrated Divine Service continually. After the Death of *Erchinoald*, *Ebroin* was chosen Mayor of the Palace under King *Clotaire*. This Nobleman with his Wife *Leutruide*, and his Son *Bovon*, founded the Monastery of our Lady at *Soissons*, where, by the Care of the Bishop *St. Drausn* or *Drauscion*, there was a great Society of Nuns; the first Abbess of which was *Etheria*, taken from the Monastery of *Jouarre*. p. 542.
Fredeg. conc.
1. c. 92.
Hist. de N.
D. de Sois.
Vita S.
Drausc. c. 2.
Boll. To. 6.
p. 408.
Acta To. 2.
p. 873.

LANDELIN was descended from a Noble Family of *France*, in the Province of *Cambresis*; he was at first recommended by his Relations to *St. Aubert*, his Bishop and Godfather, to be instructed in Learning. When he was of Age, the Holy Prelate was desirous that he should receive the Clerical Tonsure. But the young Man was advised against it by some of his Relations; and quitting the Monastery, he wholly gave himself up to his Vices; even to commit Murders and Robberies. Being touched with the sudden Death of one of his Companions, he became a Convert, went to the Holy Bishop, threw himself at his Feet, and desired Penance. The Holy Bishop placed him in a Monastery, where he continued in a secular Habit; and after he had long laboured to expiate his Sins,

A. D. 658. Sins, he resolved to quit the World, and desired to receive the Tonsure, which St. *Aubert* willingly granted him.

AFTER this he travelled to *Rome*, and at his Return, the Holy Bishop ordained him Deacon; which shews that the antient Discipline was not observed at that Time, by which such as had committed any Crime after their Baptism, were rendered incapable of being ever admitted among the Clergy. He was even ordained Priest, and applied himself to preach the Gospel; and afterwards, by Permission of the Holy Bishop, he founded the famous Monastery upon the *Sambre*, called at that Time *Laubach*; and since *Lobbes*, which was finished by his Disciple St. *Ursmar*. This Monastery is supposed to have been founded about the Year 654. St. *Landelin* also founded three more Monasteries in the same Country, and died in the Year 686, on the fifteenth of *June*, on which Day he is commemorated by the Church.

Martyr. R.
15 Jun.

ST. *GUILAIN*, the Disciple of St. *Amand*, founded the Monastery which still bears his Name, about the same Time, with the Consent of St. *Aubert*: The Church of which was dedicated by these two Prelates. By whose Advice *Maldegar*, surnamed *Vincent*, a Nobleman, quitted his Wife *Valdetrude*, who was allied to the King, and became a Monk, according to the Rule of St. *Benedict*, at *Haumont*, which Place he himself founded. Some Time after, *Valdetrude* by the Exhortations of St. *Guilain*, also quitted the World, and retired to a Mountain called then *Castri Locus*, the Place of a Camp, because the *Romans* had encamped there. In this Place she erected a Nunnery, the Foundation of which is referred to the Year 656; and this was the Beginning of the City of *Mons*, the Capital of *Hainault*. St. *Aldegonda* her Sister, fortified by her Exhortations, refused several advantageous Matches, and continued a Virgin: She likewise retired into the Woods, near a Place called *Melbode*; and having received the Veil from St. *Amand*, and St. *Aubert*, she founded a double Monastery there, both for Monks and Nuns; which gave Rise afterwards to the City of *Maubeuge* upon the *Sambre*. St. *Aldegonda* is commemorated by the Church on the thirtieth of *January*.

Martyr. R.
30 Janu.

ABOUT the same Time lived two famous Hermits in *France*, St. *Josse* and St. *Fiacre*. The first was Brother to *Judicæ*, King of the *Lesser Britain*, subject to the *French*; who renouncing the World, would have left him the Kingdom, but he would not accept it. Nevertheless *Judicæ* retired to the Monastery of St. *John* of *Gael*, now called St. *Méen*, where he piously finished his Course. *Judoc* or *Josse*, having travelled through several Cities of *France*, was detained at *Pontbien*, by a Duke named *Haymon*, who caused him to be ordained Priest for the Service of his Chapel, wherein he officiated seven Years: After which he retired to live in Solitude, changing the Place of his Abode many Times. His last Dwelling is since become a famous Monastery, which bears his Name. He is supposed to have died about the Year 668, and is honoured by the Church on the thirteenth of *December*. St. *Fiacre*, who is called *Fefre* by the Antients, was a *Scot*, that is, an *Irish-man*, who going over to *France*, continued in the Diocese of *Meaux*, where St. *Faro* (who willingly received all of this Nation) gave him a Place called *Breuil*, in the Woods, to retire

Fredeg. c. 78.
Añ. To. 2.
P. 565.

Martyr. R.
13 Dec.
Añ. To. 2.
P. 598.

tire to. St. *Fiacre* built an Oratory there in Honour of the Holy Virgin, A. D. 662. and a House wherein he exercised Hospitality. He wrought a great Number of Miracles, and the Place whither he retired, is still famous, on account of the Pilgrimages of such as are troubled with Ulcers. He died towards the Year 670, and his Relicks are preserved in the Cathedral Church of *Meaux*: He is commemorated on the thirtieth of *August*.

Martyr. R.
30 Aug.

IN the *East*, St. *Maximus* having been sent into Banishment to the Country of the *Lazi*, with his Disciples the two *Anastasius's*, they arrived there on the eighth of *June*, in the fifth Indiction, in the Year 662. They were immediately separated, and the few Necessaries they had brought with them for their Supply, were taken from them, even a Needle and Thread. As St. *Maximus* was not able to ride on Horseback, nor to bear any ordinary Carriage, they were forced to make a kind of Litter of *Osiers*, to carry him as upon a Bed; and in this Manner he was conducted to a Castle called *Schemari*, near the Country of the *Alani*. The two *Anastasius's* were shut up in two other Castles, from whence they were some Days after removed; and *Anastasius* the Monk was carried to *Sumas*; but he was so weakened by the Torments he had suffered at *Constantinople*, and the Fatigue of the Journey, that he died on the twenty-fourth of *July*, in the same Year 662. When St. *Maximus* came to *Schemari*, he foretold the Day of his Death, which happened on *Saturday* the thirteenth of *August*, in the fifteenth Indiction, in the same Year 662, on which Day he is also honoured by the Church.

XXXI.
Death of St.
Maximus.
Sup. n. 20.
acta S. Max.
p. 67.

Hypomnest.
n. 6.

Martyr. R.
13 Aug.

A GREAT Number of his Writings are extant, partly Dogmatical and Theological, and partly Moral and Spiritual. There are Answers to several Questions relating to the Scripture, but he generally turns them into Allegories; and as he himself, when he revised them, found that they were obscure, he added *Scholia* or Commentaries, which he recommends as necessary for the understanding the Text. His moral Treatises are divided into Articles, without any Chain or Connexion of Argument. He wrote upon the principal Points of Theology. Upon the *Trinity* in five Dialogues, formerly attributed to St. *Athanasius*; and treated of the Incarnation in all his other Works, whether Dogmatical, or Polemical; particularly, the Question concerning the two Wills; for he seems to have been raised up by GOD on purpose, for the Defence of this Article of the Catholick Faith. His Manner of Reasoning may be seen in the Dispute against *Pyrrhus*; which is also a Proof of his Knowledge.

To. 2. p. 381.

Sup. lib.
xxxviii. n. 36.

HE enlarges upon the same Subjects, in several Letters addressed to divers Persons, and among others, to *Marinus* a Priest of *Cyprus*; and in one of those addressed to him, he observes that the *Byzantines* reproached the Pope St. *Martin*, for saying in his Synodical Letters, that the Holy Ghost proceeded also from the Son. The *Romans*, says St. *Maximus*, cite Passages from the *Latin* Fathers, and from St. *Cyril* of *Alexandria*, in his Comment upon St. *John*: By which they shew, that they do not make the Son the Principle of the Holy Ghost, for they know that the Father alone is the Principle of both; of the SON by Generation, and of the HOLY GHOST by Procession. They would only shew that the HOLY GHOST proceedeth also from the SON, and from thence establish the undivided Union

To. 2. p. 70.

A. D. 662. Union of the Substance. St. *Maximus* wrote a Comment upon the Works attributed to St. *Dionysius* the *Areopagite*, and does not seem to question their being Genuine. He also composed his *Mystagogi*, after the same Method as *Dionysius* had composed his *Ecclesiastical Hierarchy*. This Work of St. *Maximus's*, is an allegorical Exposition of the Mass; but it is useful at least in this respect, that it acquaints us with the Fact, and shews whether the *Greek Liturgy* was the same then as it is at present.

XXXII.
Ali and Moavia
Caliphs
Elmacin.

Abulfarag.
Theoph. An.
14. Const.
p. 287.

IN the mean Time the *Musulmans* made a great Progress. The Caliph *Othman* was grown odious by being too partial to his own Relations, and misapplying the publick Treasure; which raised a Rebellion against him. He was besieged in his House at *Medina*, and murdered, and the *Alcoran* which he carried in his Bosom was stained with his Blood. This happened in the thirty-fifth Year of the *Hegira*, that is, A. D. 655. *Othman* was then fourscore and two Years of Age, and had reigned twelve Years. His Enemies immediately acknowledged for Caliph *Ali*, the Son of *Aboutalib*, Cousin German, and Son in Law to *Mabomet*. But those who did not approve of the Murder of *Othman*, declared against *Ali*, being chiefly excited thereto by *Aiche*, the best beloved Wife of *Mabomet*, who was called the Mother of the *Musulmans*. A cruel War ensued, and several Bloody Battels were fought: *Moavia* was at the Head of those that opposed *Ali*. He had commanded long in *Syria*, having been sent thither by *Aboubecre*, in the thirteenth Year of the *Hegira*, that is, according to the Christian *Era* 634. At length a Peace was concluded in the Year 660, in the fortieth Year of the *Hegira*, on condition that *Irac*, that is, *Arabia* and the *East*, should continue in the Possession of *Ali*; and that *Syria* and the *West* should belong to *Moavia*.

Theopha.
an. 18.
p. 288.

BUT *Ali* was murdered in the same Year by a *Cavaregian*; which was the Name given to certain Schismatics among the *Musulmans*, who separated from him as soon as ever he entered into a Treaty with *Moavia*; not being able to suffer that so important a Point of their Religion should be compounded by Treaty, as the legitimate Succession of the Prophet, and the Quality of *Imam*. *Ali* was assassinated during the Time of Prayer, being near sixty Years of Age, five of which he had reigned in continual Troubles. He is reckoned a Martyr by those of his own Sect; and the Place of his Burial, which is in a Desert Westward of *Coufa*, is still called *Mesebed-Ali*, the Martyrdom of *Ali*; and is famous for the Number of *Musulmans* who resort thither in Pilgrimage. There is even a considerable Sect among them who honour *Ali* as the most perfect Creature of God, next to *Mabomet*, and as his only legitimate Successor. They say that *Aboubecre*, *Omar*, and *Othman*, were permitted by him to reign; but reckon *Moavia* and all the following Caliphs, impious, and Usurpers; looking upon the Descendants of *Ali* and *Fatima* his Wife, as the only legitimate *Imams*. The *Persians* are at this Day of this Sect.

IMMEDIATELY upon the Death of *Ali*, his Son *Hacen* was acknowledged Caliph at *Coufa*; but he reigned only six Months: And in the following Year, viz. the forty-first of the *Hegira*, that is in 661 of JESUS CHRIST, he renounced the Empire, which he gave up to *Moavia*, who never-

nevertheless caused him to be poisoned eight Years after. Thus *Moavia* A. D. 663. the Son of *Aboufophian*, was acknowledged sole Caliph at fifty-four Years of Age. He was the seventh, reckoning from *Mabomet*; but the first of the Family of *Ommia*. He resided at *Damascus*, the Capital City of *Syria*, where he had dwelt twenty-eight Years; and from whence he governed all this mighty Empire, which was bounded by the Ocean, the *Indus*, the River *Balc* or *Gibon*, which is the *Oxus* of the Antients, the Mountains of *Armenia* and of *Cilicia*, and the *Mediterranean Sea*.

IN the thirty-first Year of the *Hegira*, that is, A. D. 651, *Isdegerd*, Abulfar. P. 116. the last King of *Persia* was slain; and that Empire utterly destroyed, which Sup. lib. v. n. 50. had lasted 425 Years, viz. from A. D. 226, when *Artaxerxes*, or *Ardchir* broke the Power of the *Parthians*. Together with the *Persian*, the Religion of the *Magi*, i. e. the *Fire Worshippers*, was also abolished; and such as would not become *Mussulmans* retired to the *Indies*, where some of them still remain under the Name of *Parfis*, or *Perses*. Thus at the Death of *Otbman*, the *Mussulman* Empire consisted of all *Arabia*, *Persia*, and *Corasan*, *Diarbeck*, and *Irac*; that is, the *Mesopotamia* and *Chaldea* of the Antients, *Syria*, *Palestine*, *Egypt*, and great Part of *Africa*. Their own Civil Wars put some Stop to their Conquests; but they soon began to extend their Dominions again, even under the Reign of *Moavia*. In the twenty-first Year of the Reign of *Constans*, that is, A. D. 662, they marched into the Territories of the *Romans*, took a great number of Captives, and laid waste several Places; and the following Year they reduced Part of *Sicily*, and carried away the Inhabitants, who went willingly to settle at *Damascus*. Theoph. an. 21, 22. Const. p. 289.

THESE Defeats were no doubt one Cause of the Resolution the Emperor *Constans* had taken to leave *Constantinople*. He had a Brother called *Theodosius*, against whom having taken some Offence, he caused him to be shaved; and ordained Deacon, by the Patriarch *Paul*: After which he received the Cup from his Hand at the Communion; but not satisfied with this, he put him to Death in the eighth Year of his Reign; that is, A. D. 659. Afterwards he frequently dreamed that he saw him in his Habit of Deacon, presenting him with a Chalice full of Blood, and heard him pronounce these Words, *Drink Brother*; and being terrified at this Vision, he resolved to go into *Sicily*. Two Years after, in the Year 661, he left *Constantinople*, his Wife, and his three Sons, *Constantine*, *Tiberius*, and *Heraclius*; and embarking in one of his light Vessels, called *Dromones*, he turned about and spit towards *Constantinople*, in Testimony of his Indignation. He was hated there as a *Monothelite*, as having caused the Death of Pope *St. Martin*, and *St. Maximus*, the Doctor of the *East*; and for persecuting the two *Anastasius's* his Disciples, and several other *Catholicks*: And for this Reason he would have again removed the Seat of the Empire to *Rome*. In order to which he sent for his Wife and Children, but the *Byzantines* would not suffer them to depart. Theoph. An. 20. p. 289. & an. 27. p. 292.

CONSTANS landed at *Tarentum*, and went from thence to *Naples*, and endeavoured, but without Success, to take *Beneventum* from the *Lombards*: After which he proceeded to *Rome*, where he arrived on *Wednesday* the fifth of *July*, in the sixth Indiction, and in the Year 663. Pope *Vitalian* XXXIII. The Emperor Constans at Rome. Anast. in Vital. Paul. Hist.

A. D. 663. *Vitalian* went with his Clergy six Miles from thence to meet him; that is, Long. lib. v. c. 6, 7. &c. two Leagues. The Emperor proceeded the same Day to St. Peter's to perform his Devotions, and to present his Offering, as he did at St. Mary's on Saturday, and on Sunday he went in Procession to St. Peter's with all his Train; where he was met with Wax Tapers; and he offered a Carpet of Gold Tissue upon the Altar, and heard Mass. The next Saturday he went to the Palace of the *Lateran*, where he bathed and dined; on Sunday the Station was at St. Peter's, and after Mass the Emperor took his Leave of the Pope. He continued thus twelve Days at Rome; during which Time, he took away all the Brass Ornaments of the City, even the Covering of the Church of St. Mary of the Martyrs, antiently called the *Pantheon*, which was of that Mettle, and sent it all to Constantinople. He left Rome on Monday the seventeenth of July, and returned to Naples, and from thence passed to Reggio, and then into Sicily, where he arrived in the Month of September, in the same Year 663, and resided at Syracuse.

XXXIV.
English
Church.

Beda III.
Hist. c. 9.

Sup. n. 12.

SOME Time after Pope *Vitalian* received Letters from *Oswi*, King of *Northumberland*, the Occasion of which it will be necessary to give some Account of. The Question concerning the Time of celebrating *Easter* was disputed with great Warmth in England; for the *Kentish* Men, and the *Gauls*, maintained that the *Irish* celebrated this Festival contrary to the Usage of the universal Church. A certain Person named *Romanus*, among others distinguished himself by defending the right Time of keeping *Easter*; for although he was an *Irish-man*, he had been instructed in the Discipline of the Church, both in *Gaul* and *Italy*. By disputing against *Finanus* he drew over several; or at least excited them to enquire after the Truth; but he was not able to prevail upon *Finanus*, Bishop of *Lindisfarn*, who being of a warm Temper, grew angry, and openly declared against the right Side of the Question. *James* the Deacon of St. *Paulinus*, Archbishop of *York*, observed *Easter* according to the Usage of the *Catholic* Church, together with those few whom he had instructed. The Queen of *Northumberland* followed the same Custom, having among her Attendants a Priest called *Romanus*, who came from *Kent*. Thus two *Easters* were sometimes kept in the same Year; and when the King was celebrating this Festival, the Queen had advanced no further than *Palm Sunday*. During the Life of St. *Aidan*, these different Usages were tolerated on account of his Charity, and many other Virtues. But after the Death of *Finanus*, who succeeded him, *Colman* was ordained Bishop of *Lindisfarn*; and as he also had been sent from *Ireland*, the Dispute concerning *Easter*, and the other Points of Discipline, were revived. Many were alarmed, and begun to fear they bore the Name of *Christians* in vain; King *Oswi* himself not only differed in this respect from his Wife, but also from his Son *Alfrid*; for the King, who had been instructed and baptized by the *Irish*, whose Language he had also learned, esteemed nothing so good as what they taught. The Prince his Son had been instructed by *Wilfrid*, a very learned Man, who had studied at Rome, and in *Gaul*; and the Prince was persuaded that his Doctrine was preferable to all the Traditions of the *Irish*.

WILFRID was born in the same Country of *Northumberland*, towards A. D. 663. the Year 634. At fourteen Years of Age he retired to the Monastery of *Lindisfarn*, but did not take the Habit; and then he discovered that the *Irish* Discipline practised there was imperfect. He left this Place with the Consent of the Society, to go into *France* and *Italy*, to instruct himself in the Rules of the most famous Monasteries. He went to *Rome*, to visit the See of *St. Peter* out of Devotion, hoping to obtain Pardon there for his Sins; and was one of the first *English-men* who undertook that Pilgrimage. He travelled first into the Kingdom of *Kent*, and there he began to study the Customs of the *Roman Church*; learning the *Psalter* according to the antient Version, instead of that of *St. Jerome* which he used before. *Wilfrid* there joined himself to a young Nobleman of his own Country, called *Biscop Baducing*; since surnamed *Benedict*, who was but little older than himself, and who went likewise to *Rome* about the Year 650.

BEING arrived in *France*, they went to *Lyons*, where the Archbishop *Delfin*, otherwise called *Annemond*, conceived so great an Affection for him, that he offered him his Niece in Marriage, and would have procured him a considerable Employment; but *Wilfrid* continued steadfast in the Resolution he had taken to devote himself to *God*, and proceeded on his Journey. At *Rome* he contracted a Friendship with the Arch-deacon *Boniface*, who was a very pious, and a very learned Man; he was of the Pope's Council, and took as much Delight in instructing young *Wilfrid*, as if he had been his own Child. He carefully explained the four Gospels to him, and the Calculation of *Easter*, against the Error of the *Britons* and the *Irish*; as likewise several other Rules of the Ecclesiastical Discipline; and at length he presented him to the Pope, who gave him his Benediction, by the laying on of Hands, and Prayer. Thus *Wilfrid* left *Rome*, from whence he brought Relicks, and returned to *Lyons* to the Archbishop, whom he revered as his Father.

HE continued at *Lyons* three Years, where his Knowledge and Understanding were greatly improved by conversing with several learned Men. He received the *Roman Tonsure* in Form of a Crown from *St. Delfin*, and the Holy Bishop would have made him his Heir, but he was put to Death some Time after at *Challon* upon *Saone*, by the Order of *Ebroin*, and as is believed, in the Year 657. *Wilfrid* accompanied him to the Place of Execution, resolving to die with him, but his Life was spared; and after he had interred his Spiritual Father, he returned into *England* loaded with Relicks. *St. Delfin*, or *Annemond*, or *Hannemond* rather, is honoured at *Lyons* as a Martyr, on the twenty-ninth of *September*, and is known by the Name of *St. Chaumont*. He founded the Nunnery in Honour of *St. Peter* at *Lyons*.

ST. WILFRID being come back into *England*, Prince *Alfrid*, who reigned in *Northumberland* with King *Oswi* his Father, heard that a Servant of *God* was arrived from *Rome*, who taught the right way of keeping *Easter*; and who had been instructed in the Doctrine of *St. Peter's Church*. He sent for him, and received him as an Angel from Heaven; threw himself at his Feet, demanding his Benediction: And after he had discoursed with him concerning the several Customs of the *Roman Church*,

H h h h 2

XXXV.
Original of
St. Wilfrid.
Acta SS. B.
To. 3. p. 170.
& To. 4. p.
676. Vita
per. Eddium.
Beda V.
Hist. c. 20.

V. Coint.
An. 654.
n. 14.

Eddi. c. 7.

he

A.D. 664. he conjured him in the Name of *God*, and of *St. Peter*, to continue with him, to instruct him and his People. This *St. Wilfrid* consented to, and the Prince entered into an intimate Friendship with him, and gave him the Government of a Monastery called *Ripe*, or *Rippon*, from whence he drove all those obstinate Monks who chose rather to leave the Monastery, than consent to the abolishing of the *Irish* Customs. *Wilfrid*, assisted by the Munificence of the Prince, distributed very considerable Sums in Alms; he was generally beloved on account of his Virtues, and was even looked upon as a Prophet.

Beda III.
c. 25.

Eddi. c. 9.
Beda III.
c. 7.

AGILBERT, Bishop of the *Western Saxons*, came about this Time to visit King *Oswi* and the Prince his Son. This Bishop was a *Gaul* by Birth, who undertook a Journey to *Ireland* to study the Scripture; and after a considerable Stay in this Country, he went into *Essex*, where he applied himself to preach the Gospel; and the King was so well pleased with his Doctrine and Capacity, that he engaged him to accept of an Episcopal See in that Country, where he continued many Years. When he came into *Northumberland*, the Prince gave him a Character of the Abbot *Wilfrid*, and besought him to ordain him Priest, that he might remain near his Person. *Agilbert* replied, That a Man of such Merit ought to be ordained Bishop; but he ordained him Priest in the Monastery of *Rippon*, according to the Desire of Prince *Alfred*. Such was the Abbot *Wilfrid*, whose Authority chiefly engaged the Prince to support the *Roman* Discipline against that of the *Irish*.

XXXVI.
Conference
concerning
Easter.
Beda III.
Hist. c. 25.
Sup. n. 3.

IN order to put an End to this Dispute, it was agreed to hold a Conference at the Monastery of *Stremsbal*, of which *St. Hilda* was Abbess. The King came thither with the Prince, as did also three Bishops, *Colman*, *Agilbert*, and *Cedde*. *Colman* brought his *Irish* Clergy with him, and *Agilbert* was accompanied by the Priests *Agatbo*, *Romanus*, *Wilfrid*, and the Deacon *James*. The Bishop *Cedde* had been ordained by the *Irish*, sided with them, and was their Interpreter upon this Occasion, and *St. Hilda*, and her Society, was of their Opinion. King *Oswi* opened the Conference, saying; That as they all served the same *God*, and hoped for the same Heavenly Kingdom, they ought likewise to follow the same Rules, and observe the same Ceremonies; that the Business now was to examine which Tradition was grounded upon the best Authority; and commanded *Colman* his own Bishop to speak first. I received this my Custom, said *Colman*, from my Elders who sent me hither. All our Fathers have observed the same, and to add greater Authority to it, we have the Example of *St. John* the Evangelist, the best beloved Disciple of our *LORD*, who followed this Rule, together with all the Churches under his Government. Then the King immediately commanded *Agilbert* to speak; who said, I beseech you to permit the Priest *Wilfrid*, my Disciple, to deliver my Sentiments, who will be better able to explain them in the *English* Language, which he understands, than I can do by an Interpreter. Whereupon *Wilfrid* begun thus, by the King's Order: We celebrate the Feast of *Easter*, as is the Custom at *Rome*, where the Apostles *St. Peter* and *St. Paul* have lived, taught, suffered Martyrdom, and are interred: We see the same Rule practised in *Gaul*, whither we have travelled for our Instruction; and we know

know that in *Africa, Asia, Egypt, in Greece*, and in every Part of the A. D. 664. Earth, where the *Christian Religion* has been propagated, the same Custom is observed, notwithstanding the Diversity of Nations, and Languages; except among the *Picts* and *Britains*, in a Part of the two last Islands of the Ocean, who obstinately persist in a contrary Practice.

COLMAN still pleaded the Authority of St. *John*, to which *Wilfrid* replied, that he celebrated this Festival according to the Letter of the Law of *Moses*, because the Church still Judaized in several Points; and the Apostles could not reject at once all the Observances of that Law which GOD himself had instituted: But now when the Light of the Gospel shines throughout all the World, it is no longer necessary, nor are the Faithful even permitted to be circumcised, nor to offer bloody Sacrifices. St. *John* therefore, according to the Law, begun to celebrate this Festival on the Evening of the fourteenth Day of the first Month, without any Regard to the Day of the Week. But St. *Peter* preaching at *Rome*, and remembering that our LORD rose from the Dead on *Sunday*, concluded that we should always wait till the fourteenth Day of the Moon in the first Month, according to the Law, beginning at Night as St. *John* did. Then, if the Day following was *Sunday*, he begun the Festival of *Easter* that Evening, as we do now; but if the next Day after the fourteenth Day of the Moon was not *Sunday*, he stayed till the twenty-first, and begun the Solemnity on the preceding Evening. This Custom has been observed in *Asia* since the Death of St. *John*, by all his Successors, and throughout the universal Church: And we learn from *Ecclesiastical History*, that the Council of *Nice* hath declared in Favour of this Manner of celebrating *Easter*, as the only Rule which the Faithful ought to follow; not that this is a new Ordinance of the Council, but a Confirmation of the antient Custom. Thus it is certain, that you neither follow St. *John*, nor St. *Peter*, the Law, nor the Gospel. For St. *John*, in Observance of the Law, did not regard *Sunday* as you do; and St. *Peter* solemnized the Festival between the fifteenth Day of the Moon and the one and twentieth, whereas you keep *Easter* from the fourteenth to the twentieth, often beginning on the Evening of the thirteenth Day of the Moon, which is not appointed either by the Law, or the Gospel; and entirely excluding the twenty-first Day of the Moon enjoined by the Law.

IN Answer to this, *Colman* cited the Authority of the learned *Anatolius*, of St. *Colomban*, and his Successors, who wrought Miracles. *Wilfrid* replied; What have you to do with *Anatolius*? You do not follow his Rule, nor have you received his Cycle of nineteen Years. As to your Father *Colomban* and his Followers, I might reply; that many at the Day of Judgment will say to our LORD, *that they have wrought Miracles in his Name, and he will answer that he knows them not.* But GOD forbid I should say thus of your Fathers: It is better to pass a favourable Judgment where one is ignorant. I do not deny that they were Servants of GOD, and were acceptable to him: That they loved him, and that a good Intention was joined to their Rustick Simplicity. I likewise believe that this their Manner of observing *Easter* is not to be imputed to them as a Fault, because they knew no better; and I also believe, that as they have obeyed the

V. Sup. lib.

iii. n. 43.

I b. iv. n. 43.

44. lib. xxi.

n. 29.

Aug. Epist.

82. n. 15.

Sup. Lib. viii.

c. 5.

Matth. vii. 22.

A. D. 664. the Commandments of God, they would have followed a better Rule had they been instructed. It seems *Wilfrid* did not know that *St. Columban* had been instructed in this Point. But, continues he, You are guilty of Sin without doubt; if after you have heard the Decrees of the holy See, or rather of the universal Church, authorized by the Scripture, you do not observe them. How great Saints soever your Fathers were, are they to be preferred to the Church spread throughout the whole Earth? They who were few in Number, and who inhabited a Corner of a remote Island. However holy this *St. Columban* was, can he be preferable to the Prince of the Apostles, to whom the LORD said: *Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it; and I will give unto thee the Keys of the Kingdom of Heaven.*

Math. xvi. 18.

THEN the King said; Is it true, *Colman*, that the LORD spoke thus to *Peter*? He replied, Yes, my LORD: Can you prove, said the King, that your *Columban* received the same Power; No, answered *Colman*. Whereupon the King continued; Do you all acknowledge, both Parties, that this was said particularly to *Peter*; and that the LORD gave him the Keys of the Kingdom of Heaven? They replied, We do acknowledge it. Then he concluded thus. I declare, that I will not oppose this Keeper of the heavenly Gate; and that I will obey his Orders to the utmost of my Power; lest when I come to the Door of the Kingdom of Heaven, I should not find any to open unto me, when the Keeper of the Keys is against me. These Words of the King's were approved by the whole Assembly, who all agreed to observe this Rule.

Continuation
of the Affairs
of the English
Church.

Bed. III.
c. 26.

THE Dispute being ended in this Manner, the Assembly broke up, and *Agilbert* returned home. *Colman* seeing his Party grew contemptible, returned to *Ireland*, with such as were willing to follow him, resolving to consult with his own Countrymen what was best to be done. *Cedda* quitted the *Irish* Party, and returned to his See, being satisfied that he ought to follow the *Catholick* Rule. This Assembly was held in the Year 664, which was the twenty-second of the Reign of King *Oswi*, and the thirtieth from the first coming of the *Irish* Bishops into *England*. For *St. Aidan* was Bishop seventeen Years, *Finanus* ten Years, and *Colman* three Years. After he retired, *Tuda* was elected Bishop of *Northumberland*, who had been educated and ordained Bishop by the *Southern Irish*, and received the Tonsure from them; But he celebrated *Easter* in the same Manner as the *Catholicks* did. He died of a Pestilence which raged in *England* in the Year 664, being much lamented on account of his Virtue: In the same Year, there was an Eclipse of the Sun on the third of *May*, about four o'Clock in the Afternoon.

c. 27.

c. 26.

COLMAN, when he returned into his own Country, carried Part of the Bones of *St. Aidan* with him, leaving the rest in the Church which he had governed. When he departed, it plainly appeared how disinterested he and his Predecessors had been. For except the Church, there were no more Buildings than were absolutely necessary for civil Society: They had neither Money, nor Cattel, and if any was given to them, they immediately distributed it amongst the Poor. They did not stand in need of any thing to entertain the Nobility, who only came to Church to perform

form their Devotions, and to hear the Word of God. When the King A. D. 664. came thither, he did not bring above five or six Persons with him, and if they accepted any Entertainment, they were contented with the usual Provision of the Brethren. The Society was greatly respected upon this Account; and wherever a Clerk or Monk went, he was joyfully received. Whoever saw them on the Road, run to them, and bowing their Heads, demanded their Benediction. When a Priest came into any Town, the Inhabitants came all about him, desiring him to instruct them: And the Priests and Clerks on their Side, never went thither, unless to preach, baptize, and visit the Sick, and in a Word to take Care of their Souls; and the Princes found it necessary even to force them to accept of Lands whereon to found Monasteries. This Custom was observed by the Churches of *Northumberland* for some time.

AFTER the Death of *Tuda*, Prince *Alfrid* desiring that the Priest c. 28. *Wilfrid* should be ordained to succeed him, sent him to the King of *France*, who recommended him to *Agilbert* Bishop of *Paris*, who when in *England*, had ordained him Priest. For after the Conference at *Strenesbal*, *Agilbert* c. 7. left *England* on the following Account. The King who had detained him there, desired to have another Bishop who understood his own Language, which was the *Saxon*; and in order thereto, sent for one called *Ouini*, who had also been ordained by the *Gauls*, and dividing the Diocese of *Essex*, he placed this new Bishop in the City of *Venta*, called by the *Saxons* *Wintacestir*, and at present *Winchester*. *Agilbert* took it ill that the King should act in this Manner without consulting him; whereupon he returned into *Gaul*, where the Bishoprick of *Paris* was given him, very likely upon the Death of *Sigobrand*. *Agilbert* joyfully received the Priest V. Coint. An. 664. 8. Sup. n. 33. Beda III. c. 28. V. c. 30. *Wilfrid*, and together with twelve other Bishops, performed the Ceremony of his Ordination with great Solemnity, at *Compiègne*. He was carried in a Chair of Gold by the Bishops, according to the Custom then in Use among the *Gauls*: This was in the Year 664, and in the thirtieth Year of his Age. But while he was in *France*, King *Oswi*, to prevent his Son's Design, caused another to be ordained Bishop of *Tork*: This was *Ceadda* an *Irish-man*, the Brother of *Cedda*, who also followed the *Irish* Ceremonies. He was a Priest, and Abbot of *Lestingben*, thoroughly understood the Scriptures, and was a Man of a most exemplary Life. The King sent him into *Kent* to be ordained by *Deusdedit*, Archbishop of *Canterbury*; who died before he arrived there, and as another was not then chosen to succeed him, *Ceadda* went into *Essex*, and was ordained by *Ouini* Bishop of *Winchester*, who was the only Bishop at that Time in *Great-Britain* who had been canonically ordained. *Ceadda* was the Disciple of *St. Aidan*, and a Follower of his Virtues.

WILFRID, at his Return into *England*, would not dispute the Ordination of *Ceadda*, although it was irregular; but chose rather to return Vita per Eddi. c. 24. to his Monastery of *Rippon*, where he continued three Years: In the mean Time the King of the *Mercians* often invited him to come into his Country, in order to exercise several Episcopal Functions; and gave him Lands whereon he founded Monasteries. *Egbert* King of *Kent* also sent for him, and there he ordained many Priests, and some Deacons, during the Vacancy

A.D. 664 cancy of the See of *Canterbury*. Thus *Wilfrid*, although deprived of his own See, laboured successfully in the Establishment of Discipline in *England*; and either obliged all the *Irish* to observe the Ceremonies of the *Catholic* Church, or to return to their own Country. He had brought over with him the Rule of *St. Benedict*, and two Chanters, *Eddi* and *Eona*; as also Masons, and all Sorts of Workmen, necessary for the building Churches.

Beda III.
Hist. c. 21.
Sup. n. 23.

CEOLLACH, Bishop of the *Mercians*, did not continue long in his See, but returned to the Island of *Hi*, the Chief of the *Irish* Monasteries, and was succeeded by *Trumbere*, who was an *English-man*, but had been ordained by the *Irish*. The *Eastern Saxons* were at that Time Subjects to the King of *Mercia*, although they were governed by two petty Princes. The great Mortality which raged in the Year 664, was a Pretence to one of these Princes for renouncing *Christianity*, with the People under his Government. They accordingly begun to repair their ruined Temples, and to adore their Idols, as if they were able to save them from the Destruction of this Plague. The other Prince continued always faithful in his Duty to God; and the King of *Mercia*, to whom they payed Homage, having Notice of these Disorders, sent thither the Bishop *Jaruman*, the Successor of *Trumbere*, to bring back these Apostates; and he laboured therein so successfully, that he brought over the Prince and his People to the right Way; destroyed their Temples and Altars, opened the Churches again, and caused them to renew their Confession of Faith in *JESUS CHRIST*: And after this, the Bishop, with the Priests who accompanied him, returned home with Joy.

Æ. 29.

Vita Sanct.
Ben. Biscop.
To. 2. Act.
p. 1002.

Beda lib. iv.
c. 1.

III. c. 29.

KING Oswi was informed by the Conference held at *Strenesbal*, that the *Roman* Church was the Center of the *Catholic* Church: Therefore as it was proper to fill the See of *Canterbury*, he joined with *Egbert* King of *Kent*; and these Princes acting together for the Good of the *English* Church, chose a holy Priest called *Wigard*, from among the Clergy of the Church of *Canterbury*, who was an *English-man*, and who had been instructed by the *Romans*, who were Disciples of *St. Gregory*; and sent him to *Rome*, to be ordained Archbishop there, that he might afterwards ordain Bishops himself for all the Churches in *England*; King *Egbert* being very desirous of having a Bishop of his own Nation, able to instruct him in his own Language. *Wigard*, when he came to *Rome*, delivered the Letters and Presents sent by the two Kings to Pope *Vitalian*; which Presents consisted of a great Quantity of Gold and Silver Plate: But soon after, he and almost all his Company died of a Pestilence. The Pope deliberated what Archbishop he should send into *England*; and in the mean Time wrote to King *Oswi*, praising his Zeal, and exhorting him to Perseverance, and to an entire Conformity to the Traditions of the *Roman* Church, as well concerning the keeping *Easter*, as in other Points of Discipline. He adds; We send you Relicks of the blessed Apostles *St. Peter* and *St. Paul*, and of the Martyrs *St. Lawrence*, *St. John*, and *St. Paul*, *St. Gregory*, and *St. Pancrace*. And to the Queen your Wife, we send a Cross made of a golden Key, which contains some of the Chains of *St. Peter*.

ANASTASIUS the *Apocrisarius*, Disciple of St. Maximus, was separated from his Master and the other *Anastasius*, and carried to divers Castles, having been led quite through the Country of the *Lazi* in the Space of seven Months. He travelled on Foot half naked, being ready to die with Hunger and Cold. At length, the Governor being banished, his Successor, whose Name was Gregory, treated *Anastasius* with more Humanity, placing him in a Monastery, and supplying him plentifully with all Sorts of Necessaries. Here he was visited by Stephen, Treasurer of the Church of *Jerusalem*, who travelled all over the Country of the *Lazi*, and the neighbouring Parts, explaining the *Catholick Doctrine*, and the Heresy of the *Monothelites*, and contradicting the Calumnies spread about concerning *Anastasius*: But Stephen died in this Journey, on the first of January, of the eighth Indiction, in the Year 665. During this third Exile of *Anastasius*, he wrote in the following Year to *Theodosius*, Priest of *Gangre*, and Monk of *Jerusalem*, relating all that had happened to him till that Time; and desiring *Theodosius* to lend him the Acts of the Council held at *Rome*, by Pope St. Martin; being desirous to make Use of his Banishment for the Propagation of the *Catholick Doctrine*. Together with this Letter, he sent him Passages out of St. Hippolitus, Bishop of *Porto*, near *Rome*, and Martyr, to prove the two Wills, and two Operations in JESUS CHRIST. *Anastasius* writ this Letter himself, after a miraculous Manner, as was thought: For his Hand having been cut off, he had two little Sticks fastened to his Arm, with which he held the Pen; and in this Manner he writ several other Pieces. He died in the Castle of *Tbusuma*, at the Foot of Mount *Caucasus*, on Sunday the eleventh of October, in the tenth Indiction, that is, in the Year 666, having in his Life-time wrought several Miracles, and made many Converts. He left two Disciples, *Theodore* and *Euprepus*, who were Brothers, the Sons of the Emperor's Baker. After the first Banishment of *Anastasius* to *Trebisonde*, they made an Attempt to flee to *Rome*, but were stopped at *Abydus*; and refusing to subscribe the Type of *Constans*, were degraded, scourged, stripped of all they had for their Support, and banished to *Cbersona*. *Euprepus*, who was the youngest, died there on the twentieth of October, in the fourth Indiction; that is, in the Year 670. *Theodore* survived him many Years; and the Priest *Theodosius* of *Gangre*, coming to visit him some time after, gave him Relicks of Pope St. Martin, who died in that Place; viz. a small Piece of his *Orarium*, and one of his Sandals; and gave him also an Account of the Miracles wrought at this Pope's Tomb.

A.D. 664.
XXXVIII.
Death of
St. Anasta-
sius the Apo-
crisarius.
Epist. ad
Theod. Act.
S. Max. p. 68.

Hypomnest.
p. 80.

TWELVE Bishops of the Province of *Lusitania* met in *Spain*, at *Merida*, the Metropolis of that Province, on the sixth of November, in the eighteenth Year of the Reign of *Receuinta*, according to the *Spanish Era* 704, that is, A. D. 666. This Council made twenty Canons, the first of which is a Confession of Faith. It is therein ordained, that when the King is at War, the holy Sacrifice shall be offered for him and his Army every Day. A Bishop who is not able to come to the Council himself, shall not send a Deacon thither, but his Arch-priest, or at least a Priest; who may sit behind the Bishops, and answer for the Person who sent him. If a Bishop neglects to attend the Council, he shall be confined, in order to perform

XXXIX.
Council of
Merida. To. 6.
Conc. p. 497.
Can. 3.

c. 5.

c. 7.

Penance

A. D. 666. Penance for a certain Time. Every Bishop ought to have an Arch-priest, an Arch-deacon, and a *Primicerius* in his Cathedral. These were the three Heads of the Clergy, as I have already observed. The Bishop may take such Priests, or Deacons, out of Parishes as he thinks fit, to assist him, and place them in his Principal, or Cathedral Church: But they shall however take Care of these Churches from whence they have been taken, and receive the Revenues belonging to them; and shall, with the Approbation of the Bishop, appoint Priests for the Service thereof, and shall allow them Salaries. We see here the Original of Canons, who were the primitive Curates. The Bishop may give the Wealth of the Church to deserving Clerks, for the Encouragement of others.

c. 8.
Sup. Lib.
xxxviii. n. 20.
c. 12.

THE Oblations made to the Church at Mass, shall be divided into three Parts: The first shall belong to the Bishop, the second to the Priests and Deacons, and the third to the Sub-deacons and inferior Clerks. Bishops shall not take the third Part of the Revenues of Parish Churches for their own Use, but shall employ it in Repairs; and if the said Churches are poor, the Bishop shall repair them. Priests shall not demand any thing for baptizing Children; but they may take what is freely offered them. Parish Priests shall choose their Clerks from among the Vassals of their Churches; and shall provide for them according to their Incomes. Sometimes several Churches are committed to the Care of one Priest, because each Church is not able to maintain a particular Priest: In this Case, the Priest ought to offer the Sacrifice in each of these Churches every *Sunday*, and pray for the Founders. We see here, that in Case of Necessity, a Priest might perform several Masses on the same Day. This is what appears most remarkable to me in this Council of *Merida*.

c. 13.
c. 20, 21.
c. 14.

c. 16.

c. 9.

c. 18.

c. 19.

XL.
St. Hildephonsus of
Toledo.
Martyr. R.
23 Jan.
Julian. To. 2.
Act. SS. Ben.
p. 516.

ST. HILDEPHONSUS, Archbishop of *Toledo*, the greatest Ornament at that Time of the Church of *Spain*, died in the Beginning of the following Year, being the nineteenth of the Reign of King *Recesvinta*; that is, in the Year 667, on the twenty-third of *January*; on which Day he is commemorated by the Church. In his Youth he founded a Nunnery at his own Expence, and devoted himself to God in the Monastery of *Agali*, of which he was made Abbot; and afterwards, by the Authority of the Prince, he was carried against his Inclination to *Toledo*, and was ordained Bishop of that See, after the Death of *Eugenius II.* in the Year 658. He held the See nine Years and two Months, and was interred at the Feet of his Predecessor, in the Church dedicated to St. *Leocadia*. He left several Works divided into four Parts; the first of which, among other Things, contains a Treatise of the Virginity of the holy Virgin, which is the only Work of his that is extant; and a Treatise of the Property of the divine Persons. The second Part is his Letters; the third is composed of Masses, Hymns, and Sermons; and the fourth, of several small Pieces in Verse and Prose; among the rest, Epitaphs and Epigrams; and he has continued St. *Isidore's* List of famous Men. Another Treatise upon the Virginity of the holy Virgin, is ascribed to him; as likewise twelve Sermons upon some of her Festivals: But the learned do not allow them to be his.

Bibl. PP.
Paris To. 8.
p. 264.
V. Lab. Scrip.
Eccles. To. 1. p. 505. Dupin. To. 7. p. 110.

IN the same Year 667, *John* Bishop of *Lappa* in the Island of *Crete*, being at *Rome*, presented a Petition to Pope *Vitalian*, on the nineteenth of *December*, in *St. Peter's Church*, and conjured him to do him Justice, in reversing the Sentence given against him by the Archbishop *Paul* his Metropolitan, and the rest of the *Cretan* Bishops. The Pope some Days after, assembled a Council for the Examination of this Affair, wherein the Acts of the Council of *Crete*, sent thither by *Paul*, were read, and found to agree with the Petition of *John*. The Fathers of the Council of *Rome* perceived that the Sentence against *John* was not given in the Fear of *God*, or according to the Canons; and they were much offended that he had been imprisoned and carried from thence to the Archbishop's Council-Chamber, that he might there speak according to the Will of the Archbishop, and was afterwards sent back again to Prison; and, moreover, that they would have obliged him to have given Security, contrary to the Canons and the Laws: And lastly, that when *John* required to be sent to the Pope, the Archbishop had refused it as an unreasonable Demand.

A. D. 667.
XLI.
Case of John
of Lappa.
Epist. i. Vital.
To. 6. conc.
P. 445.

THE Council of *Rome* therefore abrogated the Proceedings, and the Sentence of the Council of *Crete* against *John* of *Lappa*, declared him innocent, and ordered that Satisfaction should be made for all the Damages that either he or his Church had suffered. Being justified in this manner, the Pope caused him to assist with him at Mass, as the other Bishops did; and afterwards writ to the Archbishop *Paul*, signifying to him the Decree of the Council of *Rome*, which he ordered him to put in execution. And when you have read this Order, says the Pope, you shall return it to the Bearer, who is sent by the Bishop *John* for his Security, and that of his Church. As the Bishop *John* returned into *Crete*, through *Sicily*, where the Court then was, the Pope gave him two Letters of Recommendation; one to *Vaannus*, Chamberlain and *Chartularius* to the Emperor; and the other to *George*, Bishop of *Syracuse*. The first is dated on the twenty-seventh of *January*, in the Year 668, and in the eleventh Indiction.

Epist. 2. 4.

THE Emperor *Constans* had been now four Years at *Syracuse*, where he grievously oppressed his Subjects by excessive Exactions, as well on such as possessed Estates in Land, according to the Survey taken of them, as the rest by Capitation, even the Sea-faring Men. Wives were separated from their Husbands, and Children from their Parents, and indeed all were in Danger of their Lives: Even the holy Vessels, and the Treasure of the Churches was taken away. At length on the fifteenth of *July*, in the same Year 668, and in the eleventh Indiction, the Emperor went into the Bath called *Daphne* at *Syracuse*; as did also *Andrew* the Son of *Troilus*, to attend and serve him: And when he begun to rub himself with Soap, *Andrew* murdered him by a Blow which he gave him on the Head with the Vessel out of which he used to pour Water, and immediately fled. They who waited without perceiving the Emperor stay so long in the Bath, went in and found him dead. Thus the Emperor *Constans* ended his Life, in the twenty-seventh Year of his Reign. After he was interred, *Mezzeti*, or *Mezizy*, an *Armenian*, a very comely Person, was declared

XLII.
Death of
Constans.
Constantine
Pogonatus
Emperor.
Anast. in Vi-
tal.

Theoph. an.
27. P. 292.

A. D. 668. Emperor at *Syracuse*, although against his Inclination: But *Constantine*, the eldest Son of *Constans*, being informed of these Transactions at *Constantinople*, sailed with a Fleet into *Sicily*, took *Mezzeti* Prisoner, and put him to Death, as he did also the Murderers of his Father; and having settled the Affairs of the *West*, he returned to *Constantinople*, where he was acknowledged Emperor, together with his two Brothers *Tiberius* and *Heraclius*. This *Constantine* was surnamed *Pogonatus*, that is, the Bearded, because he had a Beard when he returned to *Constantinople*, which was not grown when he left the City. He reigned seventeen Years.

Sup. n. 16.
Theoph. an.
10. p. 289.
Niceph. Chr.
Conc. C.
Act. 14.
p. 964. C.
Theoph. an.
1. p. 293. &
an. 5. p. 294.

IN the mean time a new Patriarch had been elected at *Constantinople*. *Peter*, who had sat in this See twelve Years and seven Months, died in the Year 660, and was succeeded by *Thomas*, Deacon and *Chartophylax*, or Keeper of the Charters of the Church of *Constantinople*, who held it two Years and seven Months. He writ a Synodical Letter to Pope *Vitalian*, according to Custom; but was not able to send it on account of the continual Inroads of the *Saracens*, all the Time of his Pontificate. In the first Year of the Reign of *Constantine*, they made an Incurſion into *Africa*, from whence they brought fourscore thousand Captives; and the following Year they settled at *Cyzicus*, from whence they proceeded to attack *Constantinople*; and it was at this Time that a Person called *Callinicus* invented a sort of Wild-fire that would burn in the Water, in order to destroy their Ships.

XLIII.
St. Theodore
of Canter-
bury.
Beda iv. Hist.
c. 1. Sup. a. 7.

THE Pope *Vitalian* continually sought for a proper Person whom he might ordain Archbishop of the *English* Nation; and for this Purpose he caused the Abbot *Adrian* to come to him from the Monastery of *Niridian* near *Naples*, who was an *African* by Birth, very well instructed in Divinity, and in the Monastick and Ecclesiastical Discipline; and who understood *Greek* and *Latin* perfectly well. *Adrian* said, that he was not worthy of this Dignity, but that he could name one whose Doctrine and Age would much better become the Episcopal Office. This was a Monk called *Andrew*, who was indeed thought a very fit Person by all who knew him; but his bodily Infirmities prevented his being charged with this Duty: Whereupon *Adrian* was again pressed to accept the Chair; but he required Time to consider of it, hoping that some other might be found to supply his Place.

THERE was then at *Rome* a Monk called *Theodore*, born at *Tarsus* in *Cilicia*, well skilled in humane and divine Learning, and in the *Greek* and *Latin* Languages; of an exemplary Life, and Venerable on account of his Age, being sixty-six Years old. *Adrian*, who was acquainted with him, presented him to the Pope, and procured him to be ordained Bishop; but on Condition that he himself should conduct him into *England*: For he knew very well how to perform this Voyage, having been twice before in *Gaul*. The Pope was also willing that *Adrian* should travel with *Theodore*, for the further Instruction of the *English*; and to take Care that he introduced nothing into the Church contrary to the Faith, as the *Greeks* had sometimes done. *Theodore* being ordained Sub-deacon, waited four Months that his Hair might grow, to be shaved in the Form of a Crown:
For

For the Greek Monks shaved their Heads all over in Imitation of the A.D. 668. Apostles St. James and St. Paul. At length Pope Vitalian ordained Theodore Bishop, on Sunday the twenty-sixth of March, in the Year 668.

ST. BENEDICT BISCOP was then at Rome, this being the third Time of his coming thither: For besides his first Journey with St. Wilfrid, he undertook a second with Prince Alfrid, Son of King Oswi, and at his Return, went to the Island of Lerins, where he received the Tonsure, and embraced the Monastick Discipline. After he had continued there two Years, he returned again to Rome, when Pope Vitalian, who was acquainted with his Merit, recommended the new Bishop Theodore to him; and obliged him to lay aside the Thoughts of the Pilgrimage he had undertaken, in regard he might do more good by returning into his own Country, and conducting Theodore thither, and serving him there both as a Guide and Interpreter. Biscop obeyed the Pope, and departed from Rome on his Journey to England, with the Bishop Theodore, and the Abbot Adrian, on the twenty-seventh of May, in the Year 668.

Vita per Be.
To. 2. Act.
P. 10,003.
Sup. n. 35.

THEY went by Sea to Marseilles, and from thence by Land to Arles, where they delivered the Pope's Letters to the Archbishop John, who kept them with him till Ebroin, Mayor of the Palace, had granted them Permission to continue their Journey; which when they had received, Theodore went to the Bishop Agilbert at Paris, who having been long in England, could give him very good Instructions for his Conduct in that Country: He received Theodore very kindly, and kept him with him some Time. Adrian went first to Emme, or Emmon, Archbishop of Sens, and afterwards to Meaux, to visit St. Faro, and stayed a considerable Time with them: For the Winter drawing on, they were obliged to continue in France. This is the same Emmon who some Years before granted a Privilege to the Monks of the Monastery of St. Peter the Living at Sens, in a Council of thirty Bishops, consisting of his Comprovincials, and others; as St. Owen, St. Faro, St. Eloi, and St. Amand. Egbert, King of Kent, understanding that the Bishop he had desired the Pope to send him, was in France, immediately sent one of the Lords of his Court to meet him; who having obtained Leave of Ebroin, waited on him to the Port of Quentovic in Pontbien, now called St. Josse sur Mer. Theodore falling sick, was obliged to stay there some Time; and as soon as he was able to travel, he proceeded on his Voyage to England, with Benedict Biscop; and took Possession of his See of Canterbury, in the second Year after his Ordination, on Sunday the twenty-seventh of May, in the Year 669. He governed this Church one and twenty Years, three Months and twenty-six Days. At his first coming he gave Benedict the Government of the Monastery of St. Peter.

To. 6. conc.
P. 134.

c. 2.
Vita B. Biscop.

ADRIAN was detained in France some Time by Ebroin, who suspected that he was employed by the Emperor to the Kings of England, in some Designs against the French; but being afterwards satisfied that he was not charged with any such Commission, he permitted him to follow Theodore, who gave him at his Arrival the Monastery of St. Peter, after Benedict had been possessed of it two Years: For when they departed from Rome, the Pope ordered

A. D. 669. ordered *Theodore* to put *Adrian* in Possession of some convenient Place in his Diocese, where he and his Companions might dwell.

XLIV.
Original of St.
Leger.

IN the same Year 669, died in *France*, after a Reign of fourteen Years, the young King *Clotaire* the Third, who was succeeded in the Kingdoms of *Neustria* and *Burgundy* by his Brother *Theodorick* the Third. But soon after the *French* conspired against *Ebroin*, who governed the Kingdom under the Name of *Theodorick*, and proclaimed *Childerick* the Second, sole King of *France*, who before reigned over *Austrasia*, under the Direction of *Vulfoade*, Mayor of his Palace.

Vita Auſt.
Urf. To. 2.
Aſt. B. p. 669.

LEGERE, or *Leodegair*, Bishop of *Autun*, was at this Time in as great Power as any of the *French* Lords. He was of the first Quality; and his Parents brought him when young to the Court of King *Clotaire* the Second, who soon after sent him to *Didon*, Bishop of *Poitiers*, his Uncle, to be instructed by him in Literature. The Bishop appointed a Priest of great Learning to teach him, and some Years after kept him with him in his own Palace, that being taught by his Example and Instructions, he might not suffer his Manners to be corrupted; for he hoped that he would succeed him. Being twenty Years of Age, he ordained him Deacon, and soon after made him Arch-deacon, and entrusted him with the Government of the whole Diocese under himself. *Leger* was tall of Stature, had a handsome Person, was Prudent, Eloquent, and generally beloved. Upon the Death of the Abbot of *St. Maixant*, the Bishop his Uncle gave him the Government of that Abby, which Office he discharged with great Prudence for the Space of six Years, and was a considerable Benefactor to the Abby.

V A non.
Ubid. f. 681.

HIS Fame having reached the Ears of King *Clotaire* the Third, and *St. Batilda* his Mother, they desired the Bishop of *Poitiers* his Uncle, to send him to them. He soon gained the Favour of the King, the Queen, the Bishops, and the great Men, who all judged him worthy of the Episcopal Dignity. *Ferreolas*, Bishop of *Autun*, dying, the Candidates disputed the Succession not without Effusion of Blood; one of them being murdered, the other was banished as the Aggressor, and the Church of *Autun* continued vacant near two Years. The Queen, *St. Batilda*, in order to put an End to this Scandal, caused *Leger* to be ordained Bishop of *Autun*, about the Year 659; who by his Presence quieted all Disturbances, and reconciled the Parties, persuading some, and terrifying others into a Compliance. He took great Care to relieve the Poor, and to adorn the Churches; beautifying them with Gildings and rich Plate. He repaired the Baptistry with great Magnificence, and caused the Relicks of *St. Symphorian* to be brought back; and likewise repaired the City Walls. In the mean time he carefully instructed his Clergy, and frequently preached to the People.

Vita Urf. p.
700.

HE had sat in his See ten Years, when King *Clotaire* the Third died. Upon this News he posted to Court, to confer with the other Lords concerning the Election of his Successor. One Party declared for *Childerick*, understanding, that considering his Age, he governed the Kingdom of *Austrasia* with great Prudence. *Ebroin* would have caused *Theodorick* to have

have been proclaimed King, who was indeed acknowledged for some Time; A. D. 669. but as *Ebroin* was become odious by his Cruelty and Avarice, the *French* dreaded his Government; for it was he indeed who ruled the Kingdom under the Name of *Theodorick*: Whereupon they unanimously declared for *Childerick*. Thus *Ebroin* seeing himself abandoned, took Sanctuary in the Church, beseeching the King to save his Life, and to permit him to retire to a Monastery. Some Bishops interceded for him, especially *St. Leger*, although *Ebroin* was his avowed Enemy, because *St. Leger* had checked him in his unjust Proceedings. Having obtained his Pardon, he caused himself to be shorn, and became a Monk in the Abby of *Luxeu*. King *Theodorick* was also shaved, and shut up in the Abby of *St. Denis*. *St. Leger* was in great Power in the Beginning of the Reign of *Childerick* the Second, and in some Writings we find him stiled Mayor of his Palace.

Urf. n. 4.
V. Coint.
an. 670. n. 2.

WE meet with some Canons of a Diocesan Synod, said to have been held by *St. Leger* at *Autun*; by the first of which it is ordained, that all the Priests and Clerks shall get by Heart, the Creed ascribed to *St. Athanasius*. The other Canons relate to the Monks; and among other things they are prohibited to have a Property in any thing: To go into the Cities, unless upon the Business of the Monastery; and in this Case they must have a Letter from their Abbot, directed to the Arch-deacon. They are ordered to observe the Canons, and the Rule of *St. Benedict*; to labour in common, and to exercise Hospitality; and this on Pain of the Bastinado, or Excommunication for three Years.

To. 6. Conc.
p. 535.

ST OMER, Bishop of *Terouane*, having governed this Church thirty Years, died about the same Time, viz. as is believed, in the Year 668, on the ninth of *September*, on which Day he is commemorated by the Church. Two Years before he assisted at the Translation of the Relicks of *St. Vast*. This Saint had built a Chapel near the City of *Arras* in Honour of *St. Peter*, which he designed for his Burying-place; but it was thought more Respect to interr him in the Cathedral dedicated to the holy Virgin. The Body continued here one hundred and twenty-eight Years, till *St. Aubert*, the seventh Bishop of *Arras*, believing that he had received an Order from Heaven to execute the Intention of *St. Vast*, changed the Chapel of *St. Peter* into a large Church, more worthy to contain his Relicks. Here he built a Monastery, which was finished by *St. Vindician* his Successor, the Disciple of *St. Eloi*. This is the famous Monastery of *St. Vast* of *Arras*, the first Abbot of which was called *Hatta*, and was a Monk of the Abby of *Blandinberg* near *Gant*, which he governed at that Time. *St. Aubert* is also said to have died in the Year 668, and is commemorated on the thirteenth of *December*.

XLV:
Other Saints
in France.
Coint. an.
668. n. 7.
Martyr. R.
9 Sept.
Ap. Coint.
an. 666. n. 1,
2.

THE Death of *St. Theodard*, Bishop of *Maestricht*, is placed also in the same Year; he was Disciple to, and succeeded *St. Remacle*. He went to King *Childerick*, who still resided in *Austrasia*, to request him to cause the Possessions of his Church, which had been usurped, to be restored; but was assassinated upon the Road, by the very Persons who withheld these Possessions, in the Forest of *Benalt* near *Nemere*, since called *Spires*, and torn Limb from Limb; but his Remains were gathered up, and brought to

Acta B. To. 3
p. 985.
Coint. an.
668. n. 9.
Martyr. R.
13 Dec.
Vita ap. Sur.
10 Sept.
Coint. an.
668. n. 11.

A. D. 669 to Tongres by St. Lambert his Successor. St. Theodard is honoured by the Church as a Martyr, on the tenth of September.

Martyr. R.
10 Sept.
To. 3. Act. B.
P. 69.

ST. LAMBERT, or Landebert, was a Native of *Maestricht*, and the Son of a noble and wealthy Family, who had been *Christians* for many Descents. His Father caused him to be instructed from his Infancy in divine Learning: And afterwards recommended him to St. Theodard, to perfect his Education; and this holy Bishop had such an Esteem for him, that would the Canons have allowed of it, he had nominated him for his Successor. After his Death, he was elected, according to the Desire of the People, and by the Consent of King *Childerick*, and those who governed at his Court, where he himself was in great Repute.

Acta Bon.
Sac. 3. par. 2.
P. 468.

WE meet with several holy Bishops in the same Kingdom of *Austrasia*, who renounced the Episcopal Dignity in order to embrace a Monastick Life. St. Gombert, or Gondelbert, Archbishop of *Sens*, retired into the Deserts of *Vosge*, and obtained the Grant of some Part of a Valley in this Country from King *Childerick*, where he founded a Monastery under the Rule of St. *Benedict*, which he called *Senones*, in Memory of his own Country: And after he had governed it some Years, died about the Year 675.

P. 471.

ST. DEODATUS, Bishop of *Nevers*, also quitted his See, having first given Notice to his People to choose another Pastor; and followed by some of his Disciples, went into *Vosge* and *Alsace*; where, after he had several Times shifted his Abode, he at length fixed in the Vale of *Galilee*, a Grant whereof he had obtained of King *Childerick*; and here he founded the Monastery of the *Joinings*, so called from the Conjunction of the two Rivers. He is supposed to have died about the Year 679, and left the Government of his Monastery to St. *Hildulph*, a *Bavarian* by Descent; who embraced the Monastick Life at *Treves*, of which he became Bishop about the Year 666, after the Death of St. *Numerian*. Having governed this See ten Years, he retired to *Vosge*, where he founded *Moyenmoustier*, which he did not leave to govern the Abby of the *Joinings*, but only sent a Prior thither. Even in his old Age he supported himself by his Labour; he had above three hundred Monks under his Direction, and lived to the Year 707.

P. 477.

Acta To. 2.
P. 1065.
Sup. lib.
xxix. n. 39.
Acta To. 1.
P. 570.

ST. CLAUDIUS, Archbishop of *Besançon*, having governed this Church seven Years, retired about the Year 681, to the Monastery of *Condat*, which at that Time went by the Name of St. *Oyan*; that is, of St. *Eugend*, the third Abbot thereof, who died about the Year 510. St. *Claudius* having lived here five Years, was elected Abbot in the Year 686, and applied himself to King *Clovis* the Third, beseeching him to cause certain Revenues belonging to the Monastery, that had been taken away, to be restored. He repaired to *Paris* for this Purpose, and obtained the necessary Instruments from the King, and died in the fourth Year of *Childebert* the Second, that is, A. D. 698. The Abby of *Condat* is now known by the Name of St. *Claud*, or *Claudius*, and his Body is still preserved there entire; and this Abby is remarkable for the Number of Pilgrims resorting thither. He is honoured by the Church on the sixth of *June*; St. *Hildulph* on the eleventh of *July*; St. *Deodatus*, known in the Country

Country under the Name of *St. Dié*, on the nineteenth of *June*, and *St. Gombert* on the twenty-first of *February*.

ARCHBISHOP *Theodore* being put in Possession of his Church of *Canterbury*, visited every Quarter of the *English*, in Company with the Abbot *Adrian*. He was well received, and heard with Attention, and wherever he came he established sound Morality, and confirmed the Usage of the *Catholic* Church in the Celebration of *Easter*. He was the first Archbishop who presided over the whole Church of *England*, and the chief Founder of that famous School, which afterwards produced so many great Men. For *Theodore* and *Adrian* being well versed not only in divine, but humane Learning, they drew to them a great Number of Disciples, whom they instructed daily. They expounded the holy Scripture to them, taught them Astronomy and Ecclesiastical Arithmetick, that is, the Manner of Calculating *Easter*, and how to compose *Latin* Verses; and many became as perfect in the *Latin* and *Greek* Languages, as in their own Tongue. *Britain* had never been in so flourishing a Condition as at this Time, since the *English* first set Foot on the Island. Their Kings were so brave, that all the barbarous Nations dreaded their Power; but withal such good *Christians*, that they aspired only after the Joys of the Kingdom of Heaven, which had been so lately preached to them. They who desired to be instructed in divine Things, were sure of meeting with able Masters; and Ecclesiastical Chanting, known till that Time only in the Kingdom of *Kent*, began now to be taught in all the *English* Churches.

XLVI.
English
Church.
Beda IV.
Hist. c. 2.

THEODORE in his Visitations reformed all Abuses; and ordained Bishops in all Places where he thought they were wanting. Finding that the See of *Rochester* had been long vacant, he appointed *Potta* to be their Bishop, who had been ordained Priest by *St. Wilfrid*, and was a Man of great Simplicity, but well skilled in the Discipline of the Church, and in the *Roman* Chanting, which he had learnt from the Disciples of *St. Gregory*.

THEODORE confirmed *Wilfrid* himself in his See of *Tork*, annulling the Ordination of his Competitor *Ceadda*, which was irregular in two Respects, as he had intruded into this See in Prejudice of *Wilfrid*, and as he had been ordained by *English* Schismatics. *Ceadda* replied; If I am not a lawful Bishop, I willingly renounce my See; I never thought myself worthy of it, and submitted to be ordained contrary to my Inclinations; and after this he retired to his Monastery of *Lestingen*. But *Theodore* and *Wilfrid*, moved by his Humility, bestowed on him the See of the *Mercians*, vacant by the Death of *Faruman*, who is supposed to have died in the Year 669. *St. Wilfrid* gave him a Piece of Ground in the County of *Stafford*, called *Licesfeld*, that is, the Field of Bodies; by reason of the great Number of Martyrs who had suffered in this Place in the Time of *Dioclesian*. King *Wulfere* had granted this Place to *St. Wilfrid*, that he might erect an Episcopal See there, either for himself or some other. *St. Wilfrid* then gave this See to *St. Ceadda*, and *St. Theodore* and he ordained him Bishop, having first caused him to go through all the Ecclesiastical Degrees.

V.S. Vilfr.
per Eddi.
n. 15.
Sup. n. 7.

Suppl. Ser.
4. par. 2.
p. 550.

ST. WILFRID being settled in his See of *Tork*, repaired the Church formerly built there by St. *Paulinus*, which he found very much decayed. He covered it with Lead, whitened the Walls, and glazed the Windows: A Thing unknown before in that Country, and which was very necessary to keep out the Birds, and the Weather. He likewise built the Church of his own Monastery of *Rippon*, and the two Kings, who were also Brothers, *Egfrid* and *Elvin*, were present at the solemn Dedication thereof. At this Solemnity St. *Wilfrid*, standing before the Altar, turned himself towards the People, and gave them a particular Account of all the Lands which the Kings had bestowed upon that Monastery. The Present which this Bishop made to that Church, of a Book of the Gospels, in Gold Characters, inscribed upon Parchment of a Purple Colour, and covered with Plates of Gold, adorned with precious Stones, was thought a very great Curiosity.

Beda IV.
Hist. c. 3.

IN the mean Time St. *Ceadda* was graciously received by King *Wulfere*, and governed the See of *Lindisfarn*, and that of the *Mercians*, at the same Time, with a most exemplary Piety. He used to make his Visitations on Foot, but St. *Theodore* obliged him to use a Horse in long Journeys; and that he might comply with him herein, he would help him to mount his Horse himself. *Ceadda* had built an Habitation for himself near the Church, where, whenever his Functions would permit him, he applied himself to Prayer or Reading, accompanied by seven or eight Monks. He had such lively Apprehensions of the Power of GOD, that if he heard but any sudden Blast of Wind, while he was reading, he would fall upon his Knees; and if the Wind grew more boisterous, he would shut his Book, and prostrate himself on the Ground: But if the Tempest still encreased, and was accompanied with Thunder and Lightning, he went into the Church, and repeated Psalms, or other Prayers, till the Storm was passed. Being asked the Reason, he would say; That these Commotions in the Air, were Warnings from GOD to put us in Mind of his dreadful coming to Judgment; who did thus as it were lift up his Hand before the Stroke. The Holy Bishop governed this Church but two Years, and died in the Year 672, on the second of *March*, on which Day he is commemorated by the Church; and several Miracles were wrought at his Tomb. *Winfrid*, who had long served him as Deacon, was ordained by *Theodore* to succeed him in the two Sees of *Lindisfarn* and *Mercia*.

Martyr. R.
2 Mar.

Beda IV.
c. 5.

OSW I, King of *Northumberland*, died two Years before, viz. in the Year 670, on the fifteenth of *February*, aged fifty-eight Years. He had so great an Esteem for the Discipline of the *Roman Church*, that he had resolved, in case he recovered of the Distemper of which he died, to visit the Holy Places at *Rome*, and there spend the rest of his Days; and desired *Wilfrid*, Bishop of *Tork*, to conduct him thither, as *Bennet Biscop* had conducted his Son *Alfrid*. He was succeeded by his Son *Egfrid*. Three Years after also died *Ecbert*, King of *Kent*, leaving his Kingdom to his Brother *Lotharius*.

XLVII.
Council of
Hertford.

IN the first Year of his Reign, and the third of King *Egfrid*, i. e. *Anno Dom.* 673, on the twenty-fourth of *September*, *Theodore* assembled a general Council from all Parts of *England*, at *Hertford*; however, no more

more than four Bishops, besides himself, came thither, viz. *Bisi*, Bishop of the *East-Angles*, *Potta* of *Rochester*, *Leuther* of the *Western-Saxons*, and *Winfred* of the *Mercians*: *Wilfrid*, Bishop of *Tork*, or *Northumberland*, sent Deputies thither. *Theodore* exhorted these Bishops to preserve Charity and Union among themselves; and then he asked them severally, whether they agreed to observe the antient Canons. They answered; That they did most willingly consent thereto. Whereupon *Theodore* produced a Book of the Canons, and shewed them ten Articles which he had extracted from them, as most necessary to be observed by them; they contained as follows.

WE all observe *Easter* on the same Day, viz. on the Sunday following the fourteenth Day after the new Moon of the first Month. The Bishops shall not encroach upon the Dioceses of each other. They shall have Precedence according to the Time of their Ordination; and more shall be ordained, in Proportion, as the Number of the Faithful shall encrease. A Council shall be annually assembled on the first of *August* at *Cloveshoe*. There shall be no vagrant Clerks, nor shall any Clerks be received, without Recommendatory Letters from their respective Bishops. Bishops, and Clerks, who are Strangers, shall be contented to be hospitably received; and shall not presume to officiate in any respect, without the Permission of the Diocefan. The Bishops shall not disturb the Peace of the Monasteries, nor forcibly deprive them of any of their Possessions. The Monks shall not go from one Monastery to another, without the Consent of their Abbot. None shall contract illegitimate Marriages; nor any Man leave his Wife, unless in the Case of Adultery: And even in this Case a true Christian ought not to marry another. The Proceedings of this Council were drawn up clearly and succinctly by *Theodore*.

POPE *Vitalian* died in the Beginning of the same Year 673, after he had sat fourteen Years and near six Months in the Holy See. He maintained a strict Discipline in the Church, and at four several Times ordained twenty-two Priests and one Deacon, and ninety-seven Bishops for divers Churches: He was buried at *St. Peter's* on the twenty-seventh of *January*. After two Months and thirteen Days, he was succeeded in the Pontificate by *Adeodatus*, whom some, translating his Name, have called *God-given*. He was a Native of *Rome*, being the Son of *Jovinian*, and held the Holy See four Years, two Months and five Days. He had been educated in the Monastery of *St. Erasmus*, on *Mount Celius*, the Buildings of which he much enlarged, and settled an Abbot and a Society there. During his Pontificate, the *Saracens* made a Descent upon *Sicily*, and plundered *Syracuse*, conveying to *Alexandria* all the Brasses which the Emperor *Constans* had brought from *Rome*. At *Constantinople* the Patriarch *Thomas* died in the Year 671, after he had sat in the Chair two Years and seven Months, and was succeeded by *John*, Priest and Treasurer of the same Church, who held it five Years and nine Months. *Grimoaldus* dying in the Year 673, *Pertarit* was chosen King of the *Lombards*, who was a *Catholic*, and is commended for his Piety, and Charity towards the Poor.

A. D. 673.
To. 6.
Conc. p. 537.

c. 1.
c. 2.
c. 3.
c. 9.
c. 7.
c. 5.
c. 6.
c. 3.
c. 4.
c. 10.

XLVIII.
Death of Vi-
talian, Adeo-
datus Pope.
Anast.

Sup. n. 33.
Theopha.
Chr. S. Ni-
ceph.

Paul. Diac.
V. Hist. c. 3.

A. D. 673.

XLIX.
St. Leger at
Luxeu.Anon. in Vi-
ra. Leod. c. 4.
To. 2. Act.
B. p. 682.

IN *France*, King *Cbilderick* the Second, in the Beginning of his Reign followed the Advice of *St. Leger*. He ordered that the Judges in every Province should act by the particular Laws of that Province; that the Governors of one Province should not enter into another; and that their Command should not be perpetual, lest any of them should tyrannically usurp the Government, as *Ebroin* had done; and so long as *Cbilderick* hearkened to the Advice of *St. Leger*, his Reign was blessed by the People; but the greater Part of the Nobility, whose Ambition could not brook these Regulations, endeavoured to render him suspected by *Wulfoade*, Mayor of the Palace, and even by the King himself; who being young and violent, easily gave Credit to those who indulged him in his Pleasures. He suffered the Laws, which he had so lately made, to be infringed; and he himself married his Uncle's Daughter: And *Leger* being always suspected of governing the King, was charged with his ill Conduct. The Holy Bishop frequently admonished him in secret, and was afterwards obliged publickly to reprove him, and denounce the divine Vengeance against him, unless he amended his Course of Life. The King at first heard him with Attention; but the Courtiers who dreaded the Uprightness and Resolution of *St. Leger*, so incensed the young King against him, that at length he resolved his Destruction.

Vita per Urs.
c. 5. p. 700.Vita Sanct.
Projecti.
Cod. To. 2.

IN the fourth Year of his Reign *St. Leger* invited him to pass his *Easter* at *Autun*. At the same Time *Hector*, Patrician of *Marseilles*, the Friend of *St. Leger*, came to petition the King that the Estate of his Mother-in-Law *Claudia* might be restored to him. *Claudia* was a Woman of great Piety at *Auvergne*, who having consecrated herself to God, had given a great Part of her Possessions to *Projectus*, Bishop of *Clermont*, and the Poor of his Church. She dying, left a Daughter, whom *Hector* stole away and married: Whence he took Occasion to reclaim the above-mentioned Possessions, given to the Bishop of *Clermont* in Prejudice of his Wife; and he prevailed upon the King to summon *Projectus* to appear before him, who was obliged (however loath to absent himself from his Church during the Feast of *Easter*) to give Security for his Appearance at *Autun*. *Hector* lodged with *St. Leger*, who had declared himself in his Favour; and from this close Correspondence between them, the Enemies of *St. Leger* insinuated to *Wulfoad*, Mayor of the Palace, and King *Cbilderick*, that *Hector* and *Leger* were plotting to get the supream Power into their own Hands. On *Holy Thursday*, a Monk called *Bercarius* gave Notice to *St. Leger*, that the King had resolved to put him to Death; but he nevertheless, went to the Palace the next Day, being well satisfied to have his Blood shed on the same Day on which that of our LORD was spilt; and the King would then have slain him with his own Hand, if out of Regard to the Day, he had not been dissuaded by some of the Lords present.

ST. PROJECTUS being arrived at *Autun*, entered with *Hector* into the Hall of Audience, where their Cause was to be judged; but he represented, that he ought not to be obliged to answer that Day, being *Easter-Eve*; because the Canons, and the Laws of the Kingdom forbid any Causes to be judged on these solemn Days. However, being pressed to

to answer, he replied ; That every thing relating to his Church, was under the Protection of Queen *Imnicilda*, the Widow of King *Sigebert*. This stopped any farther Proceedings ; and both King *Childerick* and Queen *Blichilda* his Wife, publickly made an Apology to *Projectus* for their having given him the Trouble of coming to *Autun* : And the King being incensed against *St. Leger*, refused to assist at his Office, and desired *St. Projectus* to celebrate it for him in the Church of *St. Symphorian*. For it was now past Twelve at Noon, and the Time of solemnizing the Office for *Easter-Eve* drew on. All the great Men, and such of the Bishops as were present, joined with the King in his Request ; and *St. Projectus* performed in his Presence the Office, and the Mass proper to that Season.

ST. LEGER did likewise perform the Office in his Cathedral ; but a little before he begun it, he was a second Time admonished to be upon his Guard, for that the King had determined to put him to Death after Mass. However, he proceeded, and was already got into the Baptistry, when the King called him by his Name with a loud Voice : *St. Projectus's* Office was ended, and the King had eat and drank plentifully, while the rest were fasting. He came into the Church, calling *St. Leger* by his Name, and being told he was in the Baptistry, he entered therein, and was so confounded with the great Light, and the Perfume of the Holy *Cbrism*, which had been brought thither for the Use of those who were newly baptized, that although *St. Leger* answered him that he was there, he passed by without knowing him, and retired to the Episcopal Palace, where he lodged. The other Holy Bishops, who had solemnized the Festival with *St. Leger*, retired to their own Homes : As for him, he went seatlessly to the King, and asked him meekly why he did not assist at the Office, and why he retained his Resentment at that solemn Season ? The King not knowing what to answer, replied ; I have some Reason to mistrust you.

WHEREUPON *St. Leger* seeing the King determined to destroy him and the Patrician *Hector*, resolved to withdraw himself. He feared less for himself than for this Lord, who had come to *Autun* under his Protection ; and was loath that the Solemnity of *Easter* should be profaned by his Blood, and his Church plundered. *Hector* fled that very Night, and *St. Leger* followed soon after ; but the King dispatched some after them, who met with *Hector* and slew him, and all his Attendants, after a vigorous Defence. *St. Leger* was likewise stopped, and brought back, and the King, by the Advice of the Bishops and the Lords, sent him to *Luxeu*, till they should all determine what should be done with him. Some Bishops fearing lest the King should carry his Indignation against *St. Leger* too far, advised him to petition that he might have so much Favour shewn him, as to be confined to that Monastery the rest of his Life ; which was accordingly granted him. *Ebroin* was there at this Time, who was seemingly reconciled to *St. Leger*, and they lived together as if there never had been any Difference between them ; and as if they were to pass the rest of their Lives in that Monastery. The King, however, being ill advised, had ordered *St. Leger* to be taken from thence, that he might be deposed and

A. D. 674. and put to Death; but *Ermenarius* dissuaded him. He was Abbot of *St. Symphorian* of *Autun*, and the King, at the Request of the People, had recommended the City of *Autun* to his Care, after the Retreat of *St. Leger*: *Ermenarius* fell at the King's Feet, and never gave over his Entreaties till he had obtained his Promise, that the Holy Bishop should continue at *Luxeu*. Those who saw *Ermenarius* repair to the King, as he did frequently upon this Occasion, suspected that he was soliciting against *St. Leger*, that he might succeed him in his See, which was indeed given to him afterwards: But he had quite different Thoughts, and so long as *St. Leger* lived, assisted him with great Affection.

Conc. Fredeg.
n. 95.

KING *Childerick* still continuing to indulge his Passions, caused a Nobleman called *Bodilon* to be tied to a Post and scourged with Rods: Whereat the rest were so incensed, that they conspired against him; and knowing that he was at a House situated in the Forest of *Leuconia*, which is supposed to be *Livry*, near *Paris*, they broke into the House, and *Bodilon* slew the King, and the Queen who was big with Child; and *Dagobert* their Son, an Infant. They were all three buried in the Church of *St. Germain des Prez*; but still there remained another Son of *Childerick's* called *Daniel*. This King died in the Year 673, in the twenty-third Year of his Age, after a Reign of eleven Years. At his Death *France* was greatly divided; *Theodorick*, his Brother, left the Monastery of *St. Denis*, and was acknowledged King in *Neustria*. In *Austrasia*, *Dagobert*, the Son of *Sigebert* the Second, was acknowledged King, being recalled from *Ireland*, whither he had been banished.

L.
Martyrdom of
St. Prix, &c.
Siegb. an.
670. Vita S.
Præj. n. 13.
To. 2. B.
p. 644.

DURING these Disorders, a certain Person called *Agricius*, looking upon *Projectus* as the Cause of the Death of the Patrician *Hector*, stirred up the Lords of *Auvergne* against him, and they took up Arms to destroy him. The Holy Bishop had departed from *Autun* with a Commission from King *Childerick*, which confirmed to him the Possession of the Lands in Dispute, and he remained in Peace at his own Home, with the Abbot *Amatin*, whom he had formerly brought from the Country of *Vosge*: *Agricius* understanding that he was at *Volvic*, came thither with an armed Company. As soon as they heard the Sound of the Trumpet, *St. Projectus* and *St. Amatin* went to Prayers; but all the Bishop's Officers fled into the Woods. The Enemy broke in, to the Number of twenty, and immediately butchered the Holy Abbot, whom they took for the Bishop; but turning to him when he declared himself, one of them, a *Saxon* by Nation, stabbed him with a Poiniard, and afterwards cleft his Head asunder with a Sword. This happened in the Year 674, on the twenty-fifth of *January*, on which Day the Church honoureth the Holy Bishop as a Martyr. He is known in *Auvergne* by the Name of *St. Priest*, and at *Paris* under the Name of *St. Prix*, and the Holy Abbot under that of *St. Damarin*.

Martyr. R.
25 Jan.

Vita Sanct.
Lamb n.
34. To. 3.
A& B. p. 70.

THIS Revolution did also affect *St. Lambert*, Bishop of *Maastricht*; and as he was greatly favoured by King *Childerick*, probably at the Time that he reigned over *Austrasia* only; after the Death of this Prince he was expelled from his See, and a certain Person called *Faramond* was placed therein. *St. Lambert* retired to the Monastery of *Stavelo*, with two of his

his Domesticks only; and during the seven Years that he continued there, A. D. 674. he obeyed the Rule as strictly as the meanest of the Monks.

ST. LEGER on the contrary was restored to his Church with great Honour. King *Childerick* had sent two Dukes to bring him from *Luxeu*, one of whose Domesticks resolved to murder him as soon as he should be out of the Monastery; but just upon the Point of executing his Design, he was seized with Terror, and falling down at the Feet of the Holy Bishop, begged to be forgiven. The News of the Death of *Childerick* being come, the Dukes who conducted St. *Leger* became his Guards, and brought together several other Persons to defend him, during the Disturbances of the succeeding Reign. They were waiting upon him in this Manner with a large Convoy, when they met with *Ebroin*, who having left *Luxeu* without laying aside the Habit of a Monk, was on his March likewise very well attended. He was tempted to seize upon St. *Leger* notwithstanding he had promised him his Friendship in the Monastery; but was prevented by St. *Genes*, Archbishop of *Lyons*, who came up to them with a great Company. *Ebroin* finding himself the weaker, concealed his Design, and attended St. *Leger* as far as *Autun*, where the Holy Bishop was received with great Joy. They adorned the Streets, and he was met by the Clergy carrying Wax Tapers, and singing Anthems; and the City made publick Rejoicings for the Return of their Bishop. The next Day St. *Leger* and *Ebroin* went out of *Autun* to wait upon King *Theodorick*; but *Ebroin* left him when they had proceeded half Way on their Journey; and when St. *Leger* was come, the King was advised to bestow the Dignity of Mayor of the Palace on *Leudisus*, the Son of *Erchinoald*. We see here that the Bishops of the greatest Piety in *France*, had at this Time a great Share in the Publick Affairs; and during any Commotion, they marched with Companies of armed Men, like the rest of the Lords.

WE see the same Conduct in the Dominions of the *Goths*. King *Recesuinta* dying in the Year 672, *Vamba* was elected against his own Inclinations to succeed him, and inaugurated at *Toledo*, by pouring consecrated Oil upon his Head; which Office was performed by the Arch-bishop *Quiritius*: And this is the first Instance that I meet with of the anointing of Kings. Immediately after, a Party rose up against him in *Gallia Narbonensis*, headed by *Ilderick*, Count of *Nismes*, *Gumildus* Bishop of *Maguelone*, and an Abbot called *Ranimir* or *Ramir*. *Ilderick* not being able to persuade *Aregius*, Bishop of *Nismes*, to join with him in his Rebellion, loaded him with Chains, and sent him to the *Franks*; and placed the Abbot *Ramir* in his See: But his Election was neither confirmed by the Authority of his Prince, nor that of the Metropolitan, and he was ordained only by two Bishops, and these Strangers.

KING *Vamba* being informed of this Rebellion, sent Duke *Paul* to suppress it; who likewise revolted. *Argebad*, Archbishop of *Narbonne*, would have shut the Gates against him; but *Paul* prevented him, took Possession of the City, assumed the Title of King, and declared himself the Head of the Faction. King *Vamba* marched in Person against him, and re-took all his strong Places, and even *Narbonne* it self. The Bishop *Gumildus* intended to have stood upon his Defence in *Maguelone*; but seeing

Vita per.
Anon. c. 7.

Contin.
Fred. n. 99.

LI.
Vamba King
of the Goths.
Hist. Jul.
Tolet. Du-
chesne. To.
1. Hist. Fr.
p. 821.

A. D. 674. seeing that he should be besieged both by Sea and Land, he left this Town, and retired to *Nismes*, as did also *Paul*, who was there besieged and taken. Finding that he could not hold out any longer, he sent the Archbishop of *Narbonne* to King *Vamba*; who having first offered the Holy Sacrifice, repaired to him with the same Habit wherein he had officiated; and falling down at his Feet, begged the Lives of the Offenders; and the King yielded to his Entreaties. He caused all the Holy Vessels to be restored to the Churches, which *Paul* had taken away to defray the Expences of the War; and among the rest of the Plate, a Crown of Gold, which King *Recaredus* had offered at the Tomb of St. *Felix* of *Girona*, and which *Paul* had set upon his own Head. King *Vamba*, at his Return to *Toledo*, caused the Rebels to be tried in the National Assembly, by the Canons and the Laws of the *Visigoths*. In their Sentence was cited the last Canon of the fourth Council of *Toledo*; and they were judged guilty of Death; but if the King should think fit to grant them their Lives, he was requested to put out their Eyes.

Ibid. p. 831.
To. 5. conc.
p. 1724. Sup.
lib. xxxvii.
n. 49.

LII. AFTER this Victory, King *Vamba* set himself to beautify his Capital City of *Toledo*, and erected Marble Statues of the Saints over the Gates, with Inscriptions, imploring their Protection. He likewise convened a Council there of the Bishops of the Province of *Cartagena*, which is reckoned the eleventh Council of *Toledo*. They met on the seventh of November, in the fourth Year of his Reign, in the Church dedicated to the Holy Virgin, *A. D.* 675. The Bishops therein first complain, That Councils had been but seldom convened, none having been held for eighteen Years before; for the tenth Council of *Toledo* met in the Year 656. They afterwards set down their Confession of Faith, which had lain three Days under their Examination; during all which Time they had fasted. Then follow sixteen Canons relating to Discipline; the first whereof recommends a modest and grave Behaviour in the Councils, and forbids the making any Noise there, Laughing, Discourfing on trifling Subjects, obstinate Disputes, or injurious Language. The Bishops are blamed for taking so little Care to instruct themselves and others; and the Metropolitans are ordered to instruct the Bishops, who are to teach the People under their Government. All the Churches in the Provinces shall celebrate Divine Service in the same Manner as their respective Metropolises. Certain Bishops had retained their Animosities against each other for several Years: These are forbid to approach the Altar, till such Time as they are reconciled; and are required to perform Penance twice as long as the Time that their Difference had lasted.

The eleventh
Council of
Toledo.
To. 6. conc.
p. 539.
Ibid. Pac.
p. 8, 9.

Sup. n. 21.

c. 1.

c. 2.

c. 3.

c. 4.

c. 5.

THEY had begun some Time before to ordain the *Barbarians* Bishops, as well in *Spain* as in *Gaul*, as appears by their Names; so that many still retained the Manners of the *Barbarians*: And Complaint was made in this Council, that some passed Judgment by Prejudice and Passion; that they usurped the Possessions of others, and were guilty of Murders, and other Acts of Violence. And most Crimes, according to the *Barbarian* Laws, being compounded for by pecuniary Mulcts, the Bishops paid them at the Expence of their Churches. It is therefore ordained, That these Restitutions, or Compositions, shall not be exacted of the Bishops, unless they have Estates

Estates of their own, which they have not before given to the Church: A. D. 675. As to those who have nothing, since they cannot by reason of their Dignity, be reduced to a State of Servitude, which was the Punishment of the Laity in the like Case; instead of paying a Composition, they shall perform a proportionable Penance, in which twenty Days shall be esteemed equal to ten Sols of Gold. And if a Bishop has abused the Wife, Daughter, or Relation of any great Man, has been guilty of wilful Homicide, or injured any Noble Person of either Sex; in any of these Cases, he shall be deposed and banished, and shall not receive the Communion but at the Point of Death. The same Penalties are inflicted on Bishops who pass Sentences in Cases of Blood, that is, who take Cognizance of such Crimes as are punishable with Death; and decree Mutilation of Limbs, whether the Parties accused are Slaves of the Church, or others. Some Bishops indulged their Resentments so far, as to put those whom they hated, secretly to Death, on pretence of causing them to perform Penance. Wherefore the Council ordains, That Sinners should be corrected publicly, or at least in the Presence of two or three Witnesses; and that if they are condemned to Banishment or Imprisonment, the Sentence shall be pronounced before three Witnesses, and subscribed by the Hand of the Bishop. The Bishops therefore did at that Time condemn Men to these sorts of Punishments.

THE first Council of Toledo had ordained, That he who having received the Eucharist from the Priest, doth not swallow it, should be expelled the Church as guilty of Sacrilege. This Council declares, that this Canon is only to be understood of such as do this out of Contempt; not of such as by reason of their Natural Infirmities are not able to swallow the Eucharist. For, say they, we have seen several, who at the Point of Death have thrown up the Eucharist; because their Throat is so dry, that they are not able to swallow it without drinking the Cup of the LORD: They gave therefore the Bread only, to those who were at the Point of Death. The Penitents who are at the Point of Death, shall receive Absolution, but if they die first, they shall nevertheless be prayed for in the Church, and the Offering which they designed shall be received. For the preventing of unforeseen Accidents, by Sickness, or the loss of Understanding; he who chants, officiates, or offers the Holy Sacrifice, shall always have another behind him who may perform the same Functions, if he should happen to fall down suddenly. The seventh Council of Toledo hath also provided against the like Accidents. And lastly, They order the Council to assemble annually in the Metropolis, at the Time appointed by the King, or the Metropolitan.

THIS Council was subscribed by seventeen Bishops, the first of whom was Quiritius of Toledo, by two Deacons deputed by absent Bishops, by six Abbots, and the Arch-deacon of Toledo. It is said, That in this Council, the Division of the Bishopricks of Spain was settled. For King Vamba first causing the History of his Predecessors to be read, fixed the Limits of each Diocese, subjecting them to the six Metropolitans of Toledo, Seville, Merida, Braga, Tarragon, and Narbonne. The two Bishopricks of Leon and Lugo were independent.

c. 6.

c. 7.

c. 14.
Sup. lib. xx.
n. 48.
c. 11.

c. 13.

c. 14.

Sup. lib.
xxxviii. n. 43.
Conc. VII.
c. 2.

Conc. XI.

c. 15.

Luc. Tud.
lib. iii.

A. D. 675.

LIII.

Fourth Council of Braga.

To. 6. conc.

p. 361.

Can. 7.

c. 6.

c. 9.

c. 4.

c. 3.

c. 2.

IN the same Year 675, the fourth of the Reign of King *Vamba*, he assembled a Council at *Braga*, which is reckoned the fourth held in that City. Complaint was therein made, as before at *Toledo*, of the Severity of certain Bishops, who treated Persons of Condition like Robbers, and caused Priests, Abbots, and Deacons, to be scourged. These Enormities are forbidden on Pain of Excommunication and Banishment. Certain Bishops are also reprimanded for their Vanity, forasmuch as on the Feasts of the Martyrs, wearing the Relicks of the Saints about their Necks, they caused themselves sitting in Chairs, to be carried in Procession, by the Deacons cloathed with the *Albe*. The Deacons are ordered to carry the Relicks on their Shoulders in a Shrine. Complaints were likewise preferred against Bishops who enlarged their own private Estates, to the Prejudice of the Church. Priests are forbidden to celebrate Mass, or receive the Communion, without the *Orarium*, that is, the Stole thrown over both Shoulders, and folded in the Form of a Cross over their Breasts. It is likewise forbidden to make use of the Vessels of the Church, either for eating or drinking at ordinary Meals, which is stiled Sacrilege; or to sell or give away the Vails or Ornaments of the Churches, or to apply them to profane Uses. It is likewise forbidden to offer Milk instead of Wine at the Holy Sacrifice, or a Bunch of Raisons; or to give the *Eucharist* dipped in the Wine: This being, saith the Council, contrary to the first Institution, when our LORD gave the Bread and the Cup separately. It was forbidden therefore to offer any thing at the Sacrifice but Bread and Wine mingled with Water; according to the Decision of the antient Councils: The Acts of this Council were subscribed by eight Bishops.

LIV.

Martyrdom of St. Aigulph.

Vita To. 2.

Act. P. p. 656.

Sup. lib.

xxxviii. n. 60.

THE Martyrdom of St. *Aigulph*, Abbot of *Lerins*, is said to have happened about this Time. He was a Native of *Blois*, and educated in the Monastick Life, under St. *Mommol*, Abbot of *Fleury* upon the *Loire*; the same who, as is above related, brought the Relicks of St. *Benedict* to that Monastery. The Discipline of the Monastery of *Lerins* being very much neglected after the Death of St. *Vincent*, the Monks requested the King to appoint them an Abbot, who might restore it to its former Strictness; who thereupon sent *Aigulph* to them, who was very well received, and laboured with great Success towards a Reformation: The factious Spirits being reconciled, the Monks who had left the Monastery returning, and the People being edified. But two Monks called *Arcadius* and *Columbus*, conceived an implacable Enmity against St. *Aigulph*, and having drawn some others into their Design, made an Attempt to assassinate him, and with him, the most virtuous of the Society. But the Rebels failing in their Design, took Sanctuary in the Church of St. *John*, and the Abbot laying before them the Heinousness of their Crime, they begged to be forgiven, and for one Year continued quiet.

BUT fearing lest the Report of their Conspiracy should reach the King's Ears, and that he should punish them for it, *Arcadius* let the Monastery to seek some Protection without, and *Columbus* staid behind to carry on his Cabals within. *Arcadius* would have returned to the Monastery, pretending Repentance, but the Abbot shut the Door against him: Whereupon he betook himself to a neighbouring Lord, called *Mommol*, and upon Assu-

rances

rances that he would meet with a great Treasure there, prevailed upon him A. D. 677. to go to *Lerins*: And the Abbot St. *Aigulph*, although he had been advertised by a Bishop called *Owen*, that some Plot was forming against him, received him very kindly, having been before acquainted with him. It is believed that this St. *Owen* was Bishop of *Rouen*; for he travelled to *Rome* in the fourth Year of Pope *Adeodatus*, A. D. 677. However the Advice which he gave him was but too true; for while the Abbot was at Table with *Mommol*, *Arcadius* came in with a great many Followers; and after having beaten him a long Time with Clubs, cast him, and such of the Monks as were most devoted to him, into Prison.

THE next Day *Arcadius* visited them, and protesting that he was not the Author of this Violence, offered them something to eat: But as it was but the third Hour, and they were not to eat till Noon, because it was a Fast Day, they refused it. *Mommol*, who had withdrawn himself, returned three Days after, and asked the Monks one by one for their Money; but being answered, that their Abbot suffered them to have nothing they could call their own, not so much as their Will, he took what he could find of the common Stock of the Monastery and departed. St. *Aigulph* and his Disciples having remained ten Days in Prison, *Arcadius* and *Columbus* caused them to embark on Board a Vessel in a Storm, cloathed them with Rags, cut out their Tongues, and put out their Eyes; and afterwards carried them to a small Island near *Sardinia*, where they made an end of murdering them. Their Bodies were brought back to *Lerins*, by the Care of St. *Rigomer*, the Successor of St. *Aigulph*, who carried on the Reformation, and the Society became more numerous and flourishing than ever. St. *Aigulph* (vulgarly called St. *Ayoul*) and his Companions are honoured by the Church as Martyrs on the third of September.

Martyr. R.
3 Sept.

AGIRIC, Priest and Abbot of St. *Martin* of *Tours*, going to *Rome* to visit the Holy Places, presented to Pope *Adeodatus*, the Privilege which *Chrodobert* or *Robert*, Archbishop of *Tours*, had granted to his Monastery, requesting his Confirmation. The Pope made some Scruple to do this, because it was not the Custom of the *Roman* Church to withdraw the Monasteries from the Jurisdiction of the Bishops: But finding this Privilege was not only granted by the Archbishop, but also subscribed by several other Bishops of *Gaul*, he authorized it likewise by his Letters. It contains only the Clauses usual at that Time, Examples of which we have seen in *Marculph*. As the granting the Monks the Liberty of living according to their Rule, saving the Right of the Diocesan Bishop in Ordinations. But it is thereby evident, that the Society settled at the Sepulchre of St. *Martin*, was a real Monastery, where a strict Discipline was maintained.

LV.
Privilege
granted to St.
Martin of
Tours.

To. 6. Conc.
p. 523. Coint.
An. 674.
n. 99. Sup.
n. 28.

POPE *Adeodatus* died in the Year 677. In one Ordination in the Month of *December*, he made fourteen Priests and two Deacons, and moreover, forty-six Bishops for divers Places. He was interred at St. *Peter's* on the twenty-sixth of *June*, and after a Vacancy of four Months and two Weeks, *Donus* or *Domnus* was elected to succeed him in the Holy See: He was a *Roman* by Birth, the Son of *Maurice*, and held the See one Year, five Months, and six Days. He caused the Court before St. *Peter's* Church, which was encompassed with four Galleries, to be paved with Marble. He repaired

LVI.
Death of
Adeodatus
Donus Pope.
Anastaf.

A. D. 677. likewise the Church of the Apostles, in the Road leading to *Ostia*, which he dedicated, as he did also the Church of *St. Euphemia* in the *Appian Way*. He found at *Rome* in the Monastery of *Bosius*, some Monks who were *Nestorians*, whom he put into separate Monasteries, and placed *Roman Monks* in their Room. In his Time the Church of *Ravenna*, which had separated from the *Roman Church*, pretending that it was exempt from its Jurisdiction, returned to its Obedience to the Holy See; and the Bishop *Reparatus* died soon after. At *Constantinople*, the Patriarch *John* dying in the same Year 677, *Constantine* Deacon, Treasurer, and Steward, succeeded him, and sat one Year and eight Months.

LVII.
St. Leger
persecuted.
Vita Sanct.
Leod. per
Anon. To. 2.
Aet. B. p. 686.
c. 8.

c. 9.

THE Commotions continued in *France*; *Ebroin* could not bear to see *Leudegus* acknowledged Mayor of the Palace in *Neustria*; he quitted the Monastick Habit, took his Wife again, and having drawn together some Troops, marched against *Theodorick*, and under pretence of a Conference with *Leudegus*, murdered him: After which he joined with two Bishops, *Desideratus*, surnamed *Diddon*, of *Challon* upon *Saone*, and *Abbon* or *Bobon* of *Valence*, who had been deposed for their Crimes. They agreed to set up a pretended Son of King *Clotaire III.* whom they called *Clovis*, causing it to be reported that *Thierry* was dead; and under pretence of obliging the People to acknowledge *Clovis*, *Ebroin* marched into *Neustria*, and sent the two Bishops, with *Vaimier* Duke of *Champagne*, into *Burgundy*. They marched to *Autun*, in order to apprehend *St. Leger*, who was there, endeavouring to restore his People to their former Tranquillity, after the Disorders which had ensued upon his Absence. His Friends and his Clergy advised him to retire, and to carry off with him the Treasure which he had; that so the Enemy might be diverted from coming thither, when they should have lost the Hopes of getting it into their Possession. But he replied; To what Purpose should I to my Shame, burthen my self with that which I cannot carry with me to Heaven? Is it not better to give it to the Poor? Accordingly he caused his Silver Plate to be brought forth, of which he had a great Quantity, and to be beaten in Pieces with Hammers, that it might be distributed by the Hands of trusty Persons, all of it but what was dedicated to sacred Uses; and it being thus distributed, great Relief was thereby afforded to several Convents of both Sexes. He afterwards ordered a Fast of three Days, and a general Procession, wherein they carried the Cross, and the Relicks of the Saints, round about the Walls of the City; and at every one of the Gates, he prostrated himself, and besought God with Tears, that if he did call him to Martyrdom, he would not suffer his Flock to become Captives. The People had flocked from all Parts for fear of the Enemy, into the City, the Gates of which were shut, and every Place put into a Posture of Defence, and the Holy Bishop called all the People together into the Church, and asked Pardon of such whom he might chance to have offended, by reprehending them with too much Severity.

Soon after the Enemy came up, and those within made a stout Defence, and continued fighting till the Evening. But *St. Leger* seeing to what Danger they exposed themselves, said, Do not fight any longer; if it is upon my Account that they are come, I am ready to give them Satisfaction:

tisfaction: Let us send one of our Brethren to know what they would have. **A. D. 677.** Whereupon, an Abbot called *Meroalde* went out to the Enemy, and applied himself to *Diddon*; who answered, that they would not give over storming the Town, till they had delivered up *Leger* to them, and taken an Oath of Fidelity to King *Clovis*, swearing that King *Theodorick* was dead. *St. Leger* being informed of this Answer, publicly declared, that he would sooner suffer Death, than fail in his Fidelity to his Prince; and the Enemy pressing upon the City with Fire and Sword, he took Leave of all the Brethren, and having first received the holy Communion, marched boldly towards the Gates, which he ordered to be opened, and offered himself to the Enemy; who pulled out his Eyes, which he endured without suffering his Hands to be tied, or venting the least Groan; singing Psalms all the while. *Vaimer* and *Diddon* gave *Bobon* the Bishoprick of *Autun*, to make him Amends for the Loss of *Valence*, out of which See he had been expelled; and the People received him, that they might not be carried away Captive. So that no body was carried away; but they took five thousand Sols of Gold, of the Money belonging to the Church, besides what was paid by the Citizens.

VAIMER carried *St. Leger* to his own House in *Champagne*; but *Diddon* and *Bobon* marched with *Adalrick*, whom they resolved to make Patrician of *Provence*. They intended in their Way, to have seized upon *St. Genes*, Archbishop of *Lyons*; but the People being gathered together from all Parts, so well defended that great City, that they were obliged to retire. The Archbishop died some time after, on the first of November, **A. D. 677**, being succeeded by *St. Lambert*, who had been elected Abbot of *Fontenelle*, upon the Death of *St. Vandrille*. Before he took to a Monastick Life, he was of great Repute in the Court of King *Clotaire III*. *St. Ansbert* was chosen in his Room at *Fontenelle*, and became the third Abbot thereof, according to the Prophecy of *St. Vandrill*, who had told who were to be his two immediate Successors.

Coint. An.
667. n. 2.

Acta SS. Ben.
To. 2. p. 545.
1053.

EBROIN had ordered *St. Leger* to be carried into the Middle of a Wood, and to be left there to perish with Hunger, causing it to be reported that he was drowned: But when he was almost starved, *Vaimer* took Pity on him and brought him to his House: He was so moved by his Discourse, that he even returned him the Money taken from the Church of *Autun*; and *St. Leger* sent it thither, to be distributed among the Poor. *Vaimer* was afterwards ordained Bishop of *Troyes*, by the Contrivance of *Ebroin*, who very likely grew jealous of his Power; and *St. Leger* was placed in a Monastery, where he continued two Years. *Ebroin* being now become Mayor of the Palace to *Theodorick*, and absolute Master in *Neustria* and *Burgundy*, pretended a Desire to revenge the Death of King *Childerick*, of which he accused *St. Leger* and his Brother *Gairin*. Being both of them brought before the King and the Lords, *Ebroin* loaded them with Reproaches; but *St. Leger* replied: You would make yourself superior to every Body in *France*, but you shall soon lose this Dignity, of which you are so unworthy. *Ebroin* caused the two Brothers to be separated; and first they brought *Gairin*, and tying him to a Post, stoned him: In the mean Time he repeated these Words, *LORD JESUS, who camest not only*

Vita Leod.
Anon. n. 14.

Anonym.
n. 12.
Urfin, n. 106.

A. D. 677. *to call the Just but Sinners, receive the Soul of thy Servant, to whom it hath pleased thee to grant a Death like that of the Martyrs: And thus he continued in Prayer till he expired.*

LVIII.
Martyrdom
of St. Leger.

THEY would not venture to put St. Leger to Death at that Time, because he had not been deposed by the Bishops; but he was dragged through a marshy Ground, where the Soles of his Feet were cut with the sharp Stones; and moreover, they were not contented with putting out his Eyes, but to make him desperate, they cut off his Lips and his Tongue. They stripped him in a shameful Manner, and having dragged him naked through the dirty Streets, they set him upon a sorry Horse, and delivered him into the Hands of the Count *Varinguius*, that he might carry him away and keep him in safe Custody. *Ermenarius*, Abbot of *Symphorian* of *Autun*, who succeeded him in the Bishoprick, took Care to heal his Wounds; notwithstanding which, the Saint continued to speak, as was thought, miraculously. Count *Varinguius* having carried him into his own Country, honoured him as a Martyr, and placed him in the Monastery of *Fescan*, founded by himself. St. Leger was kept here two Years, and finding himself soon healed of his Wounds, instructed the Nuns, every Day offered the holy Sacrifice, and prayed without ceasing.

Sup. n. 30.

To. 2. Aft.
p. 707.

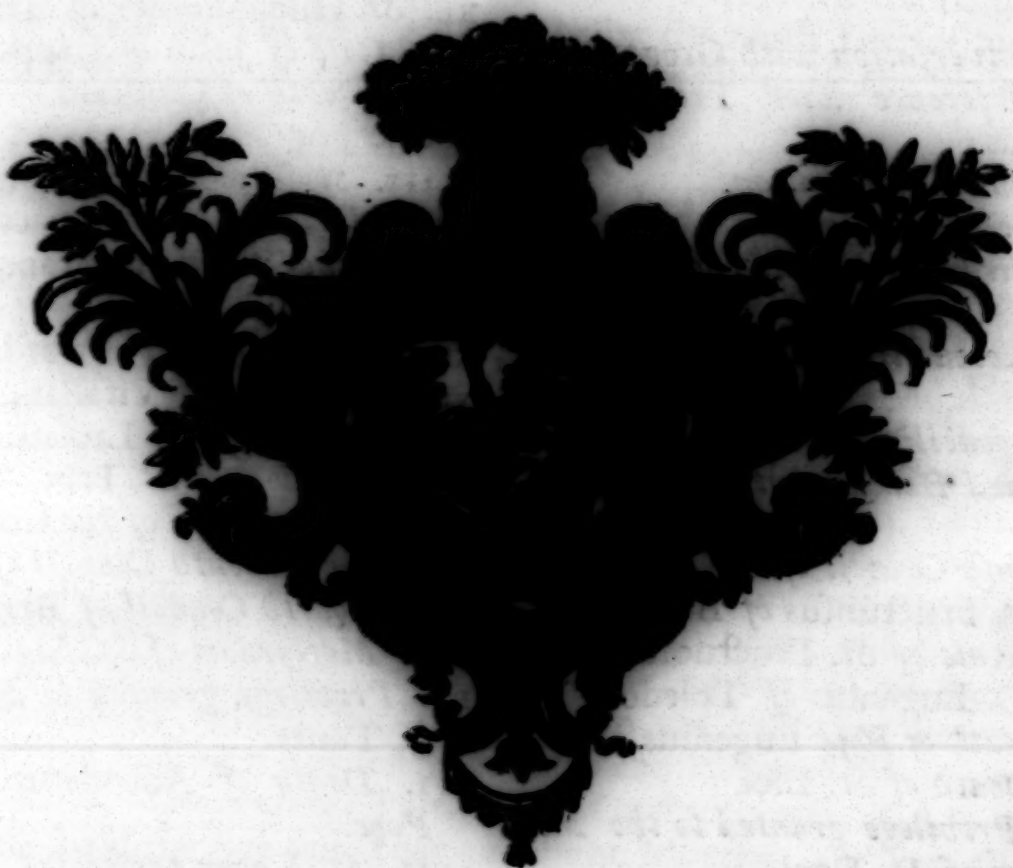
Vita per
Anon. n. 14.

HE wrote a consolatory Letter from thence to his Mother *Sigrade*, a Nun in the Monastery of our Lady of *Soissons*, recommending to her chiefly the Forgiveness of Enemies; and having heard in his Retirement, that some of his Persecutors were punished, far from rejoicing thereat, he wept that they died impenitent. In Effect, King *Theodorick* and *Ebroin* had assembled a numerous Council, wherein several Bishops were condemned. *Diddon*, formerly of *Cballons*, had his Head shaved, which was a Mark of Degradation, after which he was banished, and put to Death. *Vaimer* Duke of *Champagne*, and afterwards Bishop of *Troyes*, falling into Disgrace with *Ebroin*, was tormented and hanged.

AT length, *Ebroin* caused St. Leger to be brought to the Palace, desiring that he might be deposed by the Sentence of the Bishops, that he might no longer be able to offer the holy Sacrifice. He was again pressed to own himself guilty of the Death of *Theodorick*; but he always denied it, calling God to witness that he was innocent. They rent his Tunick from Top to Bottom, which was another Mark of Deposition; and delivered him into the Hands of *Chrodobert*, Count of the Palace, with Orders to put him to Death. *Ebroin* foreseeing that he would be honoured as a Martyr, ordered them to look out for a Pit in the Middle of a Wood, and throwing his Body therein, to fill it up in such a Manner, that the Place might not be known. But *Chrodobert* was moved with the Exhortations of the Saint; who ever gained the Love and Respect of all who approached him. As he could not therefore bear to see him put to Death himself, he ordered four of his Domesticks, to put the Order he had received in Execution. The Count's Wife wept bitterly, but the Saint comforted her, and assured her, she would draw down the Blessing of God upon her, if she would take Care of his Interment.

THE four Executioners carried him into the Forest; where not being able to find a Pit, they at length stopped, and three of them fell at his Feet,

Feet, begging him to forgive them. He prayed for them, and afterwards, A. D. 677, when he said he was ready, the fourth cut off his Head. It is said, that this Murderer was not long after possessed with a Devil, and threw himself into the Fire, where he was burned to Death. The Wife of Count *Chrodobert* caused the Saint to be interred in a small Oratory, at a Place called *Sarcin* in *Artois*; but he was afterwards removed to the Monastery of *St. Maixant* in *Poitou*, of which he had been Abbot. The Forest where he was murdered, before called *Aquiline* or *Iveline*, hath for many Ages been called by the Name *St. Leger*: Many Churches have been built in Honour of him, and several Miracles are said to have been wrought at his Tomb; and there are few Saints in *France* so much revered. He is honoured by the Church as a Martyr, on the second of *October*, and he died, as is believed, A. D. 678. V. Mabill. Not. p. 705.



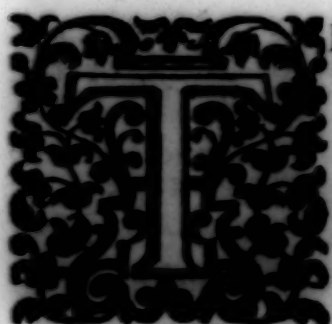
CONTENTS of the THIRTY-NINTH BOOK.

- | | |
|---|--|
| <p>I. POPE St. Martin persecuted.
 II. The Pope forced from Rome.
 III. English Churches.
 IV. St. Cedda Bishop of Essex.
 V. St. Martin at Constantinople.
 VI. St. Martin examined.
 VII. Cruel Treatment of St. Martin.
 VIII. Second Examination of the Pope.
 IX. Banishment and Death of Pope St. Martin.
 X. Eighth Council of Toledo.
 XI. Ninth Council of Toledo.
 XII. First Examination of St. Maximus.
 XIII. Conversation with Gregory.
 XIV. Conference with Troilus and Sergius.
 XV. Second Examination.
 XVI. Another Conference.
 XVII. Third Examination of St. Maximus.
 XVIII. Reconciliation with St. Maximus.
 XIX. Reconciliation broken.
 XX. Second Banishment of St. Maximus.
 XXI. Tenth Council of Toledo.
 XXII. St. Fructuosus of Braga.
 XXIII. Rule of St. Fructuosus.
 XXIV. St. Eugenius of Toledo.
 XXV. Death of Pope Eugenius.
 XXVI. Death of St. Eloi.
 XXVII. Privilege granted to the Monastery of St. Denis.
 XXVIII. Formularies of Marculfus.</p> | <p>XXIX. St. Batilda.
 XXX. Monasteries of France.
 XXXI. Death of St. Maximus.
 XXXII. Ali and Moavia Caliphs.
 XXXIII. The Emperor Constans at Rome.
 XXXIV. English Church.
 XXXV. Original of St. Wilfrid.
 XXXVI. Conference concerning Easter.
 XXXVII. Continuation of the Affairs of the English Church.
 XXXVIII. Death of St. Anastasius the Apocrisiarius.
 XXXIX. Council of Merida.
 XL. St. Hildephonius of Toledo.
 XLI. Case of John of Lappa.
 XLII. Death of Constans. Constantine Pogonatus Emperor.
 XLIII. St. Theodore of Canterbury.
 XLIV. Original of St. Leger.
 XLV. Other Saints in France.
 XLVI. English Church.
 XLVII. Council of Hertford.
 XLVIII. Death of Vitalian.
 XLIX. St. Leger at Luxeu.
 L. Martyrdom of St. Prix.
 LI. Vamba, King of the Goths.
 LII. The eleventh Council of Toledo.
 LIII. Fourth Council of Braga.
 LIV. Martyrdom of St. Aigulph.
 LV. Privilege granted to St. Martin of Tours.
 LVI. Death of Adeodatus. Donus Pope.
 LVII. St. Leger persecuted.
 LVIII. Martyrdom of St. Leger.</p> |
|---|--|



Ecclesiastical History.

BOOK XL.



THE Emperor *Constantine Pogonatus* concluded an advantageous Peace for thirty Years with the Caliph *Moavia*, in the Year 677, being the ninth Year of his Reign; and *Moavia* died three Years after, in the sixtieth Year of the *Hegira*, A. D. 680. He was fourscore Years old, and reigned twenty. The Year before, at the Desire of the *Christians*, he had caused the Dome of the Church of *Edeffa*, which had been thrown down by an

Earthquake, to be repaired. In his Reign died *Agathon* the *Jacobite*, Patriarch of *Alexandria*, in the Year of our LORD 678, of the *Hegira* 58; and was succeeded by *John*, who held the See eight Years. He rebuilt the Church of *St. Mark*, and took great Care of the Poor, in a Famine which lasted three Years. *Moavia* was succeeded by his Son *Jesid*, to whom he had caused the *Mussulmans* to swear Fealty ten Years before. The Treaty which the Emperor *Constantine* had made with them, brought Embassadors to him from the *Avari*, and other People of the *West*, who likewise sued to him for Peace, which he granted them; and thus enjoyed Rest from his Enemies round about, the remaining Part of his Reign.

HE immediately turned his Thoughts to the restoring Peace to the Church, which had been divided ever since the Reign of his great Grandfather *Heraclius*. *Constantine*, Patriarch of *Constantinople*, died in the Year 678, having held the See one Year and eight Months; and was succeeded by *Theodore*, Priest, *Syncellus*, and Treasurer of the Church of *Constantinople*. He would have written to the Pope immediately after his Ordination; but he thought if he should send a Synodical Letter, as was usual upon these Occasions, it would not be received, any more than those of his Predecessors. Therefore he only sent a Letter, exhorting him to Reconciliation; which was delivered to Pope *Donus*. The Emperor afterwards asked the same *Theodore*, and *Macarius*, Patriarch of *Antioch*, who

A. D. 678.
1.
The Emperor enters into Measures for the Peace of the Church.
Theoph.
An. 9. p. 296.
Elmac. Lib. i. c. 7.
Abulfar. Chr. Or. Elm. Lib. i. c. 7.

Sacra Const. To. 6. Conc. p. 594. E.

A. D. 678. resided at *Constantinople*, what was the Reason of their Division. They replied, that new Ways of speaking had been introduced in Reference to the Mysteries; either through Ignorance, or an unwarrantable Curiosity; and that since these Questions had been first started, no Assembly had been held by the joint Consent of both Sees, to clear up the Truth. Upon this the Emperor resolved to convene a Council.

P. 595. D.

HE wrote with this Intent a Letter to Pope *Donus*, wherein he says, that the Time would not permit the convening a perfect Assembly, that is, a general Council: Very likely, because they could not bring together the Bishops of the upper *Syria*, *Palestine*, *Egypt*, and *Africa*, who were subject to the *Mussulmans*. He afterwards desires the Pope to send some prudent and learned Persons, who might bring with them the Books necessary for discussing and deciding all the Questions with the two Patriarchs, *Theodore* of *Constantinople*, and *Macarius* of *Antioch*; and we assure them, adds he, that they shall be secure from any Harm, both while they stay, and when they return, though we should not agree. After this, we shall be justified before the Judgment-Seat of GOD, for we will not compel any *Christians*, though we may exhort all to Unity. Send three Men to us from your holy Church, or more if you please, and twelve Bishops from your Council, including the Metropolitans. We see here the Difference between the Pope's Deputies, and those of the Bishops of *Italy*, or the *West* in general; for these are what the *Easterus* call his Council.

P. 598. D.

THE Emperor proceeds; The Patriarchs of *Constantinople* and *Antioch* have very much pressed us to strike the Name of *Vitalian* out of the *Dypticks*; saying, that *Honorius* is mentioned therein, out of Respect to the Apostolick See of *Rome*; and that they could not allow any mention to be made of his Successors, till the Points in Dispute between the two Sees were decided. Now the two Patriarchs of *Constantinople* and *Antioch* were *Monothelites*; so that they reckon, of all the Popes, *Honorius* only, Orthodox: But continues the Emperor, I would not give my Consent, that the Name of *Vitalian* should be erased out of the *Dypticks*. In the first Place, that I might not be partial, and to shew that I esteemed both to be Orthodox; and secondly, out of Gratitude for the Friendship which *Vitalian* expressed to us in his Life-time, during the Commotions raised by our Tyrants; he means the Rebellion of *Mezzeti*. He concludes; We have ordered the Patrician *Theodore*, Exarch of *Italy*, to be aiding in all Things to those who shall come from you, either as to the transporting them, or the defraying the Expence of their Voyage; and even to furnish you with Ships of War for a Convoy to yourself if needfull. The Letter is dated on the twelfth of *August*, in the sixth Indiction, that is, in the Year 678.

Sup. Lib.

xxxix. n. 43.

II.
Death of Do-
nus. Agathon
Pope. Anast.

BUT before it was brought to *Rome* Pope *Donus* died, and was interred in *St. Peter's* on the eleventh of *April*, Anno 679, having sat in the holy See one Year, five Months, and ten Days. In one Ordination he made ten Priests and five Deacons, besides six Bishops. After his Death, the holy See remained vacant two Months and fifteen Days; when *Agathon* the Monk, a Native of *Sicily*, was ordained, who held the Chair two Years and a half. He behaved himself with wonderful Chearfulness and Meek-

ness

ness towards every Body. The Letter addressed to his Predecessor by A. D. 679. the Emperor *Constantine*, was delivered to him by the Secretary *Epiphanius*, which he no sooner received, but he set himself to comply with the Contents.

IN the mean Time, St. *Wilfrid* Archbishop of *Tork* came to *Rome*, complaining that he had been unjustly deposed. He governed his See in Peace four Years after his Re-establishment; that is, so long as Queen *Etbeldritb* lived with King *Ecfrid*. This Princess, although married to two Husbands, lived always in a State of Virginity: Her first Husband was Prince *Tombert*, who died not long after their Marriage; the second King *Ecfrid*, with whom she lived twelve Years. As there was none in whom she reposed a greater Confidence than in St. *Wilfrid*, the King promised him Lands, and great Sums of Money, if he could prevail upon the Queen to cohabit with him. At length, not being able to prevail upon her, he consented to what she had so long entreated of him, viz. that she might retire into a Monastery. She received the Veil from the Hands of St. *Wilfrid*; and he afterwards made her Abbess of the Monastery of *Elga* or *Ely*, which she had founded herself; and besides a large Society of Nuns, there was likewise a *Friary*. Seven Years after she had founded this Convent she died, A. D. 679; and sixteen Years after her Death, her Body was found entire, which was ascribed to the Merit of her Virgin Purity.

AFTER her Death King *Ecfrid* married *Ermenberga*, who having conceived an Aversion to St. *Wilfrid*, with great Eloquence layed before the King his Secular Power, the Largeness of his Possessions, the Number of his Monasteries, the Greatness of his Buildings, and the Multitude of his Vassals, who attended him magnificently armed and habited. The King being wrought upon by his Wife, persuaded *Theodore* of *Canterbury* to depose St. *Wilfrid*, and to ordain three Bishops in his Room: Namely, *Bosa* at *Hagulfstad* for the Country of *Deira*, *Eata* for *Bernicia* at *Tork*, and *Eadbode* at *Lindisfarn*. They were settled in these Towns in the Absence of St. *Wilfrid*, who repaired to the King and the Archbishop, and asked them, why without charging him with any Fault, they had deprived him of the Possessions which he held by the pious Liberality of the Kings? They replied, in Presence of all the People; We do not charge you with any thing, but we will not revoke our Sentence. This past in the Year 678, being the eighth of the Reign of King *Ecfrid*. St. *Theodore* exercised an unlimited Authority over all the Churches of *England*; *Winfrid* Bishop of the *Mercians*, having offended him by some Act of Disobedience, he deposed him, and ordained *Sexwulph* in his room, the Abbot, and Founder of a Monastery; whereupon *Winfrid* retired to his own Monastery, and there ended his Days in Acts of Piety. *Theodore* ordained *Erconwald* also Bishop of *London* or *Essex*, who became famous for his Piety, and is honoured as a Saint on the thirtieth of *April*. *Sebbi* King of the same Country of *Essex*, was so devout, that he would long before have embraced a Monastick Life, could he have prevailed with the Queen his Wife to have consented. At length, being seized with the Distemper of which he died, he sent for the Bishop of *London*, and together with his Blessing, received the Monastick Habit, which he so earnestly longed for. This is the first

III.
English
Church.
Vita per
Eddi. c. 23.
Sup. Lib.
xxxix. n. 46.
Be. IV. Hist.
c. 19.
Vita Sanct.
Edith. To. 2.
Aet. B.

Be. IV. Hist.
c. 12.

Be. Epist.
Be. IV. Hist.
c. 6.

Martyr. R.
30 Apr.
Be. IV. Hist.
c. 11.

A. D. 679. Instance which I meet with of the Practice, which became afterwards so frequent in the latter Ages, of dying in the Habit of a Religious.

Be. IV. Hist.
c. 22.

ABOUT the same Time; in the Year 679, it happened, that a young Man called *Imma*, being wounded in an Engagement, was left among the Dead, where being found by the Enemy, his Wounds were healed, and he was detained Prisoner, being chained in the Night, lest he should endeavour an Escape. He had a Brother called *Tunna*, a Priest and Abbot of a Monastery, who believing him slain, sought for his Body, and finding one like that of his Brother, carried it to his Monastery, where it was honourably interred, and frequent Masses said for the Deliverance of his Soul. The Brother who was alive felt the Effects thereof, for he was often freed from his Bonds after the Tierce, at which Hour Mass was said for him. The Count, whose Prisoner he was, asked him whether he wore any Charm about him, he answered no; but adds he, I have a Brother a Priest, who believing me dead, often says Masses for me; and if I was in the other World, my Soul would be delivered from Pain by his Prayers. After his Wounds were healed, the Count sold him; but his new Master was not able to keep him bound, for although they tried several Sorts of Fetters, he was frequently unbound at the same Hours. This last Master at length gave him Leave to return upon his Word, and he faithfully paid him his Ransom. At his Return he went to his Brother, who informed him, that during those Times when he was unbound, and relieved in several Respects, Mass was celebrated for him: And upon his Relation many were excited to pray, give Alms, and offer the holy Sacrifice for their Friends who were dead. *Bede*, who relates this Story, says it was told him by one of those who heard it from *Imma* himself.

IV.
St. Wilfrid
in Friesland.
Eddi. c. 23,
24.

ST. WILFRID being unjustly driven from his See, resolved, by the Advice of the Bishops his Brethren, to go to *Rome*, to demand Justice of the Pope; and he accordingly left under the Conduct of these Bishops many Thousands of Monks, whom he governed, and embarked with his Clerks and Attendants. His Enemies believing he would go through the Western Part of *France*, which was the shortest Way, sent Presents to King *Theodorick* and *Ebroin*, desiring them either to banish him into a distant Country, or to slay his Companions, and strip him of all he had; but they taking *Winfrid* Bishop of *Lichfield*, who was likewise expelled from his See, for him; stopped *Winfrid*, took away his Money, and killed several of his Company.

c. 25.

As for St. *Wilfrid*, he travelled directly Eastward into *Friesland*, the Inhabitants whereof were still Pagans. Their King *Algisus* did notwithstanding receive him honourably, and suffered him to preach the Gospel to his Subjects; which he did with great Diligence; and that Year there was greater Plenty of Fish and Fruit than usual, which Abundance the People supposed was caused by the God whom he preached: So that he baptized almost all the Lords, and several Thousands of the common People; and thus became the first Apostle of that Country. In the mean Time *Ebroin* sent Messengers to *Algisus*, King of *Friesland*, offering to give him a Bushel filled with Sols of Gold, if he would send the Bishop *Wilfrid* or his Head to him. The King caused this Letter to be read publickly at Dinner,

c. 26.

Dinner, in the Presence of St. *Wilfrid* and his Companions, the Envoys A. D. 679. of *Ebroin*, and a great Number of People. He afterwards took it, and tearing it in Pieces, threw it into the Fire, saying thus to the Bearers: Tell your Master from me; Thus may the great Creator destroy the Life, and the Kingdom of him who observes no Oaths nor Treaties. And the Envoys returned in Confusion.

ST. WILFRID having passed the Winter in *Friesland*, departed from thence in the Beginning of the Spring, A. D. 679, to proceed on his Journey to *Rome*. In his way he visited *Dagobert*, King of the *Franks* in *Austrasia*, who shewed him great Marks of Friendship; remembering the Obligations he had formerly received from him. For this King, after the Death of *Sigebert* III. his Father, was sent into *Ireland* by *Grimoald*, Mayor of the Palace, from whence he was not recalled till seven Years after, A. D. 674, when the Nobility of *Austrasia* applied themselves to *Wilfrid*, who gave him a Convoy, and all Things else necessary to conduct him into his Kingdom. King *Dagobert* offered him the Bishoprick of *Strasburg*, which was the largest in his Dominions; and upon his Refusal, made him very considerable Presents, and sent *Adeodatus* Bishop of *Toul*, to accompany him to *Rome*. Sup. Lib. xxxix. n. 26.

BEING arrived at the Court of *Berchter* or *Pertarit*, King of the *Lombards*, who was a peaceable and humble Prince, fearing GOD, they were by him entertained with great Humanity: And he told St. *Wilfrid*, Your Enemies in *England* have offered me large Presents, on Condition I would detain you, and prevent your going to *Rome*; for they stile you a Fugitive Bishop: But I returned Answer to them, That being banished in my Youth from my own Country, I sought Refuge in the Court of the King of the *Huns*, who was a *Pagan*; and who swore to me by his Idol, that he would never deliver me to my Enemies. Some time after, they sent and offered him a Bushel full of Sols of Gold, on Condition he would deliver me up; which he refused to do, saying; That his Gods would destroy him should he forfeit his Oath. How much more Reason have I who have the Knowledge of the true GOD, not to hazard the Loss of my Soul, although I should gain the whole World? Whereupon he appointed a Guard to attend the holy Bishop honourably to *Rome*.

HE arrived there without any Accident, and found that an Account of his Case had been already brought thither by a Monk called *Coenvald*, whom the Archbishop *Theodore* had dispatched on his Side with his Letters. Hereupon Pope *Agathon* convened a Council in the *Basilica* of our Saviour, in the Month of *October*, in the Year 679, consisting of above fifty Bishops. After the Pope had laid before them briefly, the Occasion of their Meeting, *Andrew* of *Ostia*, and *John* of *Porto*, made their Report out of the Acts which they had been commissioned to examine, jointly with other Bishops, as well those which made against St. *Wilfrid*, as those which made for him. Having fully considered the whole Matter, we do not, said they, find him canonically convicted of any Crime, which deserves that he should be deposed; on the contrary, we see that he hath behaved himself with all befitting Moderation, having raised no Sedition in order to recover the Possession of his See. He hath been contented to enter his Protestation V. Council of Rome in Behalf of St. Wilfrid. c. 28. To. 6. Conc. p. 579.

A. D. 679. station before the Bishops, and to appeal to the holy See, wherein JESUS CHRIST hath established the Primacy of the Priesthood.

THE Pope afterwards ordered St. *Wilfrid* to be admitted, who stood at the Door of the Hall; and his Petition was read, wherein he stiled himself Bishop of the *Saxons*, and observed that he had before informed the Pope of his Affair, both in Writing, and by Word of Mouth. He complained, that he had been deposed unjustly, and that three Bishops had been ordained in his room. I dare not, said he, accuse *Theodore*, because he was sent by the holy See; but if you shall determine that I am no longer worthy of the Office of a Bishop, I humbly submit to the Sentence; and only beg you, by your Authority, to drive out the Usurpers of my Diocese. If the Archbishop and Bishops my Brethren, think it convenient to enlarge the Number of Bishops, let them choose them in a Council, and take them out of the Clergy of the same Church; I will absolutely obey the Decrees of the holy See. We see here, that the chief Pretence for deposing St. *Wilfrid* was, that the Country stood in need of a greater Number of Bishops.

Addi. c. 29.

AFTER his Petition had been read, the Pope commended his Conduct and Submission; and the Council decreed that he should be restored to his See; and that those who had been placed irregularly therein should be deprived: But that the Bishops whom he should choose, in Conjunction with the Council assembled upon the Place, to assist him, should be ordained by the Archbishop; anathematizing and deposing all Bishops, Priests, and Deacons, who should oppose these Decrees; and excommunicating all Laymen, the Kings themselves not excepted. St. *Wilfrid* stayed above four Months after this at *Rome*.

VI.
A Council
holden for the
sending Deputies
to Constantinople.
Eddi. c. 50.
To. 6. Conc.
p. 692.
Martyr. R.
19 Feb.
11 Jul.
Paul VI.
Hist. c. 8.
Id. IV. Hist.
c. 44.
Martyr. R.
30 Maii.
Paul IV.
Hist. c. 4.
To. 6. Conc.
p. 601.

ACCORDINGLY, he assisted at a Council holden by Pope *Agathon* on *Eastern Tuesday*, that is, on *Tuesday* the twenty-seventh of *March*, in the Year 680, for the nominating Deputies to be sent to *Constantinople*, according to the Desire of the Emperor. This Council consisted of a hundred and twenty-five Bishops, assembled from all Parts of *Italy*. First, those of the Provinces immediately subject to the Jurisdiction of the holy See, *Campania*, the Province of the *Bruttii*, *Calabria*, and the rest of the Provinces which lay nearest to *Rome* and *Sicily*; and afterwards, those of the Province of *Milan*, the Archbishop whereof, *Mansuetus*, assisted thereat, together with *John* of *Bergamo*, *Anastasius* of *Pavia*, and several others. *Mansuetus* is honoured as a Saint on the nineteenth of *February*, and *John* on the eleventh of *July*; and King *Cunibert* had a particular Regard for the latter. *Anastasius* had been an *Arian* Bishop, but he became so through a Convert, that he is honoured as a Saint on the thirtieth of *May*.

THE Archbishop *Mansuetus* held his Council a little before, or after that of *Rome*; and *Damian*, at that Time a Priest, and afterwards Bishop of *Pavia*, wrote the Synodical Letter to the Emperor. He therein cites the Examples of all the Emperors who have convened Councils for the condemning Heresies; and says, that the Bishops, in whose Name he speaketh, are the Subjects of the most Christian Kings of the *Lombards*, *Pertarit*, and *Cunibert* his Son, whom he had caused to be acknowledged King in his own Life-time. The Letter of the Council of *Milan* concludes with

an Exposition of Faith, which expressly acknowledges two Wills, and two Operations in JESUS CHRIST. *Damian*, the Author of this Letter, is honoured as a Saint on the twelfth of *April*. In the Council of *Rome*, we see the rest of the Bishops, who were under the Dominion of the *Lombards*: The Bishops of the Province of *Istria*, whose Metropolitan the Bishop of *Aquileia*, was called *Agathon*; the Bishops of *Pentapolis* and *Tuscany*; and then *Theodore* Archbishop of *Ravenna*, with the rest of the Bishops who remained subject to the *Roman* Exarch. The Archbishops of *Ravenna* had long refused to pay the Obedience which they owed to the Pope; but *Theodore* submitted, and presented himself before Pope *Agathon*. After the Bishops immediately subject to the Pope, we see in the Subscriptions of the Council of *Rome*, that of *Adeodatus* of *Toul*, *Wilfrid* of *Tork*, of *Felix* of *Arles*, and *Taurinus* of *Toulon*. *Adeodatus*, *Felix*, and *Taurinus*, do all three stile themselves Legates of the Council of *Gaul*; whence it is probable, that one had been convened only upon this Account; but *St. Wilfrid* also assumes the Title of Legate from the Council of *Britain*, although it is very certain that he was not sent by the Bishops. Now it was usual in the Ecclesiastical Acts, to call the Bishops of the same Province a Council, even when they were not assembled; and *St. Wilfrid*, though he had no Commission so to do, might boldly vouch for the Faith of the Churches of *Britain*.

WE have nothing of this Council but two Letters to the Emperor; one from the Pope in particular, and the other from the Council. They are both addressed, not only to *Constantine*, but to his Brothers *Heraclius* and *Tiberius*, who had likewise the Title of *Augustus*. The Pope's Letter is very long, according to the usual Manner of Writing at that Time; the Substance thereof is as follows: We have received to our great Consolation your Letters directed to our Predecessor *Donus*; wherein you exhort us to examine into the true Faith. I immediately begun to look out for Persons of Abilities, such as the Misfortunes of the Times, and the Condition of these Provinces, might afford. I have taken the Advice of my Clergy, and of the neighbouring Bishops; but it required Time to bring the Bishops together from the remoter Provinces, where my Predecessors have caused the Gospel to be preached; not to mention the Delays occasioned by my frequent Indispositions.

THEREFORE, that we might pay you the Obedience which we owe you, we send our venerable Brethren the Bishops *Abondantius*, *John*, and another *John*; and our beloved Son *Theodore*, and *George*, Priests; *John*, Deacon; and *Constantine*, Sub-deacon of our Church; and *Theodore*, Priest and Legate of the Church of *Ravenna*, with certain Monks the Servants of GOD. We do not send these out of the Confidence we have in their Knowledge; for how can you find a perfect Knowledge of the Scriptures in Men who live in the Midst of barbarous Nations, and who hardly earn their daily Bread by their bodily Labour? We only keep in Simplicity of Heart the Faith left us by our Fathers; begging of GOD, as the greatest Benefit, that he would preserve to us the Sense and the Words of their Decisions, not adding to, or diminishing therefrom. We have given these Deputies some Passages from the Fathers, and even the Books themselves, to present to you, when you shall order them so to do; and to explain to you the Faith:

A. D. 679.
Martyr. R.
12 Apr.
Boll. To. 10.
p. 91.
To. 6. Conc.
p. 704. D.

p. 708.
Anast. in
Donc. &
Agath. Inf.
n. 32.

To. 6. Conc.
p. 697. D.

To. 6. Conc.
p. 1387.

VII.
Letters to the
Emperor.
To. 6. Conc.
p. 630.

p. 634.

A. D. 680. Faith of this *Catholic* Church, your spiritual Mother; not by worldly Eloquence, in which they are not skilled, but by the Sincerity of the Faith which we have learned from our Cradle; and we beg you to give them a favourable Hearing.

THE Pope afterwards lays down the Faith of the Church concerning the *Trinity* and *Incarnation*; especially with Regard to the Question concerning two Wills. Upon which Occasion he saith clearly, that the three Divine Persons having but one Nature, have also but one Will: But as there are two Natures in JESUS CHRIST, there are likewise two Wills, and two Operations. He maintains that the holy See never did Err, nor ever depart from the Way of Truth, by Virtue of the Promise made to St. Peter: And that his Predecessors did exhort the *Hereticks* without ceasing, in order to reclaim them. He afterwards proves the Distinction between the two Wills, by Passages cited from the Scripture, and explained by the Fathers. To these he adds the Definition of the Council of *Chalcedon*, and that of the fifth Council; and afterwards, several Passages of the Greek Fathers set down in the Original, and others from the *Latin* Fathers translated into Greek: From St. Gregory *Naxianzen*, St. Gregory *Nissen*, St. John *Chrysostome*, St. Cyril of *Alexandria*, St. Hilary, St. *Atbanasius*, the pretended Works of St. *Dionysius*, St. *Ambrose*, and St. *Leo*. Pope *Agathon* applies all these Passages, and adds: To these might be joined such as have defended the Council of *Chalcedon*: Namely, John Bishop of *Scythopolis*, *Eulogius* of *Alexandria*, *Ephrem*, and the great *Anastasius* of *Antioch*.

HE moreover produces Passages from the antient *Hereticks*, who maintained that there was but one Operation, and one Will in JESUS CHRIST; from *Apollinaris*, *Severus*, Chief of the *Acephali*, *Nestorius*, and *Theodosius* of *Alexandria*; and after them from the new *Hereticks*, that is, the *Monothelites*, viz. *Cyrus*, *Theodore* of *Pharan*, *Sergius*, *Pyrrhus*, *Paul* and *Peter* of *Constantinople*, and shews how they contradict each other. Having thus proved the Truth of the *Catholic* Faith, he exhorteth the Emperor to make Use of his Power to support it, in delivering the Church from those who attack it. He afterwards adds: If the Bishop of *Constantinople* teacheth this Doctrine with us, we shall be united; but if he embraceth Novelties, he shall give an Account thereof before the Judgment-Seat of GOD. He concludes with beseeching the Emperor, to allow to all full Liberty to speak in Defence of the *Catholic* Faith. To this Effect is the Letter wrote by Pope *Agathon* in particular.

THE Synodical Letter is also in his Name, and in that of all the Synods subject to the Council of the holy See, that is, of all the *Western* Provinces. It contains much the same as the former Letter; and the Bishops herein also declare their Want of Learning. Speaking of the Legates, they say, You have ordered us to send you Persons of exemplary Lives, and well instructed in the Scriptures. As to their Manners, how good soever they may be, no body will venture to rely upon them: As to Knowledge, if this be spoken with Regard to Religion; there is no Knowledge but that of the Truth: And if the Question be concerning humane Eloquence, we believe that no body in our Time can pretend to be perfectly possessed of it. Our Country is continually harassed by the Fury of several Nations;

p. 636.
p. 637.
p. 640.
p. 648.

p. 649.
p. 652.
p. 653.
p. 656.
p. 657.
p. 664.

p. 665.

p. 668.
p. 669.
p. 673.
p. 676.

p. 677.

p. 680. B.
p. 681. A.

we see nothing but Battles, Incurfions, and Robberies. We live in perpetual Disquiet in the Midft of thefe *Barbarians*, and earn our Subfiftence by the Labour of our Hands; the antient Patrimony of the Churches having been infenfibly wafted by divers Calamities. All the Riches we have left is the Faith; our greateft Glory is to preferve it during our Life, our everlafting Advantage is to die for it. The Letters themfelves do fhew the Sincerity of this Confeflion; the Doctrine thereof, as to the main Part, is moft excellent; but the Stile is very intricate and perplexed, and by frequent Repetitions they are fpun out to an exceffive Length.

THE Bifhops excufe themfelves for having delayed fo long to fend the Legates, by Reason of the Length of the Way; many of their Dioceffes bordering upon the Ocean. We hoped, faid they, that *Theodore* the Philofopher, Archbishop of the great Island of *Britain*, would come with fome of the Bifhops of his Country, and many others from divers Parts, that we might have written to you in the Name of our whole Council; and that all might be acquainted with what paffed. Efppecially confidering that many of our Brethren are in the Midft of the barbarous Nations, namely the *Lombards*, the *Sclavi*, the *Franks*, the *Goths* and *Britons*. They are all very inquisitive into any Tranfactions relating to the Faith; and as they may be of great Affiftance to us while they continue in Agreement with us, fo would they be very zealous againft us, fhould they be offended as to this Article. We fend to you Perfons, who will prefent you with the Confeflion of Faith of all the Bifhops, how many foever, of the *North*, and of the *West*; not to difpute as upon an uncertain Doctrine, which is fubject to change. They continue; We receive as our Brethren all fuch Bifhops as are willing to teach with us all that is contained in this Confeflion of Faith; and we condemn all thofe who reject it, and will never fuffer them in our Company, till they are reformed. This fecond Letter is fubfcribed by the Pope, and all the Bifhops who affifted at this Council of *Rome*.

ABOUT the fame Time, and perhaps before the Council, the Pope fent *St. Benediſt* Biſcop into *England*, who had come to *Rome* now the fifth Time. He made his fourth Voyage to *Rome*, about the Year 670, having given up the Government of the Monaftery of *St. Peter* at *Canterbury* to the Abbot *Adrian*; and brought back with him a great Number of Eccleſiaſtical Books, part of which had been fold, and part given to him. When he paſſed through *Vienne*, he took ſeveral others which he had bought up and left in the Hands of his Friends. At his Return to *England*, he related to *Egfrid* King of *Northumberland*, all that he had done in his ſeveral Journeys for the Service of Religion; and all that he had learned at *Rome*, and in other Parts, concerning the Eccleſiaſtical and Monaſtick Diſcipline; and ſhewed him the Books and the Relicks which he had brought back. The King took ſuch a Liking to him, that he gave him Lands, and a Village of ſeventy Families, that is, of ſo many Plows, that he might build a Monaftery there in Honour of *St. Peter*. He built it at the Mouth of the River *Vire*, from whence it was afterwards called *Viremouth*, in the Year 674, being the fourth of the Reign of *Egfrid*, and in the ſecond Indiction.

VIII.
Travels of
St. Benediſt.
Biſcop. Vita.
To. 2. A8.
p. 104.
Sup. Lib.
xxxix. n. 43.

A. D. 680. THE Year after, *Benedict* passed into *Gaul*, and brought back some *Masons* with him, in order to erect a Church for his Monastery, of Stone, with a Roof vaulted after the *Roman* Manner; and there being no *Glasiers* yet in *England*, he sent for some likewise from *Gaul*, and adorned his Church and other Buildings with Glass Windows; and by this means the *Engliss* learnt the Art of Glasing. He likewise sent from beyond the Sea, for every thing which he wanted for the Service of the Church and the Altar; which he could not meet with in the Country, either Vessels or Ornaments. At length, that he might procure what he could not meet with in *Gaul*, he undertook a fifth Journey to *Rome*; but before he set out, he founded another Monastery; for King *Egfrid* seeing what good Use he had made of the Lands he had given him before, gave him another Village of forty Families, at a Place called *Girve* or *Jarou*, at the Distance of two Leagues from *Viremouth*, that he might found a Monastery there in Honour of *St. Paul*. The Priest *Ceolfred* was the first Abbot thereof, and these two Monasteries of *St. Peter* and *St. Paul* were so united, that they were as one Society. *St. Benedict*, on account of his frequent Journeys, placed an Abbot likewise at *St. Peter's*, who was *St. Eferwin* his Relation. At his Return from his fifth Voyage to *Rome*, he brought back an innumerable Multitude of Books of all Sorts, and a great Quantity of Relicks, and also several Images of the Saints, for Ornaments for his Church of *St. Peter*: He likewise obtained a Privilege from Pope *Agathon* for the Preservation of the Liberty of his Monastery, according to the Order he had received from King *Egfrid*. At length, for the establishing of the *Roman* Chanting and Ceremonies, he besought the Pope to send with him, *John*, Chanter of *St. Peter's*, and Abbot of *St. Martin's* at *Rome*; which he likewise consented to.

Be. IV. Hist. POPE *Agathon* charged the Abbot *John* with a more important Commission, which was to inform himself exactly concerning the Faith of the *Engliss* Church, and to send him an Account thereof to *Rome*: For the Pope desired to be informed of the Condition of this Province as well as of the rest, particularly concerning the Heresy of the *Monothelites*. The Abbot *John* brought with him the Acts of the Council held at *Rome*, under Pope *St. Martin*; and when he came to *England*, he assisted at a Council assembled by the Archbishop *Theodore*, on account of the same Heresy, in the tenth Year of the Reign of King *Egfrid*, on the fifteenth of the Calends of *October*, in the eighth Indiction; that is, on the seventeenth of *September*, in the Year 680. This Council was holden at a Place called *Hatfield*; and the *Engliss* Church makes herein a Confession of her Faith, and declares that she receives the five general Councils, and the Council held under Pope *St. Martin*; anathematizing such as condemn them, and receiving such as receive them. A Copy of the Acts of this Council was given to the Abbot *John* to carry to *Rome*; and he on his Side, gave the Acts of the Council holden under Pope *St. Martin*, to be transcribed in the Monastery of *St. Benedict* Biscop.

HE left in Writing the Order of celebrating all the Festivals throughout the Year, several Persons desiring Copies thereof; and he taught the *Roman* Manner of Chanting there by Word of Mouth. The most skilful Chan-

ters came from all the Monasteries of the Country to learn of him; and many invited him to come to them: At length the Abbot *John* embarked in order to return to *Rome*, but soon after he landed, he fell sick and died. His Friends caused his Body to be carried to *St. Martin's* at *Tours*, where he was honourably interred: He had called there in his Way, having a great Reverence for this Saint, whose Name his own Monastery bore at *Rome*; and the Monks received him with great Charity, desired him to see them again at his Return, and had ordered some to attend and assist him in his Voyage. Notwithstanding his Death, the Confession of Faith of the *English* was carried to *Rome*, and fully satisfied the Pope, and all who saw it.

ST. BENEDICT BISCOP adorned his two Monasteries with the Images he had brought from *Rome*. He placed that of the Virgin, and those of the twelve Apostles, at the further End of *St. Peter's* Church; on the South Wall, the Histories of the Gospels; and on the North, the Visions of the *Apocalypse*; for all these Images were painted upon flat Pieces of Wood, and so contrived that such as knew not how to read, found on all sides useful and agreeable Objects; seeing JESUS CHRIST and his Saints, and calling to Mind the Mercy of his Incarnation, or the Terror of his last Judgment. These are *Bede's* Words, who himself saw these Paintings. *Benedict Biscop* placed Images in the Monastery of *St. Paul*, which set forth the Agreement between the Old and New Testament; as *Isaac* carrying the Wood for the Sacrifice of himself, and JESUS CHRIST carrying his Cross; the Brazen Serpent, and JESUS CHRIST crucified.

AFTER the Council of *Rome*, *St. Wilfrid* departed to return into *England*, according to the Order of the Council; the Sentence of which he was to shew to the Archbishop *Theodore* and King *Egfrid*. He obtained likewise a Grant of Pope *Agathon*, in Favour of his Monastery of *Rippon*; and for the Consolation of the Churches of *England*, carried away with him a great number of Relicks, setting down in Writing, to which Saint each of the Relicks belonged; as also a great many Ornaments for the Churches. Having travelled through the Plains of *Lombardy*, and passed the *Alpes*, he came into the Territories of the *French*, where he was informed that his Friend King *Dagobert* was not long before slain, by the Conspiracy of the Dukes, and Consent of the Bishops: That is, by the Faction of *Ebroin*, who at that Time governed all in *Neustria*, under the Name of King *Theodorick*; and who had placed even in *Austrasia* several usurping Bishops, in the room of the lawful ones, as *Vaimer* at *Troyes*, and *Pharamond* at *Maastricht*; for in general the Church of *France* was from that Time much wasted and neglected. King *Dagobert II.* was interred at *Stenay*, and has been honoured there as a Martyr for many Ages; according to the Custom of the Times, when this Name was given to all such as having lived good Lives, had been put to Death unjustly. Many late Writers have confounded him with *Dagobert I.* his Grandfather, who is more known than he; to whom they have ascribed the Foundation of the Churches and Monasteries which the latter had built, especially in *Alsatia*.

Vita, n. 6;
To. 2. Act.
P. 1005.

n. 9.

IX.
Return of St.
Wilfrid.
Vita per
Eddi, c. 31.
c. 44.

c. 31.

V. Mabill.
Præfa. Part 1;
Sec.

V. Abr. Hist.
Ord. S. B.
To. 1. p. 652.

A.D. 680

Vita Sanct.
Elig. lib. ii.
c. 31.

KING *Theodorick*, who before reigned over *Neustria* and *Burgundy*, began about this Time to reign also over *Austrasia*, and united all the Countries subject to the *French*, under one Sovereign: And thus was accomplished the Prophecy of *St. Eloi*; for in the Life-time of *Clovis II.* he had a Vision which he related as follows: I beheld the Sun about the third Hour of the Day, which then shined with great Splendor, disappear on a sudden: As I looked earnestly at this Prodigy, I beheld as it were a *Crescent*, which rose encompassed with three Stars which followed the Course of the Sun; the Moon vanished, and the Stars remained; they advanced as far as the *South*, and darted their Rays against each other, when suddenly I lost sight of the most Beautiful: The two which remained seemed to unite, but one of them was quickly eclipsed, and seen no more, the last continuing to follow the Course of the Sun, still encreasing with new Light, so that being arrived in the *West*, it appeared even brighter than the Sun it self. This Vision of *St. Eloi* is recorded by *St. Owen*, who had not yet seen it fully accomplished; for he wrote before the Death of *Chilperick*. This is the full Interpretation thereof: The Sun was King *Clovis II.* who reigned alone over *France*, and died not long after: The Moon was *St. Batilda* his Queen, the three Stars, her three Sons, *Clotaire*, *Childerick*, and *Theodorick*, with whom she reigned some Time. After her Retreat into a Monastery, they made War upon each other, and *Clotaire* soon died; *Childerick* was slain some time after, and *Theodorick* at length remained sole King of the *Franks*, as his Father had been.

Vita per
Eddi. c. 31.

c. 32.

ST. WILFRID being arrived in *France*, one of the Bishops who had been concerned in the Murder of King *Dagobert*, came to meet him with a numerous Army, designing to seize upon his Train, kill those who made any Resistance, sell the rest to the highest Bidder, and to imprison *Wilfrid* himself, that he might be reserved to the Judgment of *Ebroin*: But what *St. Wilfrid* said to him had so good an Effect, that he entreated to be forgiven; *St. Wilfrid* met with no other Accident in his Journey, and arrived happily in *England*.

IN the mean Time the Divine Vengeance overtook *Ebroin* in *France*. Three Years after the Death of *St. Leger*, that is, in the Year 681, a Nobleman (whose Estate he had seized, and threatened him with Death) called *Hermenfroy*, watched him one *Sunday* before it was light; and as he came out of his House to *Matins*, killed him, with a Blow which he gave him on his Head with a Sword. From whence we may see that the greatest Noblemen who were the most employed, or had the least Piety, did not forbear at that Time, to attend Divine Service even in the Night.

X.
The Legates
arrive at
Constantino-
ple.
Anast. in
Agath. V.
Baron. h.
An. n. 39.

POPE *Agathon's* Legates arrived at *Constantinople* on the tenth of *September*, in the ninth Indiction, that is, in the Year 680; and were received by the Emperor in the Oratory of *St. Peter* in the Palace. They presented the Pope's Letters to him, which after he had received, he exhorted them to treat the Question concerning the Faith, without Sharpness or Contention; not by Philosophical Propositions, but by the Scriptures, the Fathers, and the Councils. He gave them Time to review their Instructions, and caused them to be lodged in the Palace of *Placidia*, giving Orders that they should be supplied with all sort of Necessaries. The Em-

peror writ the same Day, viz. on the tenth of September, to George, Patriarch of Constantinople; for Theodore was not then Patriarch although he was living, but George Priest Treasurer, and Syncellus, was ordained in his stead, who held the See six Years. The Emperor orders him in his Letter, to assemble all the Metropolitans and Bishops under his Jurisdiction at Constantinople; and to give Notice to Macarius, Patriarch of Antioch, who was at Constantinople, to do the same; in order to examine the Question concerning the Faith. For, adds the Emperor, we exhorted Pope Donus to this Purpose, and Agathon who succeeded him hath sent his own Legates, and those of his Council, who are now at our Feet, and have delivered us their Letters. On Sunday the Pope's Legates were invited to go in Procession to the Church of our Lady of Blaquernes, and the Emperor, out of Respect, sent them Horses and Attendants from the Palace.

At length the Council met for the first Time, on the seventh of November, A. D. 680, in the twenty-seventh Year of the Reign of Constantine; reckoning from the Time he began to reign with his Father, and the thirteenth from his own Consulship, or from the Death of his Father, and in the ninth Indiction: The Council sat in a great Hall in the Palace, called in Latin *Trullus*, that is, the *Dome*. The Emperor himself was present, being seated at the upper end, and attended by thirteen of his principal Officers, who by his Order assisted at the Council.

At the first Session there were but forty Bishops present from Thrace, and the neighbouring Parts of Asia, the rest not being arrived. The three Legates from the Pope are named first, viz. the Priests Theodore, and George and the Deacon John, who was afterwards Pope. Then George, Patriarch of Constantinople, Peter, Priest and Monk, Legate from the See of Alexandria. Macarius Patriarch of Antioch was present in Person, George, Priest and Monk, Legate from Theodore Vicar of Jerusalem, which See was vacant, very likely, at that Time. After the Patriarchs, the Legates from the Council of Rome are ranked; namely, John, Bishop of Porto, Abundantius Bishop of Paternum, John of Rbegio, Theodore, Priest and Deputy from Theodore Archbishop of Ravenna in particular. Then Basil, Bishop of Gortyna in Crete, Theodore of Ephesus, Sisinnius of Heraclea in Thrace, George of Cyzicus, Peter of Nicomedia, Photius of Nice, John of Chalcedon, Theodore of Melitine, Sisinnius of Hierapolis in Phrygia, Macrobinus of Seleucia in Isauria, and others to the number of forty-three. It is observable, that the Deputies for absent Bishops, were ranged according to the Dignity of the Sees they represented, although they were only Priests. After the Bishops, the Names of six Priests are set down, as well Abbots as Monks; the last of whom is Stephen, Disciple of Macarius, Patriarch of Antioch; the rest are of Rome, Sicily, and Constantinople.

THEY sat as follows: The Emperor in the midst, with his Officers on each side. The Legates from the Pope, and his Council, and likewise the Legate from Jerusalem sat on the Left Hand, as the most honourable Place; and on the Right, the two Patriarchs of Constantinople and Antioch, the Legate from Alexandria, the Bishop of Ephesus, and the rest depending on the Sees of Constantinople and Antioch; and the Gospels were placed in the midst of the Assembly. The Patriarch of Alexandria, and the Vi-

A. D. 680.
S. Niceph.
Chr.

Theoph.
An. 10. Const.
p. 290. Sacraz.
To. 6. conc.
p. 599.

Anast.

XI.
Sixth general
Council first
Session.
Act. 1. p. 606.

car

A. D. 680. car of *Jerusalem*, could not come to the Council, being under the Government of the *Arabs*; and for the same Reason, neither could the Bishops of the Provinces subject to these two Patriarchs attend, nor those of *Africa*.

p. 619. E.

p. 611.

THE Pope's Legates spoke first, directing their Discourse to the Emperor; Forty-six Years are now passed, since *Sergius* Bishop of this See, and others, begun to introduce new Expressions in opposition to the Faith, teaching that there is but one Will, and one Operation in JESUS CHRIST. The Holy See hath rejected this Error, and has exhorted them likewise to forsake it, but hitherto without Effect. Wherefore we beseech your Majesty, that they who are of the Side of the Church of *Constantinople*, may tell us the Original of this Novelty. The Emperor ordered *George* of *Constantinople*, and *Macarius* of *Antioch*, to explain themselves upon this Proposition. *Macarius* of *Antioch*, and his Disciple *Stephen*, and two Bishops in the Name of the See of *Constantinople*, *Peter* of *Nicomedia*, and *Salomon* of *Clanum* replied, We have not set forth any Novelties, but what we have learned from the general Councils, and approved Fathers. From those who have filled this See of *Constantinople*, *Sergius*, *Paul*, *Pyrrhus*, and *Peter*: *Honorius*, Pope of antient *Rome*; and *Cyrus*, Pope of *Alexandria*. We believe and teach as they do, concerning the Will and the Operation, which we are ready to prove.

p. 614.

THE Emperor said; If you would prove this, we will permit you to do it as you said, only by the Councils and the Fathers. My Lord, answered *Macarius*, order the Keepers of the Records of this Church, to bring the Books of the Councils from the Patriarchal Palace. The Emperor ordered this to be done; and *George*, Deacon and Keeper of the Records, having left the Council and gone to the Patriarchal Library, returned soon after with the Books of the *œcumenical* Councils. The Emperor ordered them to be read, and the Monk *Stephen*, Disciple of *Macarius* of *Antioch*, having taken the first Volume of the Council of *Ephesus*, read in it; and coming to the Speech of St. *Cyril*, to the Emperor *Theodosius*, beginning with these Words; *The Glory of Men*; he read as follows: *The Support of your Empire is the same JESUS CHRIST, by whom Kings reign, and Princes decree Justice; for his Will is Almighty*. Whereupon *Macarius* of *Antioch* said; See, my Lord, I have proved there is but one Will in JESUS CHRIST. But the Legates of *Rome* rose up with some Bishops depending on the See of *Constantinople*, and the Magistrates, and cried out; *Macarius* perverts this Passage; St. *Cyril* speaks of the Divine Will of JESUS CHRIST, since he calls it Almighty; and moreover he doth not speak of this Will, with any Expression of Number. After this first Volume of the Council of *Ephesus* had been read quite through, the Emperor caused the second likewise to be read; he afterwards said: The reading of the Acts of the Council of *Ephesus* is sufficient for this Day; next Time we will read the Acts of the Council of *Chalcedon*. Thus ended the first Action or Session of the sixth Council.

XII.
Second Session.

p. 618.

THE Second was held three Days after, viz. on the tenth of *November*, in the Presence of the Emperor and his thirteen Officers; the same Bishops, and the same Deputies assisted thereat. *Paul*, the Emperor's Secretary, turning

turning towards the Emperor, said; Your Piety, and all the Council re- A. D. 680.
member, that after the reading of the Council of *Ephesus*, you thought fit
that the Acts of the Council of *Chalcedon* should be read. The Emperor
ordered that they should be read accordingly, and *Antiochus* Reader and
Notary of the Patriarch of *Constantinople*, having begun to read the first
Volume, came to this Passage in *St. Leo's* Letter to *Flavian*: *Each Nature*
acteth what is proper to it in conjunction with the other: The Word ope-
rateth what is suitable to the Word, and the Flesh what is suitable to the
Flesh; one shineth by its Miracles, the other sinketh under cruel Treat-
ment. Whereupon the *Roman* Legates rising up, cried out: You see, my
Lord, that this Father plainly teaches two natural Operations in *JESUS*
CHRIST, without Confusion, and without Division; and he teaches in this
Discourse, that in the Opinion of the Council, this was the Support of the
Orthodox Faith. What does the venerable *Macarius*, and those of his
Party say to this? *Macarius* replied, As for me, my Lord, I do not say
that there are two Operations; neither do I perceive that *St. Leo* of blessed
Memory hath said so in this Passage. Do you believe then, said the Em-
peror, that he hath said one Operation? *Macarius* answered, I do not
speak of Number, I only say the Theandrical Operation, according to
St. Dionysius. Then the Emperor said; How do you understand this The-
andrical Operation? *Macarius* answered; I do not pretend to judge of it.
Having finished the reading of the Council of *Chalcedon*, they put off the
reading of the fifth Council till the following Session.

THE third Session of the sixth Council was held three Days after the
second; that is, on the thirteenth of *November*. The Reader *Antiochus*
beginning to read the fifth Council, found at first a Piece entituled, *A Dis-*
course of Menas, Archbishop of Constantinople, to Vigilius, Pope of
Rome, concerning one Will only in JESUS CHRIST. At these Words
the Legates of *Rome* rising up, said; My Lord, this Book is falsified; let
not this pretended Discourse of *Menas* to *Vigilius* be read, it is suppositi-
tious: But cause this Volume of the fifth Council to be examined, and
you will be convinced, this Discourse has been but lately inserted. For
Menas died in the twenty-first Year of the Reign of *Justinian*; and the
fifth Council was convened in the twenty-seventh, when *Eutychius* was
Bishop of this See. The Emperor, with the Magistrates and certain Bi-
shops, examined the Book, and observed, that three Sheets had been
added at the Beginning, which had not the usual Cypher or Signature;
but the first Cypher was placed in the fourth Sheet, the second in the fol-
lowing, and so of the rest. Besides, the writing of the three Sheets which
were added, differed from the antient Writing in the same Volume.
Whereupon the Emperor said; Let this Discourse alone, and read the
Preface to the fifth Council.

THE first Volume being read, they proceeded to the second; and in
the seventh Session they found two pretended Writings of Pope *Vigilius*; p. 623. D.
one addressed to the Emperor *Justinian*, and the other to the Empress
Theodora, wherein were these Words; We anathematize also *Theodore* of
Mopsuestia, who doth not confess *JESUS CHRIST* to be one *Hypostasis*,
one Person, and one Operation. Whereupon the *Roman* Legates rising
up,

XIII.

Third Session;

p. 619.

p. 622. E.

A. D. 680. up, cried aloud; **GOD** forbid, my Lord, *Vigilius* hath not said one Operation: These Writings are not his; this Volume is also falsified. For if *Vigilius* had taught one single Will, and the Council had approved of his doing so, the Term, *One Operation*, would have been made use of in the Definition of the Council; by the reading of which you will judge of the Truth. The Definition of the Council was accordingly read in its Order, from the Beginning to the End, wherein there was no mention made of one Operation. The Legates required that this Book should be examined, that the Forgery might be discovered, which the Emperor put off to another Time, and ordered the Reading to be continued.

p. 626.

20 Dec. WHICH being finished, the Emperor asked the Council and the Magistrates, Whether *Macarius* of *Antioch* had proved, as he promised, that there was but one Will and one Operation in **JESUS CHRIST**? They answered No; Then the Emperor ordered *Macarius*, and his Party, to prove their Doctrine by Passages from the Fathers, as they had promised. *Macarius* and his Adherents required Time to collect these Passages; and the Emperor granted them till the next Meeting. But *George* of *Constantinople*, and the Bishops under his Jurisdiction, demanded, that the Letters from Pope *Agathon* and his Council, to the Emperor, should be read, which was likewise referred to the following Session.

XIV. THIS Session, *viz.* the fourth, was held two Days after, on the fifteenth of *November*, wherein the Letters from Pope *Agathon* and his Council were read; which were translated into Greek by *Diogenes*, the Emperor's Secretary. In the fifth Session held three Weeks after, namely, on the seventh of *December*, *Macarius* of *Antioch*, according to the Emperor's Order, produced two Volumes which contained Extracts from the Fathers. The first was entituled, *Passages from the Holy Fathers, teaching that JESUS CHRIST hath but one Will, which is that of the FATHER and the HOLY GHOST*. After both the Volumes had been read, the Emperor said; If *Macarius* and his Adherents have any other Passages, they may produce them in the next Session; and this they did, in the Sixth, held two Months after, on the twelfth of *February*, **A. D. 681**. On this Day they brought another Collection of Passages, which were also read; and *Macarius* having declared that he had no more to produce, the Emperor ordered that these three Volumes should be sealed up by the Magistrates, the Legates from *Rome*, and the See of *Constantinople*, which was done accordingly.

Fourth, fifth, and sixth Sessions.

p. 630.

p. 713.

Feb. 681.

THEN the Pope's Legates said; My Lord, *Macarius* of *Antioch*, *Stephen* his Disciple, *Peter*, Bishop of *Nicomedia*, and *Salomon* of *Clanum*, have not shewed any thing by all these Passages, relating to the single Will, and single Operation. They have even mutilated those Passages which they have produced; and have inserted what related to the single Will of the *Trinity*, applying it to the Incarnation, and have cut off what is to the Purpose, and properly regards the Incarnation. Wherefore we beseech your Majesty, that the original Books whence the Passages are extracted, which they have produced, may be brought from the Patriarchal Palace; that they may be collated, and we will prove the Fallacy. Moreover, we have in our Hands a Volume, containing several Passages cited from the Fathers; which prove clearly that there are two Wills, and two Operations;

ons; and several Passages from the Hereticks, affirming that there is but one A. D. 681. Will; as do *Macarius* and his Party. We beg, that they may be read, but the Emperor deferred all this till the next Session.

THIS was the seventh, which was held the next Day, being the thirteenth of *February*: And the Collection of the Passages from the Fathers, and from the Hereticks produced by the Pope's Legates, were read quite through, by *Stephen*, Priest and Monk, who was one of their Train. The Emperor asked them if they had any other Passages to produce? They replied; Although we could cite several others, we will be satisfied with these, that we may not tire your Patience. But we beg, that the Archbishops *George* and *Macarius* may be asked, if they agree to all that is contained in the two Letters from Pope *Agathon* and his Council. *George* and *Macarius* demanded a Copy of these Letters, that they might be satisfied that the Passages cited in them were genuine, by comparing them with the Authors from whence they were quoted, in the Library of *Constantinople*, before they returned their Answer; which the Emperor granted, and ordered that the Collection of Passages produced by the *Romans* should be sealed, as well as those which had been produced by *Macarius*, not only by the Magistrates, but by both Parties, which was accordingly done.

XV.
Seventh Session.

P. 724. C.

Anast. in
Agath. V.
Combes. pro
act. Syn. §. 2.

THE eighth Session was held three Weeks after, namely, on the seventh of *March*, in the ninth Indiction, A. D. 681. The Emperor demanded of *George* of *Constantinople*, of *Macarius* of *Antioch*, and of the Bishops depending on their Sees, whether they were agreed, as to the Sense of the two Letters from Pope *Agathon*, and his Council. The Patriarch *George* replied; My Lord, having read them, and having examined their Authors in the Patriarchal Palace, I have found that all the Passages cited therein, agree with these Books, without any difference: I agree to the Contents thereof, I believe so, and so I confess. *Theodore* Bishop of *Ephesus*, said; My Lord, I confess, and believe what is contained in those two Letters; that there are two Natures, two Wills, and two Operations in *JESUS CHRIST*; and *Sisinnius* of *Heraclea* in *Thrace*, *George* of *Cyzicus*, *John* of *Chalcedon*, *Sisinnius* of *Hierapolis* in *Phrygia*, *George* of *Byzia* in *Thrace*, *Gregory* of *Mitylene*, *Andrew* of *Methymna*, *Sergius* of *Selymbria*, *Domitius* of *Prusias*, and *Genesius* of *Anastasiopolis*, said the same.

XVI.
Eighth Session.

P. 729.

P. 732.

P. 733.

BUT *Theodore*, Bishop of *Melitine* in *Armenia*, advanced into the midst of the Assembly, and said; My Lord, I am a plain Man, I desire this Paper may be read; which was accordingly read by *John*, the Emperor's Secretary. The Substance whereof was as follows: The Fathers from whom both Parties have extracted Passages, lived before the fifth Council; and yet none of the four Councils, nor even the fifth, hath ordained any thing to be taught concerning the Incarnation, except two Natures in one Person. And we beseech your Majesty, who have so much Zeal for the Union of the Churches, not to permit the Bounds fixed by our Fathers to be passed; nor that any of the Dead should be accused; either such as have taught one Will and one Operation, or two Wills and two Operations, unless he be of the number of those Hereticks condemned by the Councils.

A. D. 681.

March.

P. 736.

THE Emperor ordered *Theodore* to declare, who had assisted him in drawing up this Writing; and he named *Peter*, Bishop of *Nicomedia*, *Salomon* of *Clanum*, *Anthony* of *Hypepæ*, and some of the Council of the Patriarch of *Constantinople*, namely, *George*, Deacon and Keeper of the Charters, *Anastasius*, Deacon, Notary and Defender of the Vessels, *Stephen* and *Dionysius*, both Deacons and Chancellors, *Anastasius*, Priest and Monk; and lastly, *Stephen*, Priest and Monk, the Disciple of *Macarius* Patriarch of *Antioch*. The Emperor further demanded of him, Who gave you this Paper you have presented to us? *Theodore* replied; The Abbot *Stephen*, and he pointed to him where he stood behind the Seat of *Macarius* of *Antioch*.

THEY proceeded to receive the Suffrages of the Bishops depending on the See of *Constantinople*, and *George*, Bishop of *Camuliana*, said; I receive, my Lord, the two Letters from Pope *Agathon*; I conform thereto, I believe and confess two natural Wills, and two Operations. *Plato* of *Cinna*, and *Theodore* of *Verissa* said the same: And after these fourteen had made their particular Declaration, all the rest of the Bishops depending on the See of *Constantinople*, cried out, They were of the same Mind; that they believed two Wills, and two Operations, and anathematized such as admitted but one.

P. 737.

THEN they returned to *Theodore* of *Melitine*, and ordered him to rise up, and stand in the midst of the Assembly, together with the Bishops and Clerks he had named, as being of his Opinion. Which they all denied, except *Stephen*, Disciple of *Macarius*, and said; He hath falsely accused us; the Writing he hath presented, has been drawn up unknown to us; and we are ready to confess the Orthodox Faith. However, it was declared, that the Writing of *Theodore* had rendered them suspected, and in order to clear themselves, they were commanded to deliver their Confession of Faith in Writing, in another Session, in Presence of the Holy Gospels.

THEN *George* of *Constantinople* drew near to the Emperor, and said; My Lord, give Order that the Name of Pope *Vitalian* be placed in the *Dypticks*, for it hath been erased from thence, on a Petition which was presented to you on the Part of my Church, of *Macarius* of *Antioch*, and the Bishops then present at *Constantinople*, because of the Delay of the Legates sent from *Rome*. Order the Petition also to be delivered back to us; and you will soon see who communicates with the *Catholic* Church, and who separates from it, on account of one single Person. The Emperor ordered this to be done, and the Council cried out; Long Life to the Emperor *Constantine*! Long Life to the *Catholic* Emperor, to the Preserver of the Faith, to the most pacifick Emperor, to a second *Constantine*, to a second *Theodosius*, to a second *Marcian*, to a second *Justinian*! Long Life to the Orthodox Pope *Agathon*! to the Patriarch *George*! to the Senate!

P. 740.

AFTER these Acclamations, the Emperor, at the Request of the Council, ordered *Macarius* of *Antioch* to declare his Faith concerning the *Trinity*, the Incarnation, and the two Wills; and whether he agreed to the Letters of Pope *Agathon*. *Macarius* replied; I do not say, that there are two Wills, or two Operations; but one Will, and one Theandrical

Operation. The Council said; Since *Macarius* doth not agree to the Letters of Pope *Agathon*, which we have all received, it is our Opinion that he ought to rise up and defend himself. Whereupon four Bishops depending on the See of *Antioch*, namely, *Macrobius* of *Selencia* in *Isauria*, *Enlalius* of *Zenopolis*, *Constantine* of *Dalilandus*, and *Theodore* of *Olba* rose up, and declared, That they received the Letters of Pope *Agathon*; and that they acknowledged two Wills and two Operations.

THE Emperor afterwards ordered *Photinus* his Secretary, to bring the three Volumes, containing the Passages produced by *Macarius*, and sealed up. After *Macarius* had acknowledged the Seals, the Emperor asked *Macarius*, With what Design he had extracted these Passages? He replied; That they related to the single Will of the FATHER OF JESUS CHRIST, and the HOLY GHOST. And what do you believe, said the Emperor, as to the Incarnation? *Macarius* began to explain his Creed; but as he made mention of a Confession of Faith, which he had presented to the Emperor, the Emperor ordered that to be read. It was very long, and *Catholic* in other Respects; but he therein expressly maintains, that JESUS CHRIST had but one single Will, and that, the Divine. Among the Hereticks, he condemned St. *Maximus* and his Disciples; styling them *Manichees* and *Pagans*: And among the Doctors of the Church, whose Authority he makes use of, he cites Pope *Honorius*, as well as *Sergius* and *Cyrus*. Although his Creed was manifest by this Writing, the Council nevertheless obliged him to explain it by Word of Mouth; and demanded whether he confessed two Wills and two Operations in JESUS CHRIST: But *Macarius* replied; I will not confess two Wills, or two Operations, although my Limbs were to be cut off one after another, and I was to be thrown into the Sea.

THE Emperor and the Council ordered the Deacon *George* to fetch the Books of the Fathers, out of the Patriarchal Library, to prove the Truth of the Passages produced by *Macarius*. The Books being brought, the Consul *Peter*, compared one Volume of St. *Atbanasius* with the first Volume of *Macarius's* Extracts, which was produced by *Diogenes* the Emperor's Secretary. The first Passage was taken from the Council of St. *Atbanasius* against *Apollinaris*; but *Macarius* had left out the following Part, which being read, made against him. The Emperor demanded of him why he had left out those important Words? *Macarius* replied: I made these Extracts according to my own Views: He made the same Answer to a second Passage which was found to be mutilated. Whereupon the Council cried out, he hath plainly declared himself a Heretick: Anathema to the new *Dioscorus*: Wo to the new *Apollinaris*: He deserves to be deprived of the Episcopal Dignity. Let his *Pallium* be pulled off.

IT was accordingly pulled off by *Basil* of *Crete*; and as he stood in the Midst of the Assembly, with *Stephen* his Disciple, *Theophanes* Abbot of *Bajæ*, asked them; Had JESUS CHRIST one Will human and impeccable? They replied: We do not acknowledge a human Will in JESUS CHRIST, but do readily confess the divine Will, without any carnal Will or human Thoughts, according to the Passage of St. *Atbanasius* just read. *Theophanes* replied: If you had cited the Passage entire, it would have ap-

A. D. 681.
March.XVII.
Macarius con-
demned.
p. 741.P. 744.
P. 748. B.
P. 749. D.

P. 752. C.

To. 2. p. 940.
n. 1. n. 6.p. 756.
p. 757. E.

p. 760.

Anast. in
Agath.

A. D. 681. March. appeared that St. *Athanasius* doth give the Name of carnal Wills and human Thoughts to such as are criminal and voluptuous, and are suggested by the Devil. Neither do I ascribe these to JESUS CHRIST; GOD forbid! but only a natural Will, such as GOD placed in *Adam*. Now I ask you, whether *Adam* had a reasonable Soul? Yes, replied they: *Theophanes* added: Had he a natural Will? *Stephen* replied, He had a Will of Choice, and of free Will: For before his Sin, he had a divine Will, and willed with GOD. *Domitius*, Bishop of *Prusias*, said: What an absurd Blasphemy is this! If *Adam* willed with GOD, he did likewise create. The *Romans* added: If *Adam* before his Sin had a divine Will, he was consubstantial with GOD; his Will was unchangeable, and gave Life. How came he then to change, and by his Fall merit Death? Know you not, that St. *Cyril* saith of JESUS CHRIST, as he is consubstantial, he hath the same Will as his FATHER; for the same Substance hath the same Will.

THEOPHANES pressed *Macarius* and *Stephen* to answer, either in the Negative or Affirmative, concerning the Question, Whether *Adam* had a natural Will, offering to prove this by the Fathers: But they would neither agree to it, nor deny it. However, the Emperor and the Council ordered *Theophanes* to produce his Proofs; and he cited a Passage from St. *Athanasius*, as also one from St. *Augustin*; whence the Council concluded; If the first *Adam* had a natural Will, why should not the second *Adam* have it in his human Nature? If therefore he assumed an impeccable Will in his human Nature, and before the World begun, he had together with the FATHER and the HOLY GHOST a divine Will, it is manifest that we ought to acknowledge two Wills in him.

THEY continued to prove the Passages produced by *Macarius*; and three more of them were examined, one of St. *Ambrose*, one out of the Book of the Divine Titles, ascribed to *Dionysius*, and one from St. *John Chrysostome*; thus is he called in the Acts of the Council. It was found that all three had been mutilated. After which the Emperor deferred the Examination of the rest till the next Session.

XVIII. This was the Ninth, and it was holden the next Day, being the eighth of March. *Macarius* of *Antioch* did not assist thereat, nor did he appear any more at the Council, nor any on the Part of his See, till the fourteenth Session. *Constantine*, Deacon and Chief of the Notaries of the Patriarch of *Constantinople*, gave Notice, that four Bishops, namely, *Peter* of *Nicomedia*, *Salomon* of *Clanum*, *Anthony* of *Hypepæ*, and *Theodore* of *Meletine*, desired Admittance with seven Clerks, the last of whom was the Monk *Stephen*, Disciple of *Macarius*. Now these had been excluded from the Council, as suspected of Heresy. They ordered them to be admitted, and afterwards proceeded to examine the rest of the first Volume of the Passages, produced by *Macarius*; and they came to a Passage in St. *Athanasius*, upon these Words of JESUS CHRIST; Father, if it be possible, let this Cup pass from me; where St. *Athanasius* saith; He sheweth here two Wills, the one Human, which is that of the Flesh, and the other Divine. Whereupon *Basil* of *Gortyna* said; See, my Lord, far from proving the single Will, as they pretended, they have by this Passage clearly proved that there is two Wills. The Monk *Stephen* replied, St.

Gregory

Athan. II.
Cont. Apol.
n. 6. p. 944.
Aug. V.
Cont. Jul.

L'b. ii. ad
Grat. c. 3.

XVIII.
Nth Session.
p. 773. D.

p. 776.
Mauth. xxvi.
39.
Athan de In-
carn. Tom. 1.
p. 337. D.
Edit. 1698.

Gregory the Divine, proveth clearly the single Will in JESUS CHRIST, A. D. 687. when he saith: His Will was not contrary to GOD, being made altogether Divine. Basil replied; Which of the Wills do you pretend has been made Divine, the divine or the humane Will? If you say the divine Will, that which is already Divine, hath no need of being made so; if the humane Will, you prove, contrary to your Intentions, that there are two Wills by this Passage. Domitius of Prusias said; I desire that the Monk George, the Fellow Disciple of Stephen, may be questioned concerning the Doctrine of Stephen: Who being questioned, answered; He always disputes against the Opinion of the Fathers, and is an Enemy to them.

March,
Orat. 2. Theol.

THEY proceeded to examine a Passage of St. Cyril, which they found mutilated; whereupon the Council, speaking to Stephen; You, and Macarius your Master, have been far from proving the single Will of JESUS CHRIST, by this Volume which you have produced; we have, on the contrary, found, that St. Athanasius clearly teaches two Wills, notwithstanding you have mutilated and obscured the Passages, according to your usual Custom. Therefore, being convicted of having corrupted the Doctrine of the Fathers, and of following that of the Hereticks; we declare you fallen from all your Dignities and sacerdotal Functions. As to the Bishops and Clerks here present, who have repented, and have confessed the Orthodox Faith with us, we ordain, that they shall resume their Ranks, on Condition that they deliver their Confession of Faith in Writing at the next Session.

In. Marth.
Serm. 12.
P. 777.

P. 780.

THE Council cried out; Long Life to the Emperor; drive away the Hereticks! Wo to the new Eutyches! Wo to the new Appollinarists! Drive away the Hereticks. In effect, the Monk Stephen was expelled, and the Roman Clerks taking him by the Shoulders, turned him out of the Assembly. The Bishops, and six Clerks, who were suspected, said; They were ready to give in their Confession of Faith: And the Council declared, that in the next Session they would compare the Collection of Passages produced by the Romans, without examining the other two Volumes produced by Macarius; seeing that the Passages they contained were nothing to the Purpose. Thus ended the ninth Session.

Anast. in A.
gath.

THE Tenth was holden ten Days after, viz. on the eighteenth of March, and about twelve Bishops assisted therein, who were not present at the preceding Sessions. Among the rest, Philatheus of Cesarea in Cappadocia, Plato of Ancyra in Galatia, Marinus of Sardis, Justin of Tyana, Alypius of Gangres, and Isidore of Rhodes. The Emperor ordered the Collection of the Passages produced by the Romans to be brought; and after the Seals were broke, Salomon, Deacon and Notary to the Patriarch of Constantinople, begun to read. They were entitled, Passages from the Fathers, to prove two Wills and two Operations in JESUS CHRIST. The first Passage was extracted from the second Letter of St. Leo to the Emperor Leo, which was collated with the Original brought from the Treasury of the Church of Constantinople, written upon Parchment, and covered with Silver. Then a Passage of St. Ambrose was collated with an antient Paper-Pook in the Patriarchal Library; which shews, that the

XIX.
Tenth Session.

P. 785.

Epist. 134.
al. 97.

Works

A. D. 681.
March.
Lib. ii. ad
Grat.
p. 788. C.

Works of St. *Ambrose* were long before translated into Greek. The third Passage was also taken from St. *Ambrose*, and was collated with a *Latin* Book brought by the *Romans*, and interpreted by *Constantine*, Priest and Defender of the Church of *Constantinople*, and a *Latin* Grammarian. Thus all the Passages contained in the *Roman* Collection were proved by, and found conformable to the Books in the Patriarchal Library at *Constantinople*. There were thirty-nine Passages extracted from thirteen of the Fathers, viz. from St. *Leo*, St. *Ambrose*, St. *John Chrysostome*, St. *Athanasius*, St. *Gregory of Nyssa*, St. *Cyril of Alexandria*, St. *Epiphanius*, St. *Gregory Nazianzen*, St. *Augustin*, St. *Justin Martyr*, St. *Ephrem*, and St. *Anastasius*, both Patriarchs of *Antioch*, and *John of Scythopolis*. There were also some Passages from the Emperor *Justinian*. As St. *Ephrem* and St. *Anastasius* were the latest Fathers, the Council testified, that their Authority and the Holiness of their Lives were well known.

p. 828. B.
p. 829.

AFTER the Passages from the Fathers, those from the Hereticks, contained in the same Collection, were proved, who acknowledged but one Will and one Operation in JESUS CHRIST. There were fifteen Passages taken from six Authors, *Themistius*, *Anthimius*, *Severus*, *Paul*, *Theodosius* and *Theodore*; and all these Passages, as well from the Fathers as the Hereticks, are inserted at length in the Acts of the Council. The Pope's Legates desired that a Passage of *Apollinaris* might be inserted likewise, which was not in their Collection, who also maintained one Operation; which was done accordingly.

p. 841.

THEN the four Bishops and six Clerks, who had been suspected, presented the Writings containing their Confessions of Faith, and took their Oaths upon the Holy Gospels. The Writings were all found conformable to that of *Peter*, Bishop of *Nicomedia*, Metropolitan of *Bithynia*, which was read and inserted in the Acts. Afterwards *George*, the Deputy of *Jerusalem*, desired that the Letter from St. *Sophronius* to *Sergius* might be read; which was deferred till the next Session.

p. 845.

XX.
Eleventh Ses-
sion.
p. 852.
Sup. lib.
xxxviii.
a. 6. p. 900.

THE Eleventh was held two Days after; that is, on the twentieth of March, Anno Dom. 681; about thirty more Bishops assisting thereat, besides those who bore a Part in the former Sessions. The Letter of St. *Sophronius*, Patriarch of *Jerusalem*, to *Sergius*, Patriarch of *Constantinople*, was read. The Legates of Pope *Agathon* afterwards said; We know that Writings like those of the Hereticks, have been found at the Lodging of *Macarius*, and of *Stephen* his Disciple, and that they have been seized upon, and are in the Patriarchal Palace of this City, in the Treasury where the Records are kept: We desire that they may be brought. *George*, Keeper of the Records, agreed, that they were in the Treasury, and brought them by the Emperor's Order. There were two Volumes, and loose Papers. He was asked, Whether these were the Works of *Macarius*? He replied; They were found in the Palace of *Philip*, in an Apartment belonging to the Monastery of *Chrysopolis*, with several other Books. The Hand-writing is that of the Abbot *Stephen*; and by the Title it appears, that these are the Works of *Macarius* and *Stephen*. They begun by reading the loose Sheets, the Title of which was; *The Copy of the Writing presented to the Emperor by Macarius, Pa-*
triarch

p. 901.

triarch of Antioch. The Emperor and the Council said ; We know what A. D. 681.
it contains ; let one of the Volumes be read. The Title was, *A Discourse* March.
addressed to the Emperor : Whereupon *Theophanes*, Abbot of *Baja*, said ;
Such a Discourse ought to be presented and read to the Senate, notwith-
standing which, *Macarius* hath first sent Copies here into *Sardinia*, to
Rome, and divers other Places, which Proceeding is contrary to the Laws
of the Church. The Emperor replied ; We do not remember that we
ever received any such Discourse from *Macarius* ; but only certain Papers
which we will deliver to you ; for it is fit that the Council should take
Cognizance of them. The Discourse was read, which was full of Errors,
clearly maintaining one Will and one Operation. The second Volume p. 904.
was entituled ; *A Discourse sent by Macarius to Luke, Priest and Monk of*
Africa, who had writ concerning the new Heresy of the Maximians ; that is,
the *Catholick Doctrine* supported by *St. Maximus*. The Council having
heard Part of it, and seeing that it was only a Confutation composed in a
syllogistical Way, after the manner of *Aristotle*, contrary to the Councils and
the Fathers, ordered the Reader to stop, and proceed no farther. In the same
Volume was found a third Discourse of *Macarius* ; and having gone
through some Part of it, the Council again ordered them to desist, and
to extract from these four Writings of *Macarius* some Passages conforma-
ble to those of the *Hereticks* produced by the *Romans* ; causing them to be
inserted in the Acts of the Council, and drawing a Comparison between
them.

THE Session being ended, the Emperor said ; We being busied on Af- p. 908. C.
fairs of State, order the Patricians *Constantine* and *Anastasius*, and the
Exconsuls *Polyeutes* and *Peter* to assist at the Council on our Part, seeing
that the most important Points have been already discussed in our
Presence.

Two Days after was held another Session, namely, on the twenty-second
of *March*. Although the Emperor was absent, his Seat remained there, on
each side of which sat the four Magistrates before nominated by him. <sup>XXI.
Twelfth Sess.
on.</sup>
About fourscore Bishops were present, for their Number encreased every
Time ; but no body appeared to represent the See of *Antioch*. *Constantine*,
Chief of the Notaries of the Patriarch of *Constantinople*, said ; You know p. 911. D.
that in the last Session the Emperor told you, that *Macarius* had presented
to him certain Papers, which he had not yet perused, and that he would
send them to you ; *John*, Patrician and Questor, now attends at the Door
with some Papers. But before he was admitted, the Acts of the preceding
Council were ordered to be read according to Custom. The Questor *John*
afterwards presented two Papers, and two Books, sealed with Wax, the
Impression being the Emperor's Cypher ; and *John* being ordered to with- p. 913.
draw, the Council commanded these Tracts to be read.

A COPY of the Letter of *Sergius* Patriarch of *Constantinople*, to *Cyrus* then p. 916.
Bishop of *Phasis*, which I have given an Account of in its proper Place, was Sup. lib.
therein inserted : As also the pretended Discourses of *Menas* to *Vigilius*, xxvii. n. 47.
and of *Vigilius* to *Justinian* and *Theodora*, which were again rejected. The p. 917.
Letter of *Sergius* to Pope *Honorius*, and the Answer of *Honorius* was af- Sup. lib.
terwards read. The Council ordered *George*, Keeper of the Records, for xxvii. n. 43.
the 44.

A. D. 681. the Examination of these Copies, to fetch the Registers and the Original Papers, which were preserved in the Treasury of the Patriarchal Records of *Constantinople*. In the mean Time the Council sent to *Macarius*, the Notaries who wrote the Acts, accompanied with three Bishops, *John* of *Rhenum*, *George* of *Cyzicus*, and *Paul* of *Prusias*, in order to oblige him to acknowledge his Writings. These three Bishops went thither, followed by *Paul* and *John* the Emperor's Secretaries, and *Agathon* Reader and Notary of the Patriarch of *Constantinople*; who being returned, said: According to the Orders of your Greatness, and the Council, we went to the Patriarchal Palace, and being entered into the Chamber where *Macarius* was, we asked him whether these were his Works. Having taken, opened and compared them, he said; They are certainly my Works, I acknowledge them. We likewise shewed him the three Volumes, and the Papers which were read to Day; and having compared them, he said; Yes, I acknowledge them, I presented them to the Emperor last Year.

March.

P. 928.

P. 933.

P. 936.

GEORGE, Keeper of the Records, returned also, bringing with him all the Books and Registers he could find in the Treasury. The Reader *Antiochus* took with him a Register of several Letters, by which he proved that of *Sergius* to *Cyrus*, which was found to agree with the Book of *Macarius*, as was likewise the Letter of *Sergius* to Pope *Honorius*. Then *George* produced the Answer of *Honorius* in the original *Latin*, together with the *Greek* Translation. The Original was proved by *John*, Bishop of *Porto*, one of the *Roman* Legates, and they were all found to agree. Whereupon the Magistrates asked the Opinion of the Council concerning these Letters: But they deferred to explain themselves till the following Session.

P. 937.

THE Magistrates then demanded in the Name of the Emperor, Whether *Macarius* was capable of being restored to his See, in case he repented? The Council having in few Words repeated the Crimes of *Macarius*, as his seditious Broils, his falsifying the Fathers, and his Obstinacy in Error, declared that it was impossible that he should ever be acknowledged Bishop; on the contrary, they besought the Emperor to banish him from *Constantinople*, together with his Followers. Whereupon the Bishops and Clerks depending on the See of *Antioch*, drew near the Magistrates and said; We desire you to entreat the Emperor to appoint us another Archbishop in the room of *Macarius*, that the See of *Antioch* may be no longer vacant; and the Magistrates accordingly took Charge of this Matter.

XXII.
Thirteenth
Session, Con-
demnation of
Honorius.
P. 944. C.

THE thirteenth Session was held six Days after, namely, on the twenty-eighth of *March*; but none appeared herein to represent the See of *Antioch*. The Council pronounced Judgment, as they had promised, as follows: Having examined the pretended dogmatical Letters of *Sergius* of *Constantinople* to *Cyrus*, and the Answers of *Honorius* to *Sergius*; and finding them to differ widely from the Doctrine of the Apostles, the Decrees of the Councils, and the Opinions of all the Fathers; and that on the contrary they are conformable to the false Doctrine of the *Hereticks*, we entirely reject and detest them, as only fit to corrupt the Souls of Men;

Men; and as we reject their impious Dogmas, we also believe that their Names ought to be banished out of the Church, viz. those of *Sergius*, heretofore Bishop of this City of *Constantinople*, who was the first that wrote concerning this Error, of *Cyrus* Bishop of *Alexandria*, of *Pyrrhus*, *Paul* and *Peter*, who were also Bishops of *Constantinople*, and of *Theodore*, Bishop of *Pharan*; all whom Pope *Agathon* has mentioned in his Letter to the Emperor, and hath rejected. We declare them to be under the Sentence of Anathema. We are also of Opinion, that *Honorius*, formerly Bishop of antient *Rome*, ought, together with them, to be expelled from the Church, and anathematized; because we find by his Letter to *Sergius*, that he has followed his Error, and authorized his impious Doctrine. We have likewise examined the synodical Letter of *Sopbronius* of blessed Memory, formerly Bishop of *Jerusalem*, and have found it conformable to the true Faith, and to the Doctrine of the Apostles, and the Fathers, and have received it as useful to the Church; and we have also ordered his Name to be placed in the *Dypticks*.

A. D. 681.
March.

p. 945.

THE Magistrates afterwards required that the Keeper of the Records should produce all the Writings composed by the Persons before condemned, that could be found in the Treasury: And add; As to the Request of the Bishops and Clerks depending on the See of *Antioch*, concerning the placing a Bishop therein, we have made our Report to the Emperor; and he has ordered, that they should make out a Decree of Election according to Custom, to be presented to him. This was done accordingly, and before the Council broke up, *Theophanes*, Abbot of *Baja* in *Sicily*, who had so well maintained the Faith against *Macarius* in the eighth Session, was ordained Bishop of *Antioch*, as appears by the Subscriptions.

Anast. in A-
gath. p. 1057.
B.

GEORGE, Keeper of the Records, according to the Order he had received, presented first the Letter of *Cyrus*, then Bishop of *Phasis*, to *Sergius* of *Constantinople*, which was written fifty-six Years before, in the fourteenth Indiction, that is, in the Year 626; which was read. Afterwards another Letter from the same *Cyrus*, written after his Promotion to the See of *Alexandria*, to *Sergius*, was read, relating to the Re-union of the *Theodosians*; as also the nine famous Articles of this Re-union, which were in a manner the Signal of *Monothelism*. Then several Passages were read out of the Discourse of *Theodore*, Bishop of *Pharan*, to *Sergius* of *Arfinoe*; and one from the dogmatical Discourse of *Pyrrhus* of *Constantinople*. Afterwards was read in a Register, a Passage from the Letter of *Paul* of *Constantinople*, to Pope *Theodore*; and in another the Letter from *Peter* of *Constantinople* to Pope *Vitalian*. As they were reading, the Pope's Legates informed the Magistrates, that the Passages from the Fathers inserted there, were mutilated: Whereupon they were ordered to desist. The Council added; You see by what has been read, that *Pyrrhus*, *Paul* and *Peter*, *Theodore* and *Cyrus*, have maintained one Operation and one Will in *JESUS CHRIST*, and that Pope *Agathon* had Reason to reject them. Therefore we ordain, that their Names shall be erased out of the sacred *Dypticks*, that they shall lie under the Sentence of Anathema, and that their Writings shall be suppressed.

p. 948.
Sup. lib.
xxxvii. n. 41.
p. 952. C.

Sup. ibid.
n. 42.
p. 957.
p. 960. D.

p. 961. C.

p. 964.

A. D. 681.

March.

XXIII.

Letters of the
Patriarchs of
Constantino-
ple.S. Niceph.
Hist. p. 22. &
ibi. Petau.
Theoph. an.
25. p. 290.
an. p. 294.Conc. p. 961.
V. Combef.
pro act. 6.
Syn. c. 2. § 5.p. 962.
Sup. lib.
xxxviii. n. 7.

p. 972.

THE Magistrates said; If it appears that the Successors of *Peter*, Bishop of *Constantinople*, namely, *Thomas*, *John* and *Constantine*, have written Letters or Discourses concerning the new Error, *George*, Keeper of the Records will read them, and the Writings which they may have required of Bishops, or others, touching the said Error. The Keeper of the Records said; These are the Records which contain the Copies of the synodical Letters of *Thomas*, *John*, and *Constantine*, and the Original synodical Letter of *Thomas* to Pope *Vitalian*, the Seal of which is not yet broke; for it could not be sent, because of the continual Inroads of the *Saracens*, which, you know, lasted the two Years of his Pontificate. The *Mussulmans* continued these their Incursions seven Years, from the twenty-sixth Year of the Reign of the Emperor *Constans*, to the fifth Year of the Reign of his Son *Constantine*; that is, from the Year 666, to the Year 673. The *Mussulmans* attacked *Constantinople* with a great Fleet, no Day passing without some Action, from the Month of *April* to *September*: They wintered at *Cyzicus*, and renewed the Assault the Year following: At length they retired, after they had received great Losses. Many of their Ships were burnt by Wild-fire; that is, the Fire of *Naptba*, which burns in the Water, and was invented at that Time. In the seven Years spent in this War was included the Pontificate of the Patriarch *Thomas*, which began in the Year 668, and ended in the Year 671.

THE Reader *Agathon* took the original Letter of *Thomas*, and having broken the *Bulla*, or Seal, he read it, and the Copy in the Register was found to agree with it. Out of the same Register were read the synodical Letters of the Patriarchs *John* and *Constantine* to *Macarius* of *Antioch*; and the Council finding nothing therein contrary to the Faith, caused the Keeper of the Records to swear, that whatever Search he had made, he could find no Writings directed to these three Patriarchs, which attributed one single Will, and one single Operation to *JESUS CHRIST*. The Council consequently declared that the Memories of these three Patriarchs, *Thomas*, *John*, and *Constantine*, should continue unblemished, and that their Names should be placed in the *Dypticks*. *Theodore*, the Successor of *Constantine*, is not spoken of, because he was then alive; and if they suspected him, it was easy to oblige him to explain himself. It is therefore likely that he submitted without Opposition to the Decisions of the Council.

GEORGE was then ordered to bring the Writings which he said he had found (and which had been presented by divers Persons to *Sergius*, *Pyrrhus*, *Paul* and *Peter* of *Constantinople*) that they might be suppressed. *George* accordingly brought them; and, moreover, another Letter from Pope *Honorius* to *Sergius*, and a Book, wherein was a Letter from *Pyrrhus* to Pope *John*. The Letter from *Honorius* was in *Latin*, together with a *Greek* Translation, which was read, being the same I have before given an Account of. Then that of *Pyrrhus* was read, and the other Pieces produced by *George*. The Council declared, that they all contained the same Impiety, and ordered them to be burnt forthwith, which was done accordingly.

THE fourteenth Session was held on the fifth of April, when Theophanes, the new Patriarch of Antioch, sat for the first Time in the Place of Macarius. By which it appears, that he had been ordained since the last Session, probably on the thirty-first of March, which, this Year 681, fell on a Sunday. They proceeded to examine those Parts of the fifth Council which had been falsified, as had been before acknowledged in the third Session: And first George, Keeper of the Records, produced the two Volumes in Parchment of the fifth Council, with the Paper Roll, which was the Original of the seventh Session; and he affirmed upon Oath, that it was the same which had been produced the first Time. He, moreover, produced a Paper Volume of the same Council, which he had since found in the Patriarchal Library.

A. D. 681.
5 April.
XXIV.
Fourteenth
Session, Wri-
tings compa-
red.
P. 613.
P. 623.
P. 977.

SOME Bishops rose up, and taking these Volumes in their Hand, carefully examined the suspected Passages; and having collated them with the Paper Volume just before produced, and with other antient Copies in Paper of the fifth Council, they said; We have found that these two Parchment Volumes, and the Paper Roll of the seventh Session do agree: But that the pretended Discourses of Menas to Vigilus, and of Vigilus to Justinian, and Theodora, have been added; and that they were neither composed, nor written at the Time of the fifth Council: For in the first Volume, three Sheets, containing the pretended Discourses of Menas, have been inserted, and in the second Volume, at the seventh Session, the fifteenth Sheet hath been changed, and another, consisting of four Leaves, hath been added before the sixteenth Sheet, containing the pretended Discourses of Vigilus to Justinian, and Theodora, and these two Sheets thus added, have no Cyphers. We judge that these Discourses have been maliciously, forged in the Names of these Persons, in Opposition to the Catholic Doctrine; because they are not to be found in the old Copies which are entire, here produced; nor in that which has just been found in the Patriarchal Library. Therefore we order the Paper Roll, and the two Volumes to be cancelled, and erased in those Places which are falsified; and those who have forged them, and their supposititious Works, to be anathematized.

P. 980.

MACROBIUS, Bishop of Seleucia in Isauria, said; I declare that I have a Book of the fifth Council, which was given me by Philip, Master of the Militia; and reading it over, I found it was falsified at the seventh Session. I asked Philip whether he had given it to any body before; and he told me that he had given it to Stephen the Monk, the Disciple of Macarius. The Writing of those Passages which are falsified, is certainly the Hand of the Monk George, who was also with Macarius: For frequently visiting him while he was my Patriarch, I often found the Monk George writing; and I know very well that it is his writing. I desire he may be questioned. Whereupon the Monk George was ordered to stand forth in the Midst of the Assembly, and having examined the Book produced by the Bishop Macrobius, he said; This is the same Book which belonged to Philip, for he lived in the Neighbourhood of Father Stephen, who hath been condemned with the Heretick Macarius. When Theodore, then Patriarch of this City, disputed of the Faith with Macarius,

P. 981.

A. D. 681. *Macarius* and *Stephen* took, as they pretended, from the Patriarchal
 5 April. Palace, Copies of the pretended Writings of *Vigilius*; we wrote them in
 these Sheets, and they presented them to the Emperor: After which they
 grew bold, and shewed them to all who came to visit them. *Philip* then
 shewed his Book to *Stephen*, and said to him; I brought this Book of the
 fifth Council out of the *West*; see if it is right. *Stephen* told him, it
 wanted something, and *Philip* desired him to supply the Defect. *Stephen*
 ordered me to copy out these Tracts, which I did, and gave them to him.
 It is true that it is my Hand-writing; and it is not only in this Copy, that
 they have added the pretended Discourses of *Vigilius*; they have inserted
 them in all which have fallen into their Hands. They have likewise got
 Possession of a *Latin* Copy, which they said they bought for six Sols of Gold,
 of the Widow of the Patrieian *Innocent*; but *Constantine*, Priest of the great
 Church, and *Latin Grammarian*, is fully acquainted with this Matter.

p. 984.

CONSTANTINE being examined, said; During the Pontificate of
 the Patriarch *Paul*, *Fortunius*, Bishop of *Cartbage*, came to this City;
 and being to assist at the Office in the great Church, what Rank he should
 hold was disputed; whether he should sit before or after the Metropoli-
 tans. For their Information, the Patriarch *Paul* ordered the Book of the
 fifth Council to be examined, where they found what Rank he had a
 Right to. Looking over the Book, they occasionally met with a *Latin*
 Copy of the same Council. The Patriarch took it out of the Library,
 and ordered me to examine whether it was entire, by collating it with the
 Original, viz. the Paper Roll, and I found the *Latin* defective in the se-
 venth Session. Whereupon the Patriarch *Paul* ordered me to employ the
 Deacon *Sergius*, who writes *Latin* so well, causing him to add what was
 wanting; that is, the pretended Discourses of *Vigilius*. I translated them
 into *Latin*, and *Sergius* writ them, and the Scribe *Theodore*, who had a
 Shop near *St. John Phocas*, added them to the *Latin* Book. The Deacon
Sergius being questioned, said the same.

p. 985.

THEN the Council cried out, Anathema to the pretended Discourse of
Menas to *Vigilius*: Anathema to those who have forged, or writ it:
 Anathema to the pretended Discourses of *Vigilius* to *Justinian*, and
Theodora: Anathema to those who have falsified the Acts of the fifth
 Council: Anathema to those who have already taught, do teach, or shall
 hereafter teach one single Will, and one single Operation in JESUS
 CHRIST. Eternal Memory to the four Holy Councils: Eternal Me-
 mory to the fifth Holy Council. Long Life to the Emperor *Constantine*.
 O SON of GOD! Grant him Life and Victory.

John xii. 27.
conc. p. 989.

THEODORE of *Trimitbus*, and the other Bishops of *Cyprus*, desired
 that a Discourse of *St. Athanasius* might be read, upon these Words of
 JESUS CHRIST, *Now is my Soul troubled*. It was read accordingly, and
 the Council found that the two Wills were clearly set forth therein. Then
Domitius of *Prusias* said; I notify to you that one named *Polychronius*, a
 Priest and Monk, maintains the Errors of *Macarius* and *Stephen*, and
 deceives the Simple. Do you think it proper that he should attend, and
 explain his Faith? It was ordered that he should attend at the next
 Session.

THE

THE meeting of the Council was deferred some Time on account of the Feast of *Easter*, which this Year 681, fell on the fourteenth of *April*. On *Sunday*, being the *Octave* of this Festival, *John*, Bishop of *Porto*, Chief of the *Western* Deputies, celebrated the solemn Mass in *Latin*, in the Church of *St. Sophia*, in Presence of the Emperor and the Patriarch. Several Acclamations were made there in *Latin*, in Praise of the Emperor; and all the People, and the whole Council rejoiced, that so much Respect was paid to the Deputies of the *West*.

A. D. 681.
14 April.

THE fifteenth Session was held three Weeks after the former, on the twenty-sixth of *April*. *Polychronius* was ordered to come in, and commanded to declare his Belief. He replied; I will explain my Faith by Works, upon a dead Body, begging the SON of GOD to restore it to Life again: If this is not effected, here I am, let the Emperor and the Council do with me as they shall think good. The Council answered; We would fain know what Confession of Faith you pretend to make upon the dead Body. *Polychronius* replied; When I lay it upon the Corpse, you may read it. The Council answered; Here is the dead Body at Hand, deliver your Confession of Faith: Whereupon *Polychronius* drew out a Paper sealed with the Cypher of the Confessor *Polychronius*, who is probably that Bishop of *Ctesiphon*, who is said to have suffered Martyrdom in the Reign of *Decius*. This Writing was ordered to be read, wherein *Polychronius* addressing himself to the Emperor, said; I beheld a great Multitude cloathed in white Raiment; and in the Midst of them a Person whose Power I am not able to express, who said to me; The Emperor *Constantine* is about to make a new Confession of Faith: Go quickly and tell him to take good heed that he doth not make or receive it. Afterwards being come from *Heraclea* to *Chrysopolis*, I beheld upon the Terrass, about the seventh Hour of the Day, a Man cloathed in Garments exceeding white, who said to me; He who doth not confess one Will, and one *Theandrical* Operation, is no *Christian*. I replied; The most wise Emperor hath already defined, that there is but one Will and one *Theandrical* Operation. He answered, He has done well. The Council asked *Polychronius*, whether this was his Hand-writing, and whether it was that which he intended to place upon the dead Body; and he answered to both these Questions in the Affirmative.

26 April.
XXV.
Fifteenth Session. Polychronius.
p. 996.

Martyr. R.
17 Feb.
Boll. To. 5.
p. 5.
V. Tillem.
To. 5. p. 561.

P. 997.

THE Magistrates and the Council ordered, that this Experiment upon the dead Body should be made in Publick; and going out of the Palace, they repaired to the Court belonging to the Baths of *Xenippus*, followed by a great Crowd of People; and the Corpse was laid upon a Bed adorned with Silver. *Polychronius* placed his Confession of Faith upon this Body, and spoke in a low Voice to it for several Hours together, and at last said; It is impossible for me to raise this dead Body. The People present cried out, Anathema to the new *Simon*: Anathema to *Polychronius* the Impostor. The Magistrates and the Council being returned to the Palace, ordered *Polychronius* to declare, whether he confessed two Wills and two Operations in *JESUS CHRIST*. He replied; I confess what is writ in the Paper which I presented to you, and placed upon the dead Body: I believe one Will, and one *Theandrical* Operation, and will say nothing

else.

A. D. 681. *else.* The Council answered; Seeing that *Polychronius* has persisted in
 24 April. his Error, even to his old Age; and that although he has been exhorted
 by us, he hath tempted the HOLY GHOST, by composing a Writing
 full of Blasphemy, and impudently saying, He would raise a dead Body
 to Life in Confirmation of his Faith: We have already declared him
 p. 1000. subject to the Anathema spoken of by *St. Paul*. However, for the Con-
 viction of the People, whom he and his Accomplices have seduced, we
 consented that he should publicly execute his senseless Proposal, have
 caused the dead Body which he himself required to be brought, and have
 permitted him to mutter over it as long as he pleased, even till he himself
 declared he could do nothing. Therefore we ordain, that as an Impostor,
 and a declared Heretick, he shall be degraded from all Rank and sa-
 cerdotal Function. After he was thus deposed, the Council cried out;
 Anathema to the Heretick *Polychronius*, and to his Accomplices *Macarius*
 and *Stephen*; the Trinity hath deposed them all three.

XXVI.
 Sixteenth Ses-
 sion.
 2 Aug. 1681.

Theoph. an.
 11. p. 299.

THE following Session was held three Months and fourteen Days
 after this. The Reason of this Delay was very likely their being obliged
 to wait the Emperor's Leisure, who was to assist at the Conclusion of the
 Council. The sixteenth Session was at last held on the ninth of *August*, in
 the same Year 681, wherein a greater Number of Bishops assisted than at
 any of the former. *Theophilus*, Chief of the Notaries, said; I inform you
 that *Constantine*, who styles himself Priest of the Church of *Apamea* in
Syria, desires Leave to enter that he may acquaint you with something
 relating to the Point in question. He was ordered to enter, and he
 said; If I had been hearkened to, we had not received so great a Loss
 as we have suffered this Year in the *Bulgarian War*. In Truth, the
Bulgarians, a barbarous Nation, having passed the *Danube*, begun their
 Invasion at that Time into *Thrace*; and the Emperor *Constantine* was con-
 strained to conclude a dishonourable Peace with them, and to pay them
 Tribute. The Priest *Constantine* continued; I have been desirous to come
 to the Council from the Beginning, to exhort you to an Accommodati-
 on, without persecuting either such as acknowledge one or two Wills in
 JESUS CHRIST. I went to the Patrician *Theodore*, and besought him
 to speak of me to the Council. Now if you shall command me, I will
 write in *Syriac* what GOD hath given me Grace to believe concerning the
 Faith; which shall be translated into *Greek*.

THE Council said; As you have explained what you had to say in
Greek, so likewise declare your Faith in the same Language. He peti-
 tioned for a Delay of six Days, which was refused him, because he him-
 self had desired to be heard. I say then, replied he, I acknowledge two
 Natures, as was said at the Council of *Chalcedon*, and two Properties.
 As to the Operations, I do not dispute them, provided you admit them
 as Properties: But I acknowledge but one Will of the Person of the
 WORD; that is, of his Subsistence: For in Truth, I do not know the
 Meaning of the *Greek Word Hypostasis*. Now, I say, the Will of the
 Person of the WORD, even after the Incarnation; for the FATHER,
 SON, and HOLY GHOST have but one Will. He was asked, whether
 this single Will which he acknowledged in JESUS CHRIST belonged to
 the

Conc.
 p. 1008.

the Divine, or to the Human Nature; he replied, To the Divine Nature. **A. D. 681.**
 Then he was asked, Whether **JESUS CHRIST** had a Will belonging to **9 Aug.**
 his Human Nature? He replied yes, a natural Will, for he had it from his
 Birth to his Crucifixion; and this is what I call a Property. What then,
 replied they, did **JESUS CHRIST** after his Crucifixion lay aside his Human
 Nature? He answered; the Human Will did not remain with him, but with
 the Flesh and Blood: For he had now no longer Occasion either to eat,
 or drink, to sleep, or walk. They put this Question to him: You have
 said, that the Person of the Word had one Will; you afterwards said,
 that his Human Nature had a natural Will: Why then do you ac-
 knowledge but one Will in **JESUS CHRIST**? He laid it aside, replied he,
 with his Flesh and Blood; and he was at last driven to say; that **JESUS**
CHRIST had quitted his Flesh. He acknowledged that this was the Do-
 ctrine of *Macarius of Antioch*, and he persisted, saying, he could not be-
 lieve otherwise. Whereupon the Council cried out; This is the Opinion
 of the *Manichees*; 'tis the Belief of *Apollinaris*. Anathema to him and his
 Dogmas; away with the *Manichean*. Thus *Constantine of Apamea* was
 driven from the Council.

AFTERWARDS, *George Patriarch of Constantinople*, said: I and some
 Bishops depending on this See, do beg this Favour of you, that if it be
 possible, none may be anathematized by Name in the Acclamations: That
 is, *Sergius, Pyrrhus, Paul, and Peter*. The Council replied; They who
 have been once declared guilty, and erased out of the sacred Dypticks by
 our Sentence, must likewise be anathematized by Name. *George* declared, **p. 1009.**
 that he yielded to the Opinion of the Majority; and they all made several
 Acclamations in Praise of the Emperor. Then they wished long Life to
 Pope *Agathon*, to *George of Constantinople*, to *Theophanes of Antioch*, to
 the Council, and to the Senate. They afterwards cried out, Anathema to
 the Heretick *Theodore of Pharan*, to *Sergius*, to *Cyrus*. Anathema to the
 Heretick *Honorius*, to *Pyrrhus*, to *Paul*, to *Peter*, to *Macarius*, to *Stephen*,
 to *Polychronius*, and to all the Hereticks. The Magistrates demanded
 of the Council, whether they had any other Enquiry to make concern-
 ing the Affair in Question: The Council answered, they had not; ad-
 ding, that in the next Session, they would draw up a Confession of Faith,
 with the Assistance of the HOLY GHOST.

THE seventeenth Session was held a Month after, namely on the ele-
 venth of September, in the Year 681, the tenth Indiction being begun at **11 Sept.**
Constantinople. Nothing else was then done, except agreeing to the De-
 finition of Faith, which was again published in the following Session.
 Therefore this is not to be found in the Greek Copies, which reckon but
 seventeen.

THE last Session of the Council, and the eighteenth according to the **XXVII.**
Latins, was held on the sixteenth of September. The Emperor assisted **Conclusion of**
 thereat in Person, and above a hundred and threescore Bishops. The De- **the Council.**
 finition of Faith of the Council was read; wherein they first declare that **p. 1010. D.**
 they adhere to the five former Councils; and cite the Creeds of *Nice* and **16 Sept.**
Constantinople. Then they repeat the Names of the Authors of the Error
 which they condemn, viz. of *Theodore of Pharan*, of *Pyrrhus*, *Sergius*, **p. 1014. B.**
Paul,

- A. D. 681. *Paul*, and *Peter* of *Constantinople*, of *Pope Honorius*, *Cyrus* of *Alexandria*, *Macarius* of *Antioch*, and *Stephen* his Disciple. They approve of the two Letters from *Pope Agathon* and his Council, as conformable to the Council of *Chalcedon*, and the Doctrine of *St. Leo*, and *St. Cyril*. Afterwards they explain the Mystery of the Incarnation; prove and determine that there are two natural Wills, and two natural Operations in *JESUS CHRIST*; and forbid the teaching the contrary on pain of Deposition if they are Clerks, and Anathema if Laymen. And lastly, follow the Subscriptions of the Legates, and a hundred and threescore and five Bishops.
- p. 1018. THE Council confirmed this Definition of Faith by several Acclamations, and repeated their Anathemas against the *Hereticks*; amongst whom *Honorius* was not forgotten. Then a Discourse was read, addressed to the Emperor according to Custom, wherein the Fathers commend his Piety, and relate summarily the Transactions of the Council; repeating again the
- p. 1044. Anathemas against the *Hereticks*. They likewise commend *Pope Agathon*, saying, That *St. Peter* had spoken by his Mouth. And lastly, they beseech the Emperor to authorize their Decisions by his Subscriptions, and his Edicts; and the Subscriptions are moreover at the End of this Discourse.
- p. 1048. After it had been read, the Bishops repeated to the Emperor by Word of Mouth, their Petition, that he would be pleased to subscribe their Definition of Faith, which he promised to do. But first he told them that *Citonatus*, Archbishop of *Cagliari* in *Sardinia*, had been accused of treasonable Practices, but had been cleared. Therefore he desired the Council to receive him, and cause him to subscribe the Definition of Faith; and after *Citonatus* and another Bishop had subscribed, the Emperor subscribed the last of all.
- p. 1053. B. THE Council besought the Emperor, that for the more full Confirmation of the Faith, a Copy of the Definition of Faith subscribed with his Hand, might be given to each of the Patriarchal Sees; which he granted: Whereupon five Copies were written, which were given to the Legates of the Pope, and of the two absent Patriarchs, and to the two Patriarchs of
- p. 1069. *Antioch* and *Constantinople*, who were present. The Council wrote to *Pope Agathon* a Letter, wherein among other Things they said: We have condemned those who have erred from the Truth, according to the Sentence contained in your Letters. However, they name *Honorius*, whom the Pope had not mentioned: But after his Condemnation he was not separated from the rest. You will be thoroughly informed of all, say they, by the Acts which we send you. At length they desire the Pope to confirm their Definition of Faith by his Letters, that is, to signify his Consent thereunto. This Letter is subscribed by the *Eastern* Legates, and fifty-five Bishops. The Emperor published an Edict for the executing the Decrees of the Council, wherein *Honorius* is again mentioned as a Supporter of
- p. 1072. *Heresy*, and as contradicting himself. The *Catholic* Doctrine concerning the two Wills, is therein fully explained, and the Emperor concludes as follows: We forbid any whomsoever, to dispute any more concerning either one or two Wills, or Operations. And afterwards: Whoever shall act contrary to this present Ordinance, if he is a Bishop, Clerk or Monk,
- p. 1073. C. he

he shall be deposed; if he enjoys any Office or Dignity he shall be deprived thereof, and his Wealth confiscated; if he is a private Man, he shall be banished from *Constantinople* and all our other Cities. Thus ended the sixth Oecumenical Council, being the third of *Constantinople*. A. D. 681.

THEY were not contented with erasing the Names of those they had condemned out of the *Dypticks*; but they also pulled down their Images in the Churches, viz. those of *Cyrus*, *Sergius*, *Paul*, *Pyrrhus* and *Peter*. As for those who were alive, namely, *Macarius*, *Stephen*, *Anastasius*, *Leontius*, *Polychronius* and *Epiphanius*; they unanimously petitioned the Emperor to send them to the Pope, which he did; and *Rome* was appointed for the Place of their Exile. Anast. in Agath. Epist. Const. Tom. 6. Conc.

THE Legates of Pope *Agathon*, at his Desire obtained a Letter from the Emperor, while they were at *Constantinople*, whereby he lessened the Sum usually paid at the Ordination of a Pope; on Condition however, that the elected Pope should not be ordained till after the Decree of Election had been carried to *Constantinople*, according to antient Custom, and the Emperor had given his Consent thereto. Pope *Agathon* lived but a short Time after the Council. He gave a Distribution of Money to the Clergy of *Rome*, and 2140 Sols of Gold to supply the Church of the Apostles, and that of *St. Mary Magior* with Lights. At one Ordination he ordained ten Priests and three Deacons, besides eighteen Bishops. Having held the See two Years and a half, he died, and was interred in *St. Peter's* on the tenth of *January*; on which Day he is commemorated as a Saint. P. 1101. E. XXVIII. Death of Agathon. Leo II. Pope. Martyr. R. 10 Jan. Anast. in Leo.

LEO a *Sicilian*, the Son of *Paul*, succeeded him; he understood *Greek* and *Latin*, was eloquent, well instructed in the holy Scriptures, and in the Ecclesiastical Chanting; he took Pains to instruct others, had an Affection for the Poor, and did not despise any of mean Condition. His Ordination was deferred, according to Custom, till they had received the Emperor's Consent; and a Formulary, which is now extant, containing a Report thereof, sent from *Rome* upon this Occasion, is supposed to be that of the Election of *Leo*. In the mean Time the Legates who had assisted at the Council, arrived at *Rome*, in the Month of *July*, in the Year 682, in the tenth Indiction; they brought Letters from the Emperor, whereby he remitted the Contributions of Corn furnished by the *Roman* Church from the Patrimonies of *Sicily* and *Calabria*; as also other Imposts laid upon the Church. Therefore the Legates were received with great Joy; they brought with them the Acts of the Council, and two Letters of Confirmation from the Emperor, one addressed to Pope *Leo*, and the other to all the Councils depending upon the Holy See; that is, to the *Western* Bishops, who had written to him. In the Letter to the Pope, he says as follows, speaking of the Letter from *Agathon*; We have caused it to be publicly read; and have found it conformable to the Holy Scriptures, the Councils, and the Fathers; therefore we have all received it with as much Joy as if *St. Peter* himself had been the Author; only *Macarius* of *Antioch* has obstinately refused to conform thereto; as you will see by the Acts. He and his Accomplices have desired to be sent to you, which we have done, and we leave whatever regards them entirely to your paternal Wisdom. At the End he desires the Pope to send a Legate immediately. Ap. Papebr. Conu. Chr. P. 106. Epist. Leon. Tom. 6. Conc. P. 1113. A. Anast. in Jo. V. Tom. 6. Conc. P. 1100, 1105. V. not. p. 1244.

A. D. 682. At length, after the Holy See had continued vacant ten Months, Pope *Leo II.* was ordained on *Sunday* the 19th of *October*, in the Year 682, by three Bishops, *Andrew* of *Ostia*, *John* of *Porto*, one of the Legates to the Council, and *Placentinus* of *Velitra*, by reason that the See of *Albanum* was then vacant. The Year following he sent to *Constantinople*, *Constantine*, Regionary Subdeacon to the Holy See, who had assisted at the Council; whom he charged with a Letter to the Emperor, dated on the seventh of *May*, in the Year 683, being the eleventh Indiction: Wherein he says, speaking of the Acts of the Council; Having carefully examined them, find them to agree with what the Legates reported to us; and we perceive that this sixth Council hath exactly followed the other five: We have likewise received your Piety's most acceptable Edict, which, together with the Decision of the Council, is like a two edged Sword to extirpate Heresy. Therefore we agree to the Definition of the sixth Holy Council, and confirm it by the Authority of *St. Peter*, receiving it as we do the other five.

p. 1116. B. We anathematize the Authors of the new Error, viz. *Theodore* of *Pharan*, *Cyrus* of *Alexandria*, *Sergius*, *Pyrrhus*, *Paul*, and *Peter* of *Constantinople*, and *Honorius* also, who, instead of purifying the Apostolick Church, by the Doctrine of the Apostles, hath well nigh overthrown the Faith, by his profane Treachery. We also anathematize *Macarius*, formerly Bishop of *Antioch*, and *Stephen* his Disciple, or rather, his Master; the Impostor *Polychronius*, and all who follow their Steps. We have used our utmost Endeavours, as you have exhorted us by your Letters, to instruct and bring them back to the true Faith, but they still continue obstinate.

p. 1117. We anathematize the Authors of the new Error, viz. *Theodore* of *Pharan*, *Cyrus* of *Alexandria*, *Sergius*, *Pyrrhus*, *Paul*, and *Peter* of *Constantinople*, and *Honorius* also, who, instead of purifying the Apostolick Church, by the Doctrine of the Apostles, hath well nigh overthrown the Faith, by his profane Treachery. We also anathematize *Macarius*, formerly Bishop of *Antioch*, and *Stephen* his Disciple, or rather, his Master; the Impostor *Polychronius*, and all who follow their Steps. We have used our utmost Endeavours, as you have exhorted us by your Letters, to instruct and bring them back to the true Faith, but they still continue obstinate.

p. 1120. We anathematize the Authors of the new Error, viz. *Theodore* of *Pharan*, *Cyrus* of *Alexandria*, *Sergius*, *Pyrrhus*, *Paul*, and *Peter* of *Constantinople*, and *Honorius* also, who, instead of purifying the Apostolick Church, by the Doctrine of the Apostles, hath well nigh overthrown the Faith, by his profane Treachery. We also anathematize *Macarius*, formerly Bishop of *Antioch*, and *Stephen* his Disciple, or rather, his Master; the Impostor *Polychronius*, and all who follow their Steps. We have used our utmost Endeavours, as you have exhorted us by your Letters, to instruct and bring them back to the true Faith, but they still continue obstinate.

Anast. in
Leo.

MACARIUS and the rest who were condemned by the Council, and banished to *Rome*, were confined there in different Monasteries; two of them the Pope admitted to his Communion, namely, *Anastasius*, Priest, and *Leontius*, Deacon of the Church of *Constantinople*, who had been sent thither with the rest, although they had not been anathematized by the Council. The Pope received them to his Communion on the Feast of the *Epiphany*, in the Year 683, after they had given their Confession of Faith in Writing, and had anathematized the Hereticks.

XXIX.
Twelfth Coun-
cil of Toledo.
Epist. 4. ad
impl.
p. 1260. G.
Luc. Tul.
lib. iii.

Chr. Reg.
Visig.

POPE Leo having received the Acts of the sixth Council, made haste to impart them to the Bishops of *Spain*, in which Country great Alterations had happened within the Space of two Years. King *Vamba* falling ill of a Distemper by which he lost his Memory, the Archbishop of *Toledo* enjoined him Penance, and clothed him in the Monastick Habit. When he recovered, he thought himself obliged to continue in that State, and renounced his Kingdom, declaring *Ervigius*, a Relation of King *Cbindasunta*, his Successor. This Declaration was made in Presence of the Lords by a solemn Act, whereto they subscribed, on *Sunday* the fourteenth of *October*, in the Year, according to the *Spanish Era*, 718, that is, *A. D.* 680, and on the *Sunday* following *Ervigius* was crowned King of the *Visigoths*; but it is said, that he caused Poison to be given in a Potion to *Vamba*, and by that Means obtained the Crown.

Tom. 6.
Conc.
p. 1221.
Ibid. Pac.
p. 9.

He immediately assembled a Council at *Toledo*, which is reckoned the twelfth; thirty-five Bishops assisted therein, and at their Head *Julian* of *Toledo*, with three other Metropolitans, viz. of *Sevil*, *Braga*, and *Merida*. There

There were also four Abbots and fifteen Lords. The Council begun on A.D. 682. the ninth of *January*, and ended on the twenty-fifth, in the first Year of the Reign of *Ervigius*, *Æra* 719, that is, A.D. 681. The King presented a Writing to them, wherein he desired the Bishops to confirm the Kingdom to him, which he held by their Suffrages. He likewise desired them to confirm the Laws made against *Jews*, and to abrogate those which condemned such to lose their Dignities, as either deserted, or neglected to come to the Army.

THE Council composed thirteen Canons; in the first whereof they say, It appeareth to us clearly and in Writing, in what Manner our most serene Prince came to the Crown. We have seen the Account subscribed by the Lords of the Court, in whose Presence *Vamba* received the Religious Habit and the Tonsure; and his Decree, wherein he desires that *Ervigius* may be his Successor, and a Paper containing Instructions, addressed to our most venerable Brother *Julian*, Archbishop of *Toledo*; wherein he tells him with what Care the Anointing of *Ervigius* ought to be celebrated; and this Writing is subscribed by the Hand of *Vamba*. Having read these several Instruments, we thought ourselves obliged to confirm them. Wherefore we declare, that the People are freed from any Obligation in which they stood bound by their Oath towards *Vamba*; and that they ought to acknowledge for their sole Lord, the most serene Prince *Ervigius*, chosen by GOD, appointed by his Predecessor, and, which is more, desired by all the People; and whoever shall rise up against him, incurreth the Censure of *Anathema*.

THE Substance of the second Canon is: Frequently they who in Health have desired Penance, are not in a Condition when sick, by reason they lose their Speech and Memory, to request to be admitted to it. The last *Viaticum* is nevertheless given to them, and their Penance is not esteemed barren. By the *Viaticum*, I understand here Absolution, as in other Canons.

The Council proceeds; Some being restored to Health, presume to lay aside the Religious Habit, and suffer their Hair to grow again, impudently affirming that they are not bound by this Vow, because they did not desire to be admitted to Penance. But as the Baptism received by Children without their Knowledge, doth notwithstanding oblige them; so they who have received Penance during their loss of Memory, shall inviolably observe it; and we forbid them ever to return to any military Employment. We do not however approve, that the Bishops should grant Penance without due Consideration, to those who do not request it; and we forbid them this Practice on pain of Excommunication for the space of one Year. It is clear, that this Canon was made to take away all hopes from *Vamba*, of ever reascending the Throne. Nor does it appear that he had any Thoughts of so doing; and he died seven Years after in a Monastery. Now this is the first Instance we meet with of an Incroachment of this Nature made by the Bishops, *viz.* the absolving Subjects from the Oath of Fidelity to their Prince; and the forbidding the Exercise of Temporal Power, on pretence of Penance.

IT is moreover ordained in this Council, That the Bishops shall restore Can. 3.
the Ecclesiastical Communion to all whom the Prince shall restore to his c. 7.

A.D. 683. Favour; and that they who have failed to repair to the Army, shall not lose their Privilege of bearing Witness; notwithstanding the Law to this Purpose of King *Vamba*, which is repealed. It seemeth as if King *Ervigius* affected to bring the late Government into Contempt: For in the same Council, *Stephen* Bishop of *Merida* complained that *Vamba* had forcibly compelled him to appoint a Bishop over a certain Village. Whereupon several Canons were read against the erecting Bishopricks in small Towns, and the Act whereby *this* See was erected, was declared void; but the new Bishop was not however deposed, but was appointed to succeed in the next See which should become vacant. They moreover prohibited, on Pain of Anathema, the placing a Bishop in Towns where there had never been any before: As if it was impossible there should ever be sufficient Reasons for electing new ones. It is declared, that all the Bishops of *Spain*, who shall be first chosen by the King, shall be ordained by the Bishop of *Toledo*, provided he thinks them worthy: But the new Bishop shall be obliged within three Months after his Ordination to repair to his Metropolitan, in order to receive his Instructions. Thus the Comprovincials were deprived of the Liberty of electing, and the Metropolitan of consecrating the Bishops, that all might be referred to the King, and the Archbishop of *Toledo*. The Practice of some Bishops is condemned, who offering several Sacrifices in the same Day, communicated only of the last: And it is declared, that they ought to communicate of every Sacrifice. The Laws against the *Jews* were renewed; and King *Ervigius* published an Edict to confirm the Acts of this Council.

XXX.
Thirteenth Council of Toledo. To. 6. P. 1253.
P. 1255. B. C. 1.
Sup. lib. xxxix. a. 31.
C. 2.
C. 3.
C. 4.
C. 5.
C. 6.
C. 7.

ABOUT three Years after, that is, in the Year 683, on the fourth of *November*, and in the fourth Year of the Reign of *Ervigius*, according to the *Spanish Era* 721, another Council, which was the thirteenth, was held at *Toledo*. It begun as usual by the Confession of Faith, that is, the *Nicene Creed*; which was at that Time sung at Mass, in the Churches of *Spain*: And afterwards thirteen Canons were made, about half of which regard temporal Affairs. All were restored to their Rights, Possessions, and Dignities, who had been condemned as Accomplices in the Revolt of *Paul* against King *Vamba*: So great Care was taken to annul the Ordinances of this Prince. They prohibit the putting the Officers belonging to the Palace, or the Clerks in Irons, or torturing them, when they are accused; or to proceed against them with too great Severity. All the Arrears of the Tribute to the first Year of King *Ervigius* are remitted; and all are forbidden on Pain of Anathema to offer any Injury to the Posterity of King *Ervigius*, or of the Queen *Liubigotona* his Wife. The Widows of the Kings are forbidden to marry again; and all, even the King himself, are forbidden to marry them, as if this had been criminal. Slaves or Freedmen, except such as belong to the Treasury, are forbidden to hold any Employment in the Palace, or in the Lands belonging to the King. Nothing but the King's Pleasure and the Consent of the Lords can authorize the Bishops to make such Regulations.

THE following Canons are more Ecclesiastical. Bishops, and Ministers of the Church are forbidden to remove the Ornaments from the Altars, cover them with Hair-cloth, extinguish the Lights, or to place any other Marks of

of Mourning in the Churches; to satisfy their own private Passion or Re-
sentment. We have seen before, that this was the Manner of Interdicting
of Churches. *Gaudentius* Bishop of *Valeria*, sent a Deputy to the Coun-
cil; who represented, that he being dangerously Ill, had received Penance
by the Imposition of Hands; therefore he demanded whether he might be
permitted to celebrate Mass, and to perform his other Functions. The
Council answered that he might, after he had received Absolution. Be-
cause that according to the Canons, such as being in Danger of Death, had
received Penance without confessing themselves guilty of any Crime, might
even be admitted to Orders. This is the Purport of a Canon of the fourth
Council of *Toledo*; and it is observable, that publick Penance was enjoined
at the Point of Death by way of Precaution, even to the Bishops. This
thirteenth Council confirmed all the Canons of the preceding Council;
and it is easy to perceive the Interest the King had therein. It lasted three
Days, and forty-eight Bishops assisted thereat: The four first of which
were Metropolitans. After the Bishops, five Abbots are placed, then the
three Heads of the Clergy of *Toledo*, the Arch-priest, the Arch-deacon;
and the *Primicerius*: Then twenty-seven Deputies for absent Bishops;
and lastly twenty-six Lords. The King confirmed the Decrees of the
Council by two Edicts.

THE Council was but just broke up, and the Bishops returned home,
when *Peter*, Notary of the *Roman* Church, arrived in *Spain*, with the
Letters from Pope *Leo*, and the Definition of the Council of *Constantinople*.

THERE were four Letters, the first addressed to the Bishops of *Spain*;
wherein he gives them to understand, that the sixth universal Council had
been held during the ninth Indiction; and it is true, that it broke up
within that Time, according to the *Roman* reckoning; for they did not be-
gin the Indiction till the twenty-fourth of *September*. The Pope conti-
nues: The Letter from Pope *Agathon* our Predecessor, and that of our
Council, have been examined therein and approved. The Council hath
condemned *Theodore* of *Pbaran*, *Cyrus* of *Alexandria*, *Sergius*, *Pyrrhus*,
Paul and *Peter* of *Constantinople*, and *Honorius*, who instead of stifling the
Flame of Heresy in its Birth, as he ought to have done by the Apostolick
Authority, hath fomented it by his Negligence. He afterwards adds: And
because the Translation of the Acts of this Council from the *Greek* into
Latin is not yet finished, we send you in the mean Time the Definition,
together with the Discourse to the Emperor, and his Edict: And if you
desire it, we will send you the Acts, as soon as they are translated. We
therefore desire you to make known this Definition of the Council to all the
Bishops, and to all the People of your Province; to cause all the Bishops to
subscribe it, and to send us your Subscriptions, that they may be deposited
near the Confessional of *St. Peter*.

THE second Letter is addressed to *Quiritius* Archbishop of *Toledo*, which
shews, that the Pope had not yet received an Account of his Death, al-
though *Julian* his Successor was ordained Bishop, in the Month of *Octo-*
ber, in the Year 680. The third Letter is to a Count, named *Simplicius*;
and the fourth to King *Ervigius*; all tending to the same End, that is, to
incline.

A. D. 683.
Sup. Lib.
xxxiv. n. 52.
53.
c. 10.

Cont. IV.
c. 54.
Sup. Lib.
xxxvii. n. 46.
c. 9.

Conc. Tol.
14.
c. 2, 3.

XXXI.
Letters from
Pope Leo to
Spain. p. 1246;
p. 1247. B.

A. D. 683. incline the Kingdom of *Spain* to receive the Definition of the sixth Oecumenical Council. This was the more necessary, because the Church of *Spain* did not bear a Part in this Council; no Bishops being called thither from thence, nor to the Council of *Rome*, from whence Deputies were sent to *Constantinople*. In the Letter to the King, the Condemnation of *Honorius* is mentioned again in these Terms: And *Honorius*, who hath dishonoured the Rule of the Apostolick Tradition, which he had received entire from his Predecessors. So much Pains does the Pope take to shew that this personal Fault doth not reflect any Prejudice upon the holy See.

THESE Letters, as we said, came into *Spain* just as the Bishops were departed, after the Meeting of the thirteenth Council of *Toledo*: And as it was not possible to bring them together during the Winter, the Acts from *Rome* were sent to be examined by each of them at home; and the solemn Reception thereof deferred till the meeting of the Council, which was to be held the Year following, according to Custom.

XXXII.
Death of
Pope Leo II.
Benedict II.
Pope.
Anast. in
Leo.
Pape br.
Conc. Chr.

IN the mean Time Pope *Leo II.* died, having held the holy See one Year and seven Months. At one Ordination he ordained nine Priests and three Deacons, besides twenty-three Bishops. During his Pontificate, the Church of *Ravenna* was entirely reduced under the Jurisdiction of the holy See: And the Emperor sent his Letters upon the Death of the Archbishop, importing, that the new elected Bishop should go to *Rome* to be ordained. The Pope likewise on his Side made an Ordinance to exempt the Archbishop from the Payment of the usual Sum to the *Roman* Church, for the Use of the *Pallium*, and other Dues. But he forbid the celebrating the *Obit* of *Maurus*, Archbishop of *Ravenna*, who had renounced the Jurisdiction of the *Roman* Church, and his Successors were obliged to deliver the Type or Ordinance of the Emperor, which they had obtained to authorize their Independence. Pope *Leo* built a Church at *Rome* near *St. Babiana*, wherein he deposited the Bodies of *St. Simplicius*, *Faustinus*, *Beatrix*, and other Martyrs; and dedicated it by the Name of *St. Paul*. He likewise caused a Church to be built in Honour of *St. Sebastian*, near the *Golden Veil*; and another in Honour of *St. George*. He was interred at *St. Peter's* on the twenty-eighth of *June*, on which Day he is honoured by the Church.

Martyr. R.
28 June.

Anast. in Be-
ned.

BENEDICT, the Son of *John*, a *Roman* by Birth, was elected for his Successor; who was well skilled in the Holy Scriptures, and in the Ecclesiastical Chanting. He had served the Church from his Infancy, and behaved himself, while Priest, very worthily. He was a Lover of Poverty, humble, meek, patient, and liberal. He received Letters from the Emperor *Constantine*, addressed to the Clergy, People, and the Army at *Rome*; allowing them to ordain forthwith him who should be elected Pope; that is, that without sending to *Constantinople*, it should be sufficient if the Exarch of *Ravenna* consented in the Name of the Emperor. Pope *Benedict* wrote to the Notary *Peter*, who was in *Spain*, pressing him to execute the Commission of *Leo* his Predecessor.

Pape br.
Conc. Chr.
p. 109.
Tom. 6.
Conc.
p. 1278.

XXXIII.
Fourteenth
Council of
Toledo.

FOR this Purpose it was necessary to convene a general Council throughout the whole Kingdom of *Spain*, which was impossible, by reason of di-
vers

vers Impediments. The King therefore ordered a Council to be assembled in each Province; and first, that of the *Carthaginian* Province of *Toledo*, consisting of all the Bishops of that Province, being seventeen in Number, with *Julian*, Archbishop of *Toledo* at their Head; the five other Metropolitans, viz. *Cyprian* of *Tarragona*, *Sunifrid* of *Narbonne*, *Stephen* of *Merida*, *Luiba* of *Braga*, *Floresindus* of *Sevil*, sent their Deputies thither. This Council, which begun on the eighteenth of the Calends of *December*, in the fifth Year of *Ervigius*, and in the 722^d of the *Spanish Æra*, that is, on the fourteenth of *November*, A. D. 684, and ended on the twentieth of the same Month, is reckoned the fourteenth Council of *Toledo*.

THE Bishops therein said in Substance: It is necessary that we should examine the Acts sent us from *Rome*; because, according to the Canons, a general Assembly ought to have been held to decide Questions concerning the Faith. That is, they did not acknowledge the Council of *Constantinople* as a general one, by reason that they who made so considerable a Part of the Church, had not been called thereto; and therefore they would not receive the Definitions thereof without Examination. They add; Having compared these Acts with those of the four antient Councils, we approve them, and receive them with Respect, as conformable thereto, and rank them with them. They do not mention the fifth Council, nothing being therein decided concerning the Faith. They afterwards explain their Belief touching the Incarnation, and expressly confess two Wills. Together with their Subscriptions to the Definition of the Council, they sent a Book to Pope *Benedict*, wherein they more fully explain their Belief: But the Pope therein found some Expressions which he did not like; as this: *The Will bath engendered the Will*. And this: *There are three Substances in JESUS CHRIST*. The Pope took Notice of it to the Envoys sent by the *Spaniards*; and the next Year they sent him such an Answer as they thought proper.

POPE *Benedict* used his utmost Endeavours to convert *Macarius* of *Antioch*, who continued in Exile at *Rome*. He allowed him six Weeks to return his Answer, during which he every Day sent his Councillor *Boniface* to exhort him, but without Effect; for *Macarius* continued obstinate. This Pope held the Holy See but ten Months and twelve Days; however, he ordained twelve Bishops. He repaired the Church of *St. Peter*, and that of *St. Lawrence* of *Lucina*, and beautified the Churches of *St. Valentine*, and *St. Mary of the Martyrs*, which is the *Rotunda*. He left to the Clergy and Monasteries, thirty Pounds weight of Gold; and was interred at *St. Peter's* on the eighth of *May*, in the Year 686, and is reckoned among the Saints. The Holy See continued vacant about eleven Weeks.

IN his Time the Emperor *Constantine* sent to *Rome* the Hair of his two Sons, *Justinian* and *Heraclius*, which was received by the Pope, the Clergy, and the Army. This was a sort of Adoption used at that Time; and he who received the Hair of a young Man, was looked upon as his Father. The Emperor therefore thought fit to shew this Honour to the Pope, or rather to *St. Peter*. He died in the Month of *September*, in the Year 685, in the beginning of the fourteenth Indiction, having reigned seventeen Years; and was interred at *Constantinople*, in the Church of the Apostles.

Justinian

A. D. 685.
Conc. Tol.
14 c. 1.

c. 4.

c. 5.

c. 6.

c. 7.

c. 8, 9, & 10.

Conc. Tol.

XIV.

P. 1296. E.

Conc. Nic.

11. Act. 1.

p. 802. D.

To. 7. Conc.

Anast.

Pape br.

Conc. Chr.

P. 109.

Martyr. R.

7 May.

Boll. To. 13.

P. 196.

XXXIV.

Death of

Constantine.

Justinian II.

Emperor.

Paul. Diac.

IV. Hist.

c. 53.

S. Niceph.

Hist.

P. 24.

A. D. 685. *Justinian* his eldest Son succeeded him, being but sixteen Years of Age. *George* Patriarch of *Constantinople*, lived but three Years after the *Oecumenical Council*, and consequently died in the Year 684. After his Death *Theodore* was restored, and sat in the See three Years.

Theoph.

p. 201.

Anast. in

John V.

Theoph.

p. 300, 302.

S. Niceph.

Chr. p. 415.

Theoph.

An. 15, 16.

p. 300.

Elmac. &c.

Abulfar.

THE Emperor *Constantine*, the Year before his Death, had renewed the Treaty of Peace with *Abdelmelech* the new Caliph of the *Mussulmans*: For *Tezid* died in the 64th Year of the *Hegira*, that is, *A. D.* 683. And his Son *Moavia II.* reigned but seven Weeks. He left no Children behind him, and *Merouan*, of the same Family of *Ommia*, was acknowledged Caliph in *Syria*; while *Abdalla* the Son of *Zoubeir*, was proclaimed in *Egypt* and *Arabia*. *Merouan* reigned but ten Months, and died in the 65th Year of the *Hegira*, that is, *A. D.* 685, being seventy Years of Age. His Son *Abdelmelech* succeeded him, defeated *Abdalla*, and put an End to the Civil War which had lasted thirty-five Years. *Abdelmelech* was forty Years of Age, and reigned above twenty Years.

Elmac. c. 12.

p. 67. Chr.

Orient.

p. 104.

IN the Beginning of his Reign, which was the 66th Year of the *Hegira*, that is, *A. D.* 683, the *Jacobites*, after the Death of *John*, chose *Isaac*, Patriarch of *Alexandria*, who held the See near three Years, and died in the 69th Year of the *Hegira*, that is, *A. D.* 688. He was succeeded by *Simon* a *Syrian*, who is said by those of his Sect in the History of his Life, to have wrought Miracles. An Ambassador came to him from *India*, desiring him to send them a Bishop, and some Priests; but he refused to grant their Request, till he had received Orders from the Governor of *Egypt*: Whereupon the Ambassador applied himself to another, who consented; which caused great Disturbances. *Simon* wrote a Synodical Letter to *Julian*, Patriarch of *Antioch*, concerning the Faith. Having held the See seven Years and nine Months, he died in the 416th Year of the *Era* of *Dioclesian*, that is, *A. D.* 700; and the See of *Alexandria* continued vacant three Years.

XXXV.

St. Ansbert

Archbishop of

Rouen.

Vita Sanct.

Aud. lib. ii.

c. 25.

Martyr. R.

24 Aug.

Sup. lib.

xxxviii. n. 29.

Fridog. Mil.

ap. Coimt.

An. 681.

n. 67.

IN France, *St. Owen* Archbishop of *Rouen*, having obtained a Peace between the *French* in *Neustria* and *Austrasia*, came to bring the News thereof to King *Theodorick III.* at *Clichy* near *Paris*, where an Assembly of Prelates and Lords was held; and falling sick there, he besought the King to appoint *Ansbert* Abbot of *Fontenelle* to succeed him, as was desired by the Clergy and People of *Rouen*. *St. Owen* died at *Clichy* on the twenty-fourth of *August*, on which Day he is commemorated by the Church; having possessed the Episcopal Dignity forty-three Years. Three Years before his Death, viz. *A. D.* 681, while *Varaton* was Mayor of the Palace, King *Theodorick* had granted him a considerable Privilege, viz. That no Bishop, Abbot, Count, or Judge, should be appointed throughout the Extent of his Province, without his Consent. Immediately after the Death of *St. Owen*, King *Theodorick* sent for *St. Ansbert*, on pretence of consulting him on some important Affair, as usual, for he was his Confessor. *St. Ansbert* suspecting the Reason of his being sent for, refused at first to go to *Clichy*; but upon a second Message he obeyed, and was ordained Archbishop of *Rouen*, by *St. Lambert* Archbishop of *Lyons*, and the other Bishops of the Assembly.

ST. ANSBERT was born in *Vexin*, of Noble Parents, his Father had obliged him to promise to marry *Angadrema*, the Daughter of *Robert*, Chancellor to King *Clotaire III.* But the Maid having a great Desire to devote herself to the Service of God, besought him that her Face might be covered with Leprosy, and her Prayers prevailed. Her Relations, and her contracted Husband, consented that she should obey her Call; and she accordingly received the Veil from the Hands of *St. Owen*, and became afterwards Abbess of *Oroer*, that is, of the Oratory near *Beauvais*. *St. Ansbert* succeeded *Robert* in the Dignity of Chancellor, and in the midst of a Court, daily advanced in Piety. At length he withdrew secretly from thence, and went alone to *Fontenelle*, where *St. Vandregifil* gave him the Monastick Habit, after he had proved him according to the Rule. He became so remarkable for his Virtue, that the Abbot took a great liking to him, and caused him to be ordained Priest by *St. Owen*: Notwithstanding which *St. Ansbert* continued to labour with his own Hands, as before. *St. Lambert*, second Abbot of *Fontenelle*, being ordained Archbishop of *Lyons*, in the Year 678, *St. Ansbert*, whose Counsel he had often followed, was with the general Consent of the Society elected Abbot in his room; and he instructed the Community more by his Example than his Precepts; and even extended his Charity to those without the Convent. He built three Hospitals in the Monastery, and invited the Poor thither: Several Laymen came to consult with him concerning their spiritual Wants, and confessed their Sins to him; many of whom became Monks, and divers gave their Wealth to the Monastery.

BEING Archbishop of *Rouen*, he was very diligent in preaching, and supplying the Necessities of the Poor. He repaired the Churches, and for that Purpose, set aside the Income he had a right to from the Benefices. In the fifth Year of his Pontificate, being the sixteenth Year of the Reign of *Theodorick*, that is, *A. D.* 689, he held a Council, whereat fifteen other Bishops assisted, and among the rest the Archbishops of *Tours* and *Reims*. He granted a Privilege to the Abby of *Fontenelle*, importing among other Things, that the Monks there should observe the Rule of *St. Benedict*; which if they failed to do, they should be reformed by the Assembly of Bishops.

AT *Rome*, *John V.* was ordained Pope on the tenth of *June*, in the Year 686. He was a *Syrian*, born in the Province of *Antioch*, and the Son of *Cyriacus*: Being Deacon, he assisted at the sixth Council, as Legate from Pope *Agathon*. He was a Man of Learning, Courage, and of great Moderation. His Election, which was delayed a considerable Time, according to Custom, passed at length with an unanimous Consent in the Church of the *Lateran*; from whence he was afterwards led to the Episcopal Palace, and was ordained, as *Leo II.* had been, by the three Bishops of *Ostia*, *Porto*, and *Velitrae*. This Pope reduced the Churches of *Sardinia* under the Jurisdiction of the Holy See, to which the Ordinations in the said Churches did antiently belong; but had been granted for a Time to the Archbishops of *Cagliari*. As they afterward made an ill use of this Privilege, they had been suspended from it by a Decree of Pope *St. Martin*. *Citonatus* Archbishop of *Cagliari*, having therefore ordained *Novellus* for

A. D. 685.
Act. SS. Bea.
To. 2.
p. 1048.

Sup. lib.
xxxix. n. 87.

Tom. 6.
Conc.
p. 1240.

XXXVI.
John V.
Pope.
Anast. Pa-
pebr. Conar.

A. D. 687. the Church of *Torres* without the Permission of *John V.* he convened a Council, wherein *Novellus* was declared subject to the Holy See, by an authentick Act, which was kept among the Records of the *Roman Church*. This Pope was afflicted with a lingering Distemper, which made the Ordination of Bishops very painful to him: However, during the single Year of his Pontificate, he ordained thirteen for several Places. He left nineteen hundred Sols of Gold to the Clergy, and the Monasteries, and was interred at *St. Peter's* on the second of *August*, in the Year 687. The Holy See remained vacant about eleven Weeks.

XXXVII.
Conon Pope.

THE Clergy of *Rome* were inclined to choose the Arch-Priest *Peter*, and the Army, the Priest *Theodore*. The Clergy assembled and waited at the Door of the Church of the *Lateran*, which the Army had ordered to be shut, and that no body should enter therein; while they were assembled in the Church of *St. Stephen*. Neither Party would submit, and several Messages passed between them to no Purpose. At length the Bishops and Clergy agreed to go into the Episcopal Palace of the *Lateran*, and to choose a third Person, namely, the Priest *Conon*. He was an aged Man, gray-headed, and of a venerable Aspect; he always spoke with great Truth and Simplicity, was of a peaceable Temper, and never meddled in Secular Affairs. He was born in *Sicily*, his Parents being *Thracians*. As soon as he was elected, all the Magistrates, with the principal Citizens, came to salute him with Acclamations of Praise. The Army seeing that the Clergy and People had agreed, and signed the Decree of his Election, were prevailed upon, and subscribed it likewise some Days after. Thus the three Bodies, the Clergy, the Militia, and the People, sent their Deputies together, to the Exarch *Theodore*, according to Custom, to demand his Consent.

Tom. 6.
Conc.
p. 1121. D.

THE Emperor writ a Letter to Pope *John*, dated on the thirteenth of the Calends of *March*, in the second Year of his Reign, and in the fifteenth Indiction; that is, on the seventh of *February*, in the Year 687; wherein he says in Sum: Having understood that the Acts of the sixth Council are in the Hands of some of our Officers in this City of *Constantinople*, and not thinking it proper that they should be in the Custody of any but our selves, we have assembled the Patriarchs, together with the Legate from your Holiness, the Senate, the Metropolitans, and the Bishops who are in this City, the Officers of the Palace, of our Guards, and of the Troops in the different Provinces. We have ordered the Acts of the Council to be brought before them, and after they had heard them read, we caused them to be sealed up, and kept carefully, to prevent their being corrupted or altered. We thought it proper to acquaint you with this our Proceeding. This Letter did not come to *Rome* till Pope *Conon* was ordained; and in his Time also the Emperor writ two more Letters in Favour of the *Roman Church*; by the first of which he remits the Payment of the Poll-tax raised in the Patrimonies of the *Brutians*, and of *Lucania*; in the second he ordains, That the Slaves taken as a Pledge by the Militia, from these Patrimonies, and from those of *Sicily*, should be restored. *Theodore*, Patriarch of *Constantinople*, died in this Year 687, having held the See three Years after his re-establishment: He was succeeded by *Paul* a Layman,

Anast. in.
Con.

Theoph. an.
17. p. 302.
& an. 2.
p. 303.
S. Niceph.
Chr.

Layman, Secretary to the Emperor, who sat in the Chair six Years and A. D. 687. eight Months.

POPE *Conon* being a Man of great Simplicity, and not versed in the Affairs of the World, suffered himself to be governed by evil Counsellors; and contrary to Custom, notwithstanding the Repugnance of the Clergy, made *Constantine*, who was Deacon of the Church of *Syracuse*, a wicked and artful Man, Rector of the Patrimony of *Sicily*. Soon after there was a Sedition against *Constantine*, by reason he had sued several private Persons; and the Governor of the Province closely confined him.

DURING the Pontificate of this Pope, *St. Kilian* came to *Rome*, and received a Mission there to preach to the Infidels. He was of a Noble Family in *Scotland*, that is, *Ireland*, and very well instructed in Sacred Learning. Being invested with the Episcopal Character, although he was much beloved by his Clergy and People, the Desire of attaining to a greater Degree of Perfection, caused him to leave his Country; and he prevailed upon some of his Disciples to accompany him. They passed over to *Anstrasia*, and stopped at *Wirtzburg* upon the *Mein*, where a Duke at that Time commanded, called *Gosbert*, who was still a Pagan. The Pleasantness of the Place, and the good Temper of the Inhabitants inclined *Kilian* to stay in the Country. He accordingly proposed it to his Companions; but first, said he, let us go to *Rome*, as we resolved before we left our own Country: Let us visit the Churches of the Holy Apostles, and present our selves before Pope *John*; and if he will permit us, we will return hither to preach the Gospel. They all consented; but being arrived at *Rome*, they found that Pope *John* was dead. *St. Kilian* was received with great Kindness by Pope *Conon*, who being acquainted with his Faith and Doctrine, impowered him on the Part of *St. Peter*, to instruct, and convert the Infidels. They returned to *Wirtzburg*, accompanied by the Priest *Coloman*, and the Deacon *Totnan*; where they preached; and the Duke *Gosbert* sending for them, *St. Kilian*, by his Discourse converted and baptized him, and a great Number of others who followed his Example. *Gosbert* had married his Brother's Wife; but *St. Kilian* was loth to give him any Uneasiness upon this Head, till he found that he was thoroughly grounded in the Faith: Then he said to him; My dear Son, you will in all Things be well pleasing to GOD, if you can but resolve to leave your Wife; for your Marriage is not lawful. *Gosbert* replied; This is more difficult than any thing you have proposed to me; but since I have left all other Things for the sake of GOD, I will also leave my Wife, although she is very dear to me, if it is not lawful for me to have her. He deferred this Separation till he should return from an Expedition, which he was obliged to undertake. In the mean Time his Wife, whose Name was *Geilana*, continually entertained Thoughts of Revenge; and taking the Opportunity of the Duke's Absence, ordered one of her Dependants to Butcher the Saint and his Companions in the Night. They were all together praising GOD with Hymns, and *St. Kilian* exhorted them to endure the Combat they had so long sought for, with Magnanimity; and they were all beheaded. They were buried the same Night privately, and in haste, together with their Chests, the Cross, the Gospel, and Pontifical

XXXVIII.
St. Kilian of
Wirtzburg.

Acta SS. Ben.
To. 2.
p. 991.

A. D. 688. Ornaments. This happened in the Year 689, on the eighth of *July*, on which Day they are honoured by the Church as Martyrs.

Martyr. R.
8 Jul.

DUKE *Gosbert*, at his Return, asked what was become of the Servants of GOD? *Geilana* answered, That she knew not what was become of them, but the Murtherer discovered himself; who running about and trembling, cried out, that he was tormented with a cruel Fire from *Kilian*. *Gosbert* called together all his Christian Subjects, and demanded of them what was to be done with this Wretch. But *Geilana* practised with one more eloquent than the rest, who said: My Lord, look to your self and all of us who have received Baptism from these Strangers; and to prove whether their GOD be as powerful as they pretend, release this unhappy Man, and we shall see whether their GOD will revenge them. If he doth not, be not offended at what I say; We are resolved to serve the great *Diana*, as our Fathers did, who therefore prospered. His Advice was put in Execution; but the Murtherer was no sooner set at Liberty, but in a Fit of Madness he devoured his own Flesh, and in that Manner died. The Christians returned Praise to GOD; but his Vengeance did not stop here. *Geilana* was possessed with an evil Spirit, which caused her Death: Duke *Gosbert* was assassinated by his Domesticks: *Hetan* his Son, was driven out of his Dominions by the *Eastern Franks*; and his whole Race was extirpated. St. *Kilian* is honoured as the Patron Saint of *Wirtzburg*, although he was never Bishop thereof; for this City was not erected into an Episcopal See till fifty Years after.

XXXIX.
Death of
Conon.
Sergius Pope.
Anast. in
Con.

POPE *Conon* sat but eleven Months and three Days; a great Part of which Time he was sick; so that it was with great Difficulty that he ordained Bishops; but however, he consecrated sixteen. During his last Sickness, the Arch-deacon *Paschal*, in order to get Possession of the Gold, which he had bequeathed to the Clergy and Monasteries, writ to *John*, surnamed *Platys*, Exarch of *Ravenna*, and promised to give him this Gold, if he would cause him to be elected Pope. The Exarch agreed, and immediately sent Officers to *Rome*, to take upon them the Government of the City, and to elect *Paschal*, upon the Death of *Conon*; who died, and was buried at St. *Peter's* on the twenty-second of *October*, in the Year 688, and the Holy See continued vacant near three Months.

V. Greg. IX.
Epist. 1.
Baron. An.
603. n. 3.
687. n. 3.
Not in
Martyrol.
1 Nov.

AFTER his Death the *Romans* were divided; one Part of them elected the Arch-deacon *Paschal*, and the other the Arch-Priest *Theodore*; but the latter were more diligent, and seized on the inward Part of the Patriarchal Palace of the *Lateran*. *Paschal's* Faction seized on the outward Part, from the Oratory of St. *Sylvester*, to the *Basilica* of *Julia*; each Faction obstinately supporting him whom they had elected. The chief Magistrates, the greatest Part of the Clergy, the Militia, and the People, conducted by some Bishops, repaired to the Imperial Palace; and after having long considered all Means to put an end to this Division; they agreed to choose the Priest *Sergius*; and taking him out of the midst of the Crowd, carried him to the Oratory of St. *Cajarius* the Martyr, in the same Palace. From thence they conducted him with Acclamations of Praise, which was a kind of *Litany*, to the Patriarchal Palace of the *Lateran*; and although the Gates were shut and barricadoed within, the Party of *Sergius* being the strongest,

strongest, entered. The Arch-Priest *Theodore* submitted immediately, A. D. 688- and came to salute and kiss *Sergius*; but the Arch-deacon *Paschal* did not care to quit his Pretensions, and saluted him much against his Inclinations.

THE Parents of *Sergius* were of *Antioch*; but he was born at *Palermo* in *Sicily*, being the Son of *Tiberius*. He came to *Rome* in the Time of Pope *Adeodatus*, and was admitted among the Clergy. As he had an Inclination to Chanting, he was placed under one of the most able Chanters, and ordained Acolyte. After having passed through the other Degrees, he was at length ordained Priest of the Title of *St. Susanna*, by Pope *Leo II.* and he celebrated Mass with great Diligence in several Coemeteries: And, lastly, seven Years after was ordained Pope.

IN the mean Time, the Arch-deacon *Paschal* sent to *Ravenna*, and by his Promises perswaded the Exarch *John Platys* to come to *Rome*, attended by his Officers. He came so secretly, that the *Roman* Militia did not meet him at the usual Place with their Ensigns. But finding that every body had acknowledged *Sergius*, he could do nothing for *Paschal*; however, he pretended, that the Church of *St. Peter* ought to pay him the hundred Pound Weight of Gold, for his Consent to the Ordination of *Sergius*, which had been promised him by *Paschal*. *Sergius* protested against it, saying, he never promised any thing, and that it was impossible for him ever to raise such a Sum. And in order to excite publick Compassion, he caused all the Lamps and Crowns to be taken down, and the wax Tapers, which had hung a considerable Time before the Altar, and the Confessional of *St. Peter*, to be brought, and gave them as Pledges; but the Exarch was not at all moved therewith, and he was forced to give him the hundred Pound Weight of Gold. Thus *Sergius* was ordained Pope on the twenty-second of *November*, in the Year 688, and held the holy See thirteen Years and almost nine Months. Some Time after, *Paschal* was deprived of his Office of Arch-deacon, on account of his Enchantments and Superstitions, and was confined to a Monastery, where he died impenitent five Years after. Paul. diac. V. Hist. c. 37. 34.

SOON after the Ordination of Pope *Sergius*, that is, in the Year 689, Id. vi. c. 5. died *Pertbarit*, King of the *Lombards*, having reigned eighteen Years: He is much commended for his Piety. In the Beginning of his Reign, as an Acknowledgment of the Mercies he had received from *God*, who had delivered him from his Enemies, he built the Monastery of *St. Agatha* at *Pavia*; and Queen *Rondelinda*, his Wife, built near the same City, a Church dedicated to the *VIRGIN*, which she adorned magnificently. During his Reign, and the Pontificate of Pope *Agathon*, in the eighth Indiction, that is, in the Year 680, a great Pestilence raged for three Months; and it was revealed to a certain Person, that it would not cease, till an Altar was erected to *St. Sebastian*; which was done after some Relicks were brought from *Rome*, and the Plague immediately ceased. This is the first Time that I find *St. Sebastian* invoked on account of the Plague. *Pertbarit* was succeeded by his Son *Cunibert*, who had reigned jointly with him six Years.

A. D. 688. THE fifteenth Council of *Toledo* was holden in *Spain* in the Year 726, according to the *Spanish Æra*, that is, *A. D.* 688, on the eleventh of *May*, in the first Year of the Reign of King *Egica*, Son in Law and Successor of *Ervigius*: Sixty-one Bishops were present; the five first of whom are the Metropolitans of *Toledo*, *Narbonne*, *Seville*, *Braga*, and *Merida*. Moreover, there were nine Abbots, the Arch-deacon, and the *Primicerius* of *Toledo*; five Priests as Deputies for absent Bishops, and seventeen Counts. They assembled in the Church of the Palace dedicated to *St. Peter* and *St. Paul*. King *Egica* was present, who, having prostrated himself before the Bishops according to Custom, caused a Memorial to be read, wherein he desired their Advice concerning two Oaths he had taken to King *Ervigius*, which he thought contradictory to each other. For, said he, First, When he gave me his Daughter in Marriage, he made me swear to defend his Children from such as should offer them any Violence; and at his Death, he obliged me to promise not to act as King, till I had taken an Oath to render Justice to all my Subjects. Now I fear that I cannot defend his Children without refusing Justice to several, whom he has wrongfully stripped of their Possessions; and to divers Noblemen, whom he has reduced to a State of Servitude, tortured, or oppressed by unjust Decrees.

XL.
Fifteenth
Council of
Toledo.
To. 6. Conc.
p. 1294.
Ibid. Pac.
p. 9.

Sup. n. 38.

p. 1303. B.

p. 1308. E.

XLI.
St. Julian of
Toledo.
Ibid. Pac.
p. 9, 10. Fe-
lix Toled.
ap. Boll.

8 Marc. To. 6. p. 785.

THE Council begun as usual with the Confession of Faith; after which, a long Discourse was read, being an Answer to the Complaints of Pope *Benedict*, concerning two Propositions advanced by the preceding Council; viz. That the Will engendered the Will, and that there are three Substances in *JESUS CHRIST*. The Bishops of the Council of *Toledo* endeavour to justify these Expressions by Reason, and by the Authority of the Fathers. As to the first, they declare that they have understood the Will essentially, and not relatively: And that in this Sense it hath been said, that the Word is the Wisdom of Wisdom: And as to the second Proposition, they say, That *JESUS CHRIST* is composed of the Divinity, the Soul, and the Body, which are three Substances: Although there might thus be but two acknowledged in him, by taking the Soul and Body for one single Substance of the Humanity. They conclude their Answer in these Terms, speaking of the *Romans*: After this, if they are of a different Opinion with the Fathers, they are not to be disputed with; but we hope the Lovers of Truth will approve our Answer, although it is not grateful to the Ignorant. The Fathers of the Council afterwards considered the two Oaths taken by King *Egica*, and declared, that they were not contrary to each other, since it could not be thought, that he had promised to support the Interests of his Brothers in Law unjustly. But in case there should be a Necessity to choose, the last Oath made in Favour of the People ought to take Place, since the publick Good is preferable to all particular Interests. King *Egica* by his Edict confirmed the Decrees of the Council.

ST. JULIAN of *Toledo*, who presided in this Council, composed the Decrees. He was a Native of *Toledo*, being descended of a Jewish Family, but born of Christian Parents. He was united in a strict Friendship with the Deacon *Gudila*, and they had resolved to live a solitary Life; but being prevented from putting this their Design in Execution, they laboured

boured to procure the Salvation of their Neighbours. *Julian* was ordained Deacon, afterwards Priest, and at length in the eighth Year of the Reign of *Vamba*, A. D. 680, he was ordained Bishop of *Toledo*, after the Death of *Quiritius*, and performed all the Duties of a good Pastor; particularly applying himself to keep up a strict Discipline: He composed several Treatises, of which *Felix* his Successor has left us a Catalogue; however, there are but three extant.

THE first is intitled, *Concerning Prognosticks*; that is, the Consideration of future Events. He addressed it to his Friend, *Idalius*, Bishop of *Barcelona*; and he relates the Occasion of it as follows: Being together at *Toledo*, on the Day that the Passion of our LORD is celebrated; we retired to a solitary Place, seeking a Silence suitable to the Solemnity: Being seated, each of us upon a Bed, we took the Holy Scripture in our Hands, and read the History of the Passion of our LORD, comparing the four Gospels together. Being come to a certain Passage, which I do not now remember, we found our selves moved; we sighed, we were filled with an Heavenly Consolation, and raised to a sublime Contemplation. Our Tears prevented our reading any further, and we discoursed with an inexpressible Pleasure; and I believe, that at that Time you did not think of the Gout, with which you were tormented. We considered what we shall be after Death; that the lively and serious Consideration of future Things, might more effectually draw off our Attention from Things present. This Work is divided into three Books. In the First, he considers the Original of Death; in the Second, the State of the Soul before the Resurrection; wherein he at large establishes the Fire of Purgatory: In the Third, he treats of the Resurrection, and the State of the Blessed: He cites several Passages from the Fathers, especially from *St. Gregory*, *St. Augustine*, and *Julian Pomerus*. Bibl. PP.
To. 2. p. 470.

THE second Work we have of *St. Julian* of *Toledo*, is a Treatise on the sixth Age of the World, in Opposition to the *Jews*, who pretended to shew, that the MESSIAH was not yet come; because he was not to come till the sixth Age. Now they reckoned a thousand Years to each Age, and five thousand Years were not yet elapsed, according to their Computation. As they staggered some of the Faithful, King *Erwigius*, who reigned at that Time, ordered *Julian* to answer them; which he did in three Books inscribed to the King. In the First, he asks the *Jews* upon what Grounds they affirmed that CHRIST was to be born in the sixth Age, according to their Reckoning; and proves to them, from the Old Testament, without any Regard to this their Calculation, that the MESSIAH was already come. He proves this likewise in the second Book from the New Testament; and in the Third proves, that the sixth Age is already come, and that above five thousand Years have already passed, according to the Computation of the Seventy, which he pretends to be the only true one. He says, that he finished this Work in the Year 724, according to the *Spanish Æra*, A. D. 686. Bibl. p.
To. 4. p. 218.

HIS third Work is the History of the War of King *Vamba*, against the Rebel Duke *Paul*. Among his Works are also reckoned two Apologies Duchefne.
Tom. 1.
p. 821.
Sup. Lib.

A. D. 688. logies for the Faith; the First directed to Pope *Benedict*; the Second to another Pope; which Apology is inserted in the fifteenth Council of *Toledo*. He composed divers Pieces of Poetry, and among the rest Hymns and Epitaphs. He left several Letters and Sermons; and Masses and Prayers for all the Festivals throughout the Year. He held the See of *Toledo* ten Years, one Month, and seventeen Days, and died on the sixth of *March*, in the third Year of the Reign of King *Egica*, in the Year 728, according to the *Spanish Era*, A. D. 690. He is honoured by the Church on the eighth of *March*; and he was succeeded by *Sisbert*.

Martyr. R.
8 Marc.

XLII.
Labours of
St. Wilfrid.
Sup. n. 9.
Vita per
Eddi. c. 32.

IN *England*, *St. Wilfrid* being returned from *Rome*, where he had been absolved by Pope *Agathon*, repaired to *Ecfrid* King of *Northumberland*, by whom he had been driven from his See; and presented to him with great Humility the Decree of the Holy See, subscribed by all the Council of *Rome*, with the Bull and Seals. The King convened the great Men and the Clergy, and caused these Letters to be read in their Presence; but as they found some Things therein, which they did not much like, they rejected this Decree, and said, that it had been obtained by Bribery: So that *Wilfrid* was condemned to nine Months Imprisonment, by Order of the King, and Advice of the Bishops who possessed his Dioceses. They took from him all but the Cloaths which he then wore; sent away all his Domesticks, and would not suffer even his Friends to see him. Queen *Ermenburga* took away his Case of Relicks, which she hung up in her Chamber, and carried about with her in her Chariot when she went out.

c. 34.

ST. WILFRID was first thrown into a very dark Prison, where his Guards heard him sing Psalms, and beheld a Light which terrified them. The King offered to restore him a Part of his Bishoprick, if he would give up the Decree of the Pope; but he replied, That he would sooner lose his Head. Having cured the Governor's Wife with some Holy Water, he refused to guard him any longer; and the King caused him to be removed to another Prison, where they would have put him in Irons; but they could never make any which would fit him, for they were always too big or too little. At length the Queen was seized with a sudden Fit of Sickness, in a Monastery whereof *Ebe* the King's Aunt was Abbess. The Holy Abbess represented to her, her Injustice to *St. Wilfrid*, and prevailed upon her to set him at Liberty, and to restore him his Relicks, and send back his Companions.

c. 35.

c. 36.

c. 37.

c. 39.

B. IV. Hist.

c. 13.

ST. WILFRID took this Opportunity to preach the Gospel in the Countries of *Suffex*, and of the *West Saxons*. *Ethelwald*, King of *Suffex*, had been baptized not long before in the Country of the *Mercians*, by the Persuasion of King *Wulfere*, who was his God-father; but all his People were still Pagans. He received therefore *St. Wilfrid* joyfully, and gave Ear to his Instructions. The holy Man being in the midst of these Infidels, first exhorted them to Repentance, and then, for the Space of three Months, recounted to them at length the Works of *God* from the Beginning of the World to the Day of Judgment. Thus they forsook Idolatry, some willingly, and others were constrained to do so by the King's Orders; and sometimes several Thousands were baptized in a Day.

St.

St. *Wilfrid* himself baptized the Lords and Military Men, and four Priests A. D. 688. who accompanied him, baptized the rest of the People.

HIS Preaching was seconded by visible Marks of the Divine Favour. During three Years there had been no Rain in the Country, which occasioned so terrible a Famine, that forty or fifty Persons being desperate, took each other by the Hand, and threw themselves into the Sea; but on the Day they began to receive Baptism, there fell a gentle Rain which produced great Plenty; and as they could not before catch any Fish but Eels, St. *Wilfrid* taught them to catch all Sorts of Fish. The King gave him the Manor where he himself resided, consisting of fourscore and seven Families, called then *Selense*, afterwards *Selsey*, which is a *Peninsula*; and St. *Wilfrid* founded a Monastery there, and exercised the Episcopal Functions five Years, from the Year 680, when he returned from Rome, to the Year 685, when *Ecfrid* King of *Northumberland* died; and this Monastery of *Selsey* became afterwards an Episcopal See. During this Time St. *Wilfrid* assisted *Cedwalla* King of the *West Saxons*, who had been driven from his Country; but being restored in the same Year 685, he sent for St. *Wilfrid* to make use of his Advice, and gave him the fourth Part of the *Isle of Wight*, the Inhabitants whereof were all Pagans. The holy Bishop sent the Clerk *Bernouin* his Nephew thither, with a Priest, to labour in the Conversion of these People.

Eddi. c. 40.
Be. IV. c. 26.

KING *Ecfrid*, in the same Year in which he died, caused St. *Cuthbert* to be ordained Bishop of *Lindisfarn*, who led the Life of an Anchorite, in a small neighbouring Isle, called *Farne*. He was called to the Service of GOD in his Youth; for as he was keeping a Flock of Sheep, being at Prayers in the Night, he saw the Soul of St. *Aidan* ascend up to Heaven; and was so touched by this Vision, that he went and professed himself a Monk in the Abby of *Mailros*, situated in the Country of the *Mercians*, but inhabited by the *Irish*: He was one of the Monks sent to found the Abby of *Rippon*; but when that Monastery was given to St. *Wilfrid*, he retired from thence with the rest who observed the *Irish* Ceremonies, and returned to *Mailros*, where he was elected Prior some Time after. He left his Abby sometimes to go to Places unfrequented, and difficult of Access, to instruct the Peasants, whom all the rest of the Ecclesiasticks neglected on account of their Poverty and Rusticity; and stayed among them sometimes three Weeks or a Month; baptizing such as were not yet Christians; and wrought divers Miracles. His Abbot sending him to the Monastery of *Lindisfarn*, he found the Monks there very negligent of their Rule, whom he reclaimed by his Meekness and Patience. He shed Tears whenever he celebrated Mass, or when he heard the Confession of Sinners. After he had been Prior of *Lindisfarn* twelve Years, he retired into the Island of *Farne* to live in Solitude; where he subsisted by the Labour of his own Hands, and neglected his Body so much, that he never pulled off his Shoes and Stockings for many Years, except on *Holy Thursday* to wash his Feet. He there likewise wrought many Miracles.

XLIII.
St. Cuthbert,
Bishop.
Be. IV. Hist.
c. 27. Id.
Vita S. Cuth.
c. 4.
Act. SS. Ben.
To. 2. p. 877.
Boll. 20.
Mart. To. 2.
p. 93.
Sup. Lib.
xxxviii. n. 19.
c. 7, 8.
c. 9.

ST. CUTHBERT had passed many Years in this Retirement, when St. *Theodore* of *Canterbury* held a Council in the Presence of King *Ecfrid*,

c. 16.
c. 17.
c. 18, 19.
c. 24.
Be. IV. Hist.

A.D. 688. in the Year 684, wherein he was with a general Consent elected Bishop of *Lindisfarn*. Several Messengers were sent, who could not persuade him to leave his Monastery; and at last the King was obliged to go thither himself with *St. Trumwin*, Bishop of the *Picts*, and many considerable Persons, who with great Difficulty prevailed with him. His Ordination was deferred till the following Year, and celebrated at *Tork* in the Presence of the King, on *Easter-Day*, being the twenty-sixth of *March*, A.D. 685. Seven Bishops assisted thereat, and at their Head *St. Theodore*. *St. Cuthbert* continued, when he was Bishop, to observe the Monastick Rules; applying himself, however, with great Diligence to instruct his People. He visited even the least Villages throughout his Diocese, advising them in what related to their Souls; and laying Hands on the new Baptized, that they might receive the Gift of the HOLY GHOST; that is, he Confirmed. He also wrought divers Miracles during his Episcopacy, chiefly in curing the Sick; but after two Years, he died in the Year 687, on *Wednesday* the twentieth of *March*, on which Day he is honoured by the Church.

Vita. c. 26.

c. 39. Hist.

c. 39.

Martyr. R.

30 Mart.

XLIV.
St. Wilfrid
restored.
Eddi. c. 41.

In the mean time *St. Theodore* of *Canterbury* being above fourscore Years of Age, and seized with frequent Fits of Sicknels, was desirous to be reconciled to *St. Wilfrid*: He therefore requested him to come to him at *London*, with *Ercombalde*, or *Archambaud*, Bishop of that City; and he confessed all the Actions of his Life to them; when directing his Discourse to *St. Wilfrid*, he said; The greatest Remorse that I feel is, for having consented with the Kings, to deprive you of your Possessions, and to send you into Banishment without any Fault committed on your Part. I confess this my Crime to *God* and *St. Peter*; and I take you both to witness, that I will do all that lies in my Power to make Amends for my Fault, and to reconcile you to all the Kings and Lords who are my Friends. *God* hath revealed to me, that I shall not live to the End of this Year; therefore I conjure you to consent, that I may establish you in my Life-time Archbishop of my See: For I know that you are better skilled than any of your Nation, in all Sorts of Learning, and in the *Roman* Discipline. *St. Wilfrid* replied; May *God* and *St. Peter* pardon you all our Differences; I will pray continually for you as your Friend: Send Letters to all your Friends, that they may restore me some Part of my Possessions, according to the Decree of the Holy See. We will afterwards consider, in a large Convention, of your Successor.

De. IV. Hist.

c. 16.

Eddi. c. 42.

PURSUANT to this Agreement, *St. Theodore* writ to *Alfrid* King of *Northumberland*, who had succeeded his Brother *Ecfrid* in 685. He wrote also to *Ethelred* King of the *Mercians*, to *Elfleda* Abbess of *Strene-shal*, and the rest of his Friends. Having received these Letters, King *Alfrid* recalled the Holy Bishop in the second Year of his Reign; that is, towards the End of the Year 686, and restored to him first his Monastery of *Hagustald*, and some Time after his Episcopal See of *Tork*, and his Monastery of *Rippon*; depriving the Bishops who had usurped his Right. *St. Wilfrid* thus remained in Peace for the Space of five Years.

CEDUALLA, King of the *West Saxons*, who had received *St. Wilfrid* so well, left his Kingdom after two Years; that is, in the Year 688, and repaired to *Rome*, wishing to be baptized near the Tomb of the Apostles, and immediately to pass to eternal Life. *God* granted both his Desires; for being arrived at *Rome*, he was baptized on *Holy Saturday*, being the Tenth of *April*, A. D. 689, by Pope *Sergius*, who named him *Peter*; and immediately after he fell sick, before he had left off the White Habit, and died on the twentieth of the same Month, being about thirty Years of Age. The Pope wrote two Epitaphs for him in *Latin*, one in Verse, the other in Prose. He was succeeded in the Kingdom of the *West-Saxons* by *Ina*, who made Laws for his Subjects in a full Assembly of Lords and wise Men, among whom were two Bishops, *Hedda* and *Ercbembald*. Of these Laws, the following relating to Religion are taken Notice of; *viz.* Children shall be baptized within a Month after their Birth. The Slave who shall labour on *Sunday* by his Master's Order, shall become Free, and the Freed-man shall be reduced to a State of Servitude. The first Fruits shall be paid to the Church on the Feast of *St. Martin*. Fighting is forbidden in the Church, on Pain of paying a Fine of a hundred and twenty Sols; and the same Penalty is imposed on such as shall bear false Witness before the Bishop, or break the Peace in an Episcopal City. Whoever shall kill his God-son or God-father, shall pay the same Fine as if he had killed a Relation. These as well as the rest of the barbarous Laws only inflict pecuniary Mulcts.

ST. BENEDICT BISCOP died about the same Time in his Monastery of *Viremouth*, after he had governed it sixteen Years. During his last Sickness, he frequently exhorted his Brethren faithfully to observe the Rule which he had given them; having composed it of the best Institutions which he could select out of the Rules of seventeen Monasteries, which he had visited in his Travels. He likewise exhorted them to preserve the beautiful and numerous Library which he had brought from *Rome*, for the Service of the Church; and not to suffer the Books either to be spoiled, or imbezled. He forbid them to have any regard to Birth in the Choice of an Abbot, ordering them only to consider his Morals; and in this respect to follow the Rule of the great *St. Benedict*; forbidding them particularly to elect his Brother, whom he judged unworthy. He died on the twelfth of *January*, in the Year 690, on which Day his Memory is honoured by the Church.

IN the same Year died *St. Theodore*, Archbishop of *Canterbury*, aged fourscore and eight Years; after he had sat two and twenty Years in the Chair. He was interred at *St. Peter's* with his Predecessors, and is honoured by the Church on the Day whereon he died; *viz.* on the nineteenth of *September*. He is the first among the *Latins* who has composed a Penitential; that is, a Collection of Canons, proportioning the several Degrees of Penance to different Sins. Many copied this, and made the like Collections, which were afterwards joined to that of *Theodore*; so that it is not now to be found in its Original Purity. What we can most depend upon as composed by him, are certain Chapters, or Articles, Sixscore in Number; containing a summary Account of the *Greek* and *Latin* Discipline.

A. D. 690.
XLV.
Cedualia and Ina, Kings of the West Saxons.
Be. V. Hist. c. 7. & epist.

To. 6. Conc. P. 1224.
c. 2.

c. 3.

c. 4.

c. 6.

c. 7.

c. 9.

c. 11.

Vita lib. i. n. 1. To. 2. Aet. SS. Bea. P. 1007. Boll. 12. Jan. To. 12.

Martyr. R. 12 Janu.

XLVI.
End of St. Theodore of Canterbury.
Be. V. Hist. c. 8.
Martyr. R. 19 Sept.

A. D. 690. This is what I think most remarkable in it. The new Baptized wore a Veil upon their Head for seven Days together; which was always taken off by a Priest. Those who were baptized were not permitted to eat with the Catechumens. On *Sunday* it was not usual either to ride on Horseback, to go by Water, or in a Coach; nor did they make Bread on that Day. We see in the Life of *St. Cutbert*, that the Queen her self never went out in her Coach on *Sunday*. They abstained from Things strangled, and from Blood. Among the *Greeks*, even the Laity received the Communion every *Sunday*; and they who failed three Times together, were excommunicated. Although the Penitents were not to receive the Communion, they began, by way of Indulgence, to allow them to receive it after a Year, or six Months. The new-married Couple were obliged to stay one Month before they came into the Church; and perform Penance fifteen Days before they received the Communion. Women were not allowed to come into the Church till forty Days after their Delivery. The Oblations for the Dead were accompanied with Fasting.

CHILDREN brought up in Monasteries were permitted to eat Flesh till fourteen Years of Age; the Boys might profess, being fifteen, and the Girls sixteen Years old. The Abbot was to be elected by the Monks, and the Pastoral Staff was given him at his Ordination. The *Greek* Monks had no Slaves; but the *Latin* had. The Time of Penance was already very much shortened; the longest, as for wilful Homicide, was but seven Years; or else the Penitent was obliged never to bear Arms. But one Year's Penance was enjoined for Fornication, and three for Adultery. It is permitted to pray, but not to say Mass, for him who has laid violent Hands upon himself. Such as have been ordained by the *Scots*, that is, the *Irish*, and by the Schismatical *Britons*, ought to be restored by the Imposition of Hands, and their Church to be reconciled. Neither the Holy *Chrism*, nor the *Eucharist* is to be given to the *Britons*, till they are united to the Church.

ST. THEODORE was succeeded in the See of *Canterbury* by *Briton-ald*, Abbot of the Monastery of *Raculf*, in the County of *Kent*. He was well versed in the Holy Scriptures, and in Ecclesiastical and Monastical Discipline; but by no Means equal to his Predecessor. He was not elected till two Years after the Death of *St. Theodore*, namely, on the first of *July*, in the Year 692, and was consecrated the Year after, on *Sunday* the twenty-ninth of *June*, *A. D.* 693, by *Godwin*, Archbishop of *Lyons*. It is said that he was ordained Archbishop of *Britain* by Pope *Sergius*; which seems to imply that he received the *Pallium* from him. This is the first Natural-born *Englishman* who was Archbishop of *Canterbury*; and he held the See seven and thirty Years.

DURING the Vacancy of the See of *Canterbury*, *St. Suidbert* was ordained Bishop of *Friseland*, whither he had been sent by *St. Ecbert*. *St. Ecbert* was born of a Noble Family in *England*, and retired into *Ireland*, where he embraced the Monastick Life. When he was Priest, being very zealous, he undertook a Journey into *Friseland*, in the Year 686, to labour in the Conversion of the *Germans*, from whom the *English* were descended. Although he was deterred by Dreams, as he thought, from
G O D,

To. 9. Spicil.
To. 6. Cont.
App. p. 1875.
c. 2.
c. 86.
c. 7.
Vita S.
Cutb. c. 27.
c. 10, 119.
c. 12.
c. 16.

c. 21.
c. 19, 77.

c. 34.
c. 118.
c. 46.
c. 3.
c. 8.
c. 53, 108.
c. 55.
c. 63.
c. 80.
c. 87.

Be. V.
Hist. c. 9.
Acta SS. Ben.
To. 3.
p. 526.

Anast. in.
Serg.

XLVII.
St. Suidbert
of Friseland.
To. 3. Act.
Be. p. 487.
Ben. V. Hist.
c. 10.

GOD, he nevertheless embarked; but being in Danger of Shipwrack, even in the Port, he gave over the Design, and laboured in the Re-union of the *Irisb* Schismatics with Success. One of his Companions, called *Vicbert*, who had also dwelt a considerable Time in *Hibernia*, leading the Life of an *Anchoret*, and who had arrived to a great Perfection, embarked, and went into *Friseland*; and for two Years together preached the Gospel to this People, and to their King *Ratbod*; but finding his Labours unfruitful, he returned into *Hibernia*, and served GOD in Silence, improving his own Country-men, at least by his Example.

A. D. 690.
c. 23.
Be. V. c. 10.

c. 11.

ST. EGBERT perceiving that he was not permitted to go into *Friseland*, and that *Vicbert* had not succeeded there, still endeavoured to send zealous and virtuous Men thither; and made choice of Twelve, the chief of whom was *Villebrod*, an *Engliffman*, born in *Northumberland*, about the Year 658. At six or seven Years of Age his Father placed him in the Abby of *Rippon*, where he was brought up under the Conduct of St. *Wilfrid*; and he there embraced the Monastick Life. At twenty Years of Age, A. D. 678, he left the Convent with the Consent of his Abbot to go into *Ireland*, in order to perfect himself in his Profession under St. *Egbert*. He was in Priest's Orders, and thirty-three Years old, when he was sent into *Friseland* by this Saint, who died aged ninety Years, A. D. 729, on the twenty-fourth of *April*, on which Day he is commemorated by the Church. The twelve Missionaries arrived in *Friseland* in the Year 690, and were very well received by *Pepin*, Duke of the *Franks*, and Mayor of the Palace, surnamed *Pepin of Heristal*, who had conquered the hither *Friseland*, between the *Rhine* and the *Meuse* from *Ratbod*: Therefore he gave them his Protection, and sent them thither to preach the Gospel, forbidding all to offer them any Injury, and granting certain Privileges to such as should embrace the Faith: Whereupon great Numbers were soon converted from Idolatry.

Vita per
Alcuin. To.
3. Aft. B.
p. 605.

Be. V. Hist.
c. 12.

Martyr. R.
24 Apr.

THEN the Missionaries chose out one among them, called *Suidbert*, to be ordained Bishop, who before he went into *Friseland*, was Priest and Abbot of the Monastery of *Dacor*, upon the Confines of *Scotland*. They sent him into *England*, where he found the See of *Canterbury* vacant, in the Interval between the Death of *Theodore* and the Ordination of *Britonald*, that is, in the Year 692. St. *Suidbert* therefore addressed himself to St. *Wilfrid*, Archbishop of *Tork*, who was then in Exile in the Country of the *Mercians*, and he ordained him Bishop. At his Return into *Germany* he went into the Country of the *Bructeri*, who inhabited the Parts near *Cologne*, where he made many Converts. But soon after, these People being defeated by the *Saxons*, the new converted *Christians* were dispersed into all Parts, and St. *Suidbert* went to *Pepin*; who at the Recommendation of his Wife *Plectruda*, gave him, as a Place to retire to, an Island in the *Rhine*, called *Verden*; and afterwards *Keiserfwerth*, that is the Emperor's Island, where he built a Monastery, and died there in the Year 713, and is commemorated by the Church on the first of *March*.

A. D. 692.

Martyr. R.
1 March.

ST. WILFRID being restored to his See, the former Pretences for Dissention revived; so that he was sometimes in Favour, and sometimes in Disgrace with King *Alfrid*. They would have stripped the Monastery of

Sup. n. 41.
Eddi. c. 43.

A. D. 692. of *Rippon* of its Lands and Revenues: They attempted also to erect it into an Episcopal See, in Opposition to the Liberty granted to it by the Pope: And lastly, the Holy Bishop was required to submit to the Regulations which had been made by the Archbishop *Theodore*, while they were at Enmity. *St. Wilfrid* not being able to yield in all these Points to the King's Pleasure, was again driven out of *Northumberland*, five Years after he had been restored; that is, in the Year 697, and retired to his Friend *Ethelred* King of the *Mercians*, who received him with great Honour, and gave him the Bishoprick of *Litchfield*, vacant by the Death of *Sexulfe*.

XLVIII.
Third Council
of Saragosa.
Tom. 6.
Conc. p.
1311.
c. 1.
c. 3.
c. 4.

Sup. n. 38.

IN *Spain*, this same Year 692, in the fourth Year of the Reign of King *Egica*, according to the *Spanish Era* 729, was held a Council in *Saragosa*, which is reckoned the Third convened in that City, which made five Canons. The First prohibits Bishops to dedicate Churches on any other Day but *Sunday*. They likewise forbid the admitting any Seculars to lodge in Monasteries, except the Poor, who ought to be received hospitably. The freed Men of the Church are obliged within a Year after the Decease of the Bishop, to present to his Successor their Letters of Enfranchisement, on Pain of returning to a State of Servitude; but then the Bishop must give them Notice so to do, that no room may be left for Oppression. The last Canon is most remarkable; for it is thereby not only ordered, that the King's Widow shall not marry again, as had been before decreed in the fourth Council of *Toledo*, but shall moreover be obliged to take the Religious Habit, and to remain in a Monastery the rest of their Days. The Reason alledged by the Council for this their Decree is, the want of Respect, and even the Insults they were exposed to by continuing in the World.

XLIX.
Council in
Trullus.
To. 6. Conc.
p. 1124.

Anst. in
Serg.

As the two last general Councils had made no Canons, the *Easterns* thought fit to supply this Defect, eleven Years after the sixth Council, that is, in the Year 692, in the fifth Indiction. To which Purpose the Emperor *Justinian* convened a Council, wherein two hundred and eleven Bishops assisted; the Chief of whom were the four Patriarchs, *Paul* of *Constantinople*, *Peter* of *Alexandria*, *Anastatius* of *Jerusalem*, and *George* of *Antioch*. Then follow in the Subscriptions, *John* of *Justinianopolis*, *Cyriacus* of *Cesarea* in *Cappadocia*, and *Basil* of *Gortyna* in *Crete*, who is said to have represented the whole Council of the *Roman Church*; as he said, when he subscribed the sixth Council; but it is moreover certain, that there were Legates from the Holy See at this Council. This, as well as the sixth Council, was held in the Dome of the Palace, called in *Latin*, *Trullus*, and hath been since called by that Name. It is also called in *Latin* the *Quinisext* Council, to intimate that it was only a Supplement to the two former Councils, the Fifth and Sixth; although it is in reality a particular and distinct Council.

p. 1136.

c. 1.

THEY intended to compose a Body of Discipline, which might thenceforth serve for the general Use of the Church; which they divided into a hundred and two Canons. First they solemnly engage to preserve the Faith of the Apostles, and of the six general Councils; condemning by Name the Errors and the Persons whom They have condemned. Afterwards

wards they declare the Canons which they resolve to follow; namely, the A. D. 692. Fourſcore and Five attributed to the Apoſtles; but they reject the Con-^{c. 2.}stitutions attributed to St. Clement, as corrupted by the Hereticks. They receive the Canons of Nice, Ancyra, Neoceſarea, Gangres, Antioch, and Laodicea; the general Councils of Conſtantinople, Epheſus and Chalcedon; thoſe of Sardica and Carthage; the Council of Conſtantinople, held under Neſtarius and Theophilus of Alexandria. This ſhould be the Council held^{Sup. lib. xix. n. 51.} in the Year 394, at the Dedication of the Church of Rufinus; but the Canons thereof are not extant. The Council alſo approves of the Canonical Epiſtles of St. Dionyſius and St. Peter, both of Alexandria, of St. Gregory Thaumaturgus, St. Athanaſius, St. Baſil, St. Gregory of Nyſſa, St. Gregory Nazianzen, St. Amphilochus, Timothy, Theophilus, and St. Cyril, all three of Alexandria, and of Gennadius of Conſtantinople; and laſtly, the Canon published by St. Cyprian, for the ſingle Church of Africk. It is difficult to underſtand what this Canon is, except it be the Preface to the Council of St. Cyprian; wherein he ſays, None ought to pretend to be^{Sup. Lib. vii. n. 29.} Biſhop over the Biſhops, or to force his Brethren to obey, through fear of his Tyranny. The Council forbids the forging other Canons under falſe Titles.

ENTERING into Particulars, the Council begins with the Purity of the Clergy, and ſays: The Romans oblige themſelves to an exact Obſervance of the Rule; the Dependants on the See of Conſtantinople uſe more^{L. Marriage of the Clergy. c. 3.} Compliance: We join both together, that we may avoid either Extream. Wherefore they who have lived with a ſecond Wife till the fifteenth of January, in the fourth Year of the laſt Indiction, Anno 6199, ſhall be depoſed: But they whoſe Marriages have been diſſolved before that Time, ſhall not loſe their Rank, on Condition they remain interdicted from their Functions. The fourth Indiction, and the Year 6199, from the Creation of the World, according to the Greeks, fall in with the Year of our LORD 691. The Council proceeds: For the future, we will put in Force^{Can. Apoſt. 16, 17.} the Canon which forbids him to be ordained Biſhop, Prieſt, or Deacon, or to be admitted among the Clergy in any Capacity whatſoever, who hath been twice married, or hath kept a Concubine after he was baptiſed, or hath married a Widow, or a Woman who hath been divorced from her Husband, a Courteſan, a Slave, or an Actreſs. And as in the Apoſtoli-^{Can. Trull. 6. Apoſtoli. 25.}cal Canons we find, that only Readers and Chanters are permitted to marry after their Ordination, we forbid Marriage for the future to either Sub-deacons, Deacons or Prieſts, on Pain of Depoſition; and if any of them deſire to marry, let them do ſo before they enter into theſe three Orders.

WE know that in the Roman Church, it is obſerved as a Rule, that^{Can. Trull. 13.} when a Prieſt or Deacon is ordained, they are to promiſe to converſe no more with their Wives. But we who follow the Perfection of the antient Apoſtolic Canon, do ordain, that the Marriages of ſuch as are in ſacred Orders, ſhall ſubſiſt without depriving them of the Company of their Wives at convenient Seasons. And therefore if any one is thought worthy to be ordained Sub-deacon, Deacon or Prieſt, he ſhall not be excluded from theſe Orders, on account of his being engaged in a lawful Marriage, and

A. D. 692. and at the Time of his Ordination, he shall not be obliged to promise that he will forbear the Company of his Wife, that Marriage may not be dishonoured, which God hath instituted, and blessed by his Presence. We also know, that the Fathers of the Council of *Carthage* have ordained, that the Sub-deacons, Deacons and Priests should not cohabit with their Wives, during the Terms prescribed, to the End, that according to Apostolick Tradition, we may observe the Season proper to every thing, especially to Fasting and Prayer; for it is necessary, that they who approach the Altar should observe a perfect Continence during such Times as they touch the holy Things; that their Prayers may be heard. Who-
 Can. Apost. 5. ever therefore in Contempt of the Apostolical Canons, shall presume to deprive a Priest, Deacon, or Sub-deacon, of lawful Commerce with his Wife, let him be deposed.

Sup. lib. xx. n. 43. Conc. Carth. s. c. 3. To. 2. Conc. p. 1216, A. Cod. Eccles. Afric. c. 25. Tom. eod. p. 1061. D. What is said in this Canon, that the Council of *Carthage* orders the Priests to refrain from their Wives during the Terms prescribed, is misconstrued either through Malice or Ignorance. This Canon is to be found in the fifth Council of *Carthage*, holden in the Year 400; wherein it is said, that the Sub-deacons, the Deacons, the Priests, and the Bishops, shall refrain from their Wives, according to the antient Statutes, and shall be as though they had none. In the Greek Version of this Canon, the Latin Words, *Priora Statuta*, are rendered thus, *idious borous*; which may signify the proper Terms; for the Translator read, *propria* for *priora*, according to another Copy. In the mean time the Fathers of the Council in *Trullo* supposed, that this Canon obliged the Clerks to Continence, only on certain Days; and would not see, that it even includes the Bishops. Now they have themselves acknowledged, that the Bishops ought entirely to refrain from their Wives: For they speak thus; We having understood that in *Africa*, and other Places, the Bishops make no Scruple of cohabiting with their Wives after their Ordination, to the great Offence of the People; we forbid them this Practice for the future, on Pain of being deposed. And afterwards they ordain, that the Wife of him who hath been promoted to the Episcopal Dignity, having separated herself from him by common Consent, after his Ordination, shall enter into a Monastery remote from the Habitation of the Bishop, who shall however provide for her Subsistence.

Can. Trull. 12. c. 48. c. 30. In another Canon, they speak thus of the Priests among the Barbarians; that is, probably those who were in *Italy*, and in other Places where they observed the *Latin* Rites. If they think to rise above the Apostolical Canon, which forbids Men to leave their Wives upon a Religious Pretence, and to do more than they are commanded, separating themselves from their Wives by mutual Consent; we forbid them to live with them any more in any respect whatever; that they may thereby shew us, that their Promise is effectual: And we allow them this only on account of their want of Resolution, and the Levity of the Manners of these Foreigners; which is to say, that in their Opinion, it is an Imperfection to aspire to a State of perfect Continence.

BE that as it may, these Canons of the Council in *Trullo*, have since served as a universal Rule to the Greek and the Eastern Christians, concerning

cerning the Continence of Clerks; and they have been in Force there these A.D. 692. thousand Years; that is, the Clerks in Holy Orders, are not allowed to marry after their Ordination; the Bishops are to live in a State of perfect Continence, whether they have been married or not; the Priests, Deacons, and Sub-deacons who are married, may cohabit with their Wives as usual, except at such Times as they approach the Holy Mysteries.

THE Council repeats the Prohibition to Clerks to lodge with Women of suspicious Characters, and they extend this Prohibition to Eunuchs, even though they were Lay-men. Clerks are forbidden to keep Houses of Entertainment, since they are not allowed to enter into such Houses. Clerks and Monks are also forbidden to be present at any publick Shews, either at Horse-Races, or at the Theatre. Clerks who are invited to Weddings, ought to leave the Room as soon as the Buffoons come in. Clerks are not allowed to wear any other Habit, either in the City, or when they travel, but that belonging to their Order. If on account of their Crimes, Clerks are deposed, and reduced to the Rank of Lay-men; if they submitted voluntarily to this Punishment, they may wear their Hair short as the Clerks do; but if they did not willingly submit, they shall wear their Hair long, as do the Lay-men. By which it appears, that the Clerks in the East, at that Time, were distinguished by their Habit, and did not wear long Hair as they do at present.

As to the Jurisdiction of Bishops, the Council renews the Canon which supports their Authority over such Churches in the Country, as they have governed thirty Years; as also, that of Chalcedon, which grants the same Prerogatives to the See of Constantinople as to that of Rome, placing Constantinople in the second Rank, Alexandria in the Third, Antioch in the Fourth, and Jerusalem in the fifth Rank. The Incursions of the Barbarians, that is, chiefly those of the Mussulmans, had hindered several Bishops from taking Possession of the Churches they had been ordained for, and from performing their Functions therein. The Council orders, they shall preserve their Rank, and impowers them to ordain Clerks, and to preside in the Church. This is the Original of Bishops, in partibus Infidelium. There were also several Clerks, whom the Incursions of the Barbarians had constrained to leave their Churches; but the Council ordains, that they shall return thither, as soon as all Acts of Hostility have ceased. These Incursions of the Barbarians, are also said to be the Reason why Councils are holden but once a Year.

BAPTIZING in domestick Oratories, or even celebrating the Liturgy there, without the Consent of the Bishop, is forbidden. Nothing shall be exacted from those to whom the Holy Communion is given. The Eucharist shall not be received by the Communicant in a Vessel of Gold, or of any other kind; but in his Hands crossed one over the other; because there is nothing so precious as the Body of Man, who is the Temple of JESUS CHRIST. No Lay-man shall administer the Communion to himself, in Presence of a Bishop, Priest or Deacon. The Eucharist shall not be given to the Dead; for it is said, Take, and Eat, which a dead Corpse cannot do. In Lent the Mass of the pre-sanctified shall be celebrated every Day, except Saturdays, Sundays, and the Feast of the Annunciation. Mass shall be celebrated Fasting, every Day, even on Holy Thursday. The Council

LI.

Other Canons
for the Clerks.
Can 5.

c. 9.

c. 24.

c. 27.

c. 21.

c. 25.

c. 36.

Can. Calch.

28. Sup Lib.

xxiii. n. 30.

Can. Trull.

37.

c. 18.

c. 8.

LII.

Sacraments
and Ceremo-
nies.

c. 31, 59.

c. 23.

c. 101.

c. 58.

c. 83.

Matth. xxvi.

c. 52.

c. 29.

c. 28.

A. D. 692. forbids the distributing a Bunch of Grapes with the *Eucharist*, as was the Custom in some Churches; they shall bless it separately, as the first Fruits. The offering Honey or Milk at the Altar, is likewise forbidden.

ALL *Easter-Week* shall be kept as a Festival, and spent in Devotion; nor shall any publick Shew be exhibited during that Time. They prohibit all to absent themselves from the Church three *Sundays* together, without sufficient Cause, on Pain of being deposed, if the Offenders are Clerks, and of being excommunicated, if Lay-men. They ought to fast on *Easter-Eve*, till Midnight; but to fast on other *Saturdays*, even in *Lent*, is prohibited, according to the Apostolical Canon: And the *Roman* Church ought to alter their Practice, which is repugnant thereto. This was one of the Reasons which induced *Rome* to reject this Council. To eat Eggs, or Cheese, on *Saturdays* and *Sundays* in *Lent*, is prohibited; which was a Practice of the *Armenians*: And some other of their Customs are condemned; namely, their not mixing Water with the Wine in the *Eucharist*, the presenting Victuals ready dressed to the Priests in the Churches; and not admitting any among the Clergy but those who were descended from Priests. The eating the Blood of any Animal whatever is forbidden, on Pain of Deposition to Clerks, and Excommunication to the Laity.

THE keeping the Feasts called *Agapæ*, in the Churches, is forbidden; as likewise the keeping any Houses of Entertainment within the Precincts thereof, or to sell therein Provision, or any sort of Merchandise. It hath been observed more than once, that the Churches had several Buildings belonging to them within the same Inclosure. Married Men shall not cohabit with their Wives within the Precincts of the Church, nor in any wise profane these Places. They likewise forbid the suffering a Beast to enter into a Church, unless in case of Necessity, on a Journey, for Shelter. The Laity are forbid to enter the Sanctuary, that is, within the Inclosure of the Altar: All of them, except the Emperor, to present his Offering; according to an antient Tradition, of which we have seen an Example, when *St. Basil* received the Offering of the Emperor *Valens*. Singing is allowed in the Churches, but without Confusion, nor shall they endeavour to raise their Voices beyond what is natural; but shall sing with great Devotion and Attention; nor shall they sing any thing but what is fit and proper for the Place. They shall not add to the Trisagion, *Crucified for us*. Tearing, or spoiling the Books of the holy Scripture, or of the Fathers, is forbidden, or selling them to Perfumers, or to destroy them in any manner whatever, if they are not imperfect, or spoiled by the Water, or the Worms. That the Honour due to the Cross may be rendered to it, they forbid the representing it on a Pavement where People set their Feet; according to a Law of *Theodosius* the younger. As in several Pieces *JESUS CHRIST* was represented under the Form of a Lamb, which *St. John* points to with his Finger; the Council ordain, that for the Time to come *JESUS CHRIST* shall be painted, as most proper, in his Human Form.

LIII.
Monks, &c.

c. 40.
c. 41.
c. 42.

As to the Monks, although *St. Basil* does not allow them to receive the Habit till they are Seventeen Years of Age, this Council allows them to receive it at the Age of Ten Years; on Pretence that the Church continually advanceth in Perfection. None can be Recluses, except they have passed three Years in a Monastery; and they forbid any of those Vagabonds to be

be suffered in the City, who call themselves Hermits, wear long Hair, and black Habits. No Crime can render a Man incapable of being received into a Monastery, since these Houses are designed for the Reception of Penitents. They forbid the adorning the Nuns with rich Habits, or precious Stones, when they go to receive the Habit; that it may not be thought they leave the World with Regret. They forbid the converting the Monasteries to profane Uses, which have been once consecrated by the Bishop's Authority; or giving them to Seculars, as was the Custom. A. D. 692. c. 43. c. 44. c. 49.

As to Marriages, Fathers and Sons are forbid to marry the Mother and Daughter, or two Sisters. Two Brothers are forbidden to marry two Sisters; and God-fathers to marry the Mother of their God-Children: They likewise forbid the marrying her who has been contracted to another; and the *Catholicks* are forbidden to match with the *Hereticks*. Those who bring together, or maintain Women of debauched Lives, shall be deposed, if they are Clerks, and excommunicated, if Laymen. They forbid, on Pain of Excommunication, the drawing any immodest and indecent Pictures; or to use any Art in curling the Hair. They prohibit the bathing with Women; and even the Laymen are forbidden to play at Dice. To act Farces, to dance in the Theatre, and to fight with wild Beasts, is prohibited. They who falsely pretend to be possessed, shall be put to hard Labour, as if they were really in this Condition. c. 54. c. 53. c. 99. c. 72. c. 86. c. 100. c. 96. c. 77. c. 50. c. 51. c. 60.

DIVINERS, and such as consult them, are condemned to six Years Penance, as are also such as lead Bears about, Fortune-tellers, and such kind of Quacks and Pretenders. Several other Sorts of Superstitions, the Remains of *Paganism*, are also condemned; as the invoking *Bacchus* during the Vintage. The publick Dances of Women; Men's disguising themselves in the Habit of Women, or Women in the Habit of Men; comical, satirical, or tragical Masques; for there were three different Sorts of Masques for these three Spectacles. They likewise prohibit the lighting Fires before Shops or Houses, and jumping over them at the new Moons; or to present Cakes at *Christmas*, on pretence of the Lying in of the Holy Virgin, who never did lie in. They likewise forbid the reading of false Histories of the Martyrs in the Churches; composed with a Design to dishonour them, by such as are Enemies to Truth: These Histories, on the contrary, ought to be burned. c. 61. c. 62. c. 65. c. 75. c. 63.

THE *Hereticks*, whose Baptism is judged valid, are to be received into the Church upon their delivering their Abjuration in Writing; and the Seal of the HOLY GHOST is to be given them by anointing them with the Holy Chrism on the Forehead, the Eyes, the Nose, Mouth and Ears. Those whose Baptism is not judged valid, are to be treated as *Pagans*; that is, they are first to be admitted as Catechumens, and afterwards to be baptized. And as to what relates to this Distinction, they follow the Rules given by St. Basil to *Amphilochus*. They likewise follow them as to the Dispensations from Penance, proportioning it according to the Quality of the Offence, and the Strength of the Penitent. And this Canon is the last of this Council in *Trullus*. The Emperor *Justinian* subscribed first, with *Cinabar*, which was a Privilege allowed to his Dignity. Then a Blank was left for the Pope: And next subscribed the four Patriarchs; and after them the rest of the Bishops, Blanks being left for some who were absent. The Subscripti- Sup. lib. xvii. n. 14.

A. D. 692. on of the Pope's Legates doth not appear: However, *Anastasius* saith, that they suffered themselves to be imposed upon so far as to subscribe.

Anast. in
Serg.

LIV.

The Pope re-
jects this
Council.

Paul. Diac.

VI. c. 11.

Anast. in Ser.

THE Emperor *Justinian* would have obliged Pope *Sergius* himself to have subscribed this Council. He sent him a Copy thereof in six Tomes, subscribed with his own Hand, and by the three Patriarchs of *Constantinople*, *Alexandria*, and *Antioch*, and the other Prelates, that the Pope might subscribe in the first Place: But the Pope refused to receive these Tomes, or so much as to open them to read them; being perswaded that this Council was not valid. And the Emperor, to express his Indignation against the Pope, sent a Magistrian called *Sergius* to *Rome*, who brought away *John* Bishop of *Porto*, and *Boniface*, Counsellor to the holy See, to *Constantinople*.

HE afterwards sent *Zachary*, his *Protospatar*, an Officer something like the Master of the Horse, with an Order to bring away the Pope likewise; but the Militia of *Ravenna*, of the Dutchy of *Pentapolis*, and the neighbouring Parts, resolved to prevent this Violence. *Zachary* seeing them come into *Rome* from all Parts, was terrified, and besought the Pope to order the Gates to be shut and guarded. He fled trembling even into the Pope's Chamber, begging him with Tears to take Pity of him, and to save his Life. In the meantime the Army of *Ravenna* entered by *St. Peter's* Gate, and came even to the Palace of the *Lateran*, earnestly desiring to see the Pope; for it was reported that he had been carried off in the Night-time. As they found all the Gates shut, they threatened to beat them down, unless they were speedily admitted. Whereupon *Zachary*, looking upon himself as lost, hid himself under the Pope's Bed; being in such a Consternation, that he was quite besides himself. The Pope encouraged him, bidding him fear nothing. He afterward went out of the *Basilica* of Pope *Theodore*, and having caused the Gates to be opened, placed himself in the Seat called, *under the Apostles*, in order to shew himself to the People. He received the Soldiers and the People honourably, who had crowded to see him, and appeased them by gentle Words; but they would not retire, and continued to guard the Patriarchal Palace till they had driven the *Protospatar Zachary* from *Rome* with Disgrace.

LV.
Justinian ex-
pelled. Leon-
tius Emperor.
S. Niceph.
hist. p. 35.
Theoph. An.
9. p. 306.
S. Niceph.
Chr.

THE Emperor *Justinian*, by whom he was sent, was driven from *Constantinople* about the same Time. He had made himself very odious, by his ill Conduct, having unadvisedly broken the Peace with the *Bulgarians* and the *Mussulmans*. His prime Ministers were cruel; among the rest, *Stephen* the Eunuch, a *Persian* by Birth, his *Sacellarius*, or private Treasurer; and *Theodore*, whom, being a Monk, he had taken out of his Cell, and made *Logothete*, or High-Treasurer. The Patriarch *Paul* died in the Year 693, having held the See Seven Years; and was succeeded by *Callinicus*, Priest and Treasurer of the Church of *Blaquerne*, who held the Holy See twelve Years. The Emperor being desirous to erect some new Buildings, besought this Patriarch to say some Prayers, that a Church dedicated to the Virgin near the Palace, might be pulled down. The Patriarch replied, We have Prayers for the Foundation of a Church, but I never heard of any for its Destruction: And as the Emperor still continued to press him, the Patriarch said: Praised be God, who suffereth all things now and ever, World with-

Theoph.
p. 307.

without End. *Amen.* The Church was pulled down immediately, to make A. D. 694. room for the new Building, and was re-built in another Place.

SOON after, *Justinian* commanded *Stephen*, Patrician and Governor of *Constantinople*, to massacre the People of the City in the Night, and to be-^{Niceph. hist. p. 25.} gin with the Patriarch. The Patrician *Leontius* embarked the same Night, in order to leave *Constantinople*. After he had gained a great Reputation in the Wars in the *East*, he had been imprisoned for the Space of three Years, and was just then declared Governor of *Greece*, and ordered to depart the same Day. He accordingly took leave of his Friends, being ready to embark, and among the rest, of *Paul*, a Monk and Astronomer, and *Gregory* of *Cappadocia*, Abbot of the Monastery of *Florus*, who had often visited him in Prison, and had assured him he should be Emperor. You see, said he to them, how vain your Promises are: When I depart from hence, I must expect to come to an unhappy End. They replied; You shall see the Accomplishment of our Promises, if you do not lose your Courage; only believe us, and follow us. They then went to the Prison, which they caused to be opened, pretending that the Emperor was among them: And from thence they took many brave Men, whom *Leontius* armed, as he did the rest of his Followers, and led them to the publick Square, crying out, Let all *Christians* repair to St. *Sophia's*; causing the same Order to be proclaimed throughout all Parts of the City. The People being alarmed, assembled in the Baptistry of the great Church; and *Leontius*, with his two Monks, and the Chief of his Party, went to the Patriarch, whom they found in great Trouble, on account of the Order given to the Patrician *Stephen*. *Leontius* prevailed with him to go to the Baptistry, and to cry out; *This is the Day*^{Psal. 117.} *the Lord hath made.* Then all the People cried out (as if he had been already dead) Let the Bones of *Justinian* be dug up; and ran all to the *Hippodrome*. Day being come, *Justinian* was carried thither; and the People cried out, that he ought to be put to Death: But *Leontius* spared his Life on account of the Friendship he had for his Father *Constantine*; and was contented with cutting off his Nose, and sending him into Banishment to the City of *Chersona*. He had reigned ten Years; and this happened in the Year 694. Whereupon *Leontius* was immediately declared Emperor.

IN the mean time two Councils were held in *Spain*; viz. the sixteenth^{LVI.} and seventeenth Councils of *Toledo*. The first was convened in the sixth^{Sixteenth Council of Toledo.} Year of the Reign of King *Egica*, on the second of *May*, in the Year 731, according to the *Spanish Era*; that is, A. D. 693. Fifty-nine Bishops assisted thereat; as also five Abbots, and three Deputies for absent Bishops:^{To. 6. conc. p. 1327.} And the King was there in Person, being accompanied with sixteen Counts. They made ten Canons relating to Discipline, the first of which ordains, that such of the *Jews* as are become sincere Converts, shall be exempted from the Tribute they used to pay to the Treasury; confirming, moreover, the former Laws made against those who continue obstinate. They condemn^{c. 2.} all Remains of Idolatry; as the honouring Stones, Fountains, or Trees; the observing Auguries, or making use of Enchantments. The Execution of this Canon is recommended to the Bishops, the Priests, and the Magistrates.

THEY who are guilty of unnatural Sins, are condemned to be separated^{c. 3.} from the rest of *Christians*, for the Remainder of their Life, to receive a hundred Lashes, to be shaved, as a Mark of Infamy, and sent into perpetual Banishment.

A.D. 694. nishment. These, as well as Idolaters, shall not receive the Communion, but at the Point of Death: Nor then, if they have not performed a suitable Penance. He who through Despair attempts to lay violent Hands upon himself, shall be deprived of the Communion for two Months.

c. 4.
p. 1319. C.

THERE were many Churches quite deserted in *Spain*, because they were too poor to entertain a Priest: The Holy Sacrifice was very seldom offered therein, and they began to fall to Ruin. So that this became Matter of Derision to the *Jews*, who said that the *Christians* had not got much by destroying their Synagogues, since their own Churches were in a worse Condition. To remedy this Mischief, the Council orders the Bishops to lay out one Third of the Revenues arising from the Country Churches, in these Repairs, which by the Canons was given to the Bishops: And if they do not take this Third, the Priests who serve these Churches, shall repair them.

c. 5.

Sup. n. 35.

c. 6.

V. Mabill. de
Azym. c. 8.

We have before seen that St. *Ansbert* Bishop of *Rouen*, did practise what was here ordained by this Council. They proceed: Many Churches shall not be hereafter given to the same Priest: But that Church that hath not ten Slaves belonging to it, shall be united to another. Certain Priests made use of their common Bread in the Sacrifice; out of which they cut a round Crust, and offered it upon the Altar. The Council orders them, upon this solemn Occasion, to make use of a whole Loaf, which shall be white, made on Purpose, and but small in Quantity: For it must not over-load the Stomach, because it is designed only for the Nourishment of the Soul; and ought to be such as may easily be preserved in a small Box. They made therefore at that Time Hosts, much the same as those we use at present.

c. 9.

c. 12.

c. 8.
c. 10.
Sup. lib.
xxxvii. n. 49.
c. 8.
c. 13.

SISBERT Archbishop of *Toledo*, having conspired with several others to deprive King *Egica* of his Life and Crown, was deposed, deprived of his Possessions, and delivered up to the King, who condemned him to perpetual Imprisonment. It was likewise ordained, that he should not receive the Communion till he was at the Point of Death, unless the King pardoned him. The Council made *Felix* of *Seville* Bishop of *Toledo* in his room, whose See was filled by *Faustinus* of *Braga*, and he was succeeded by *Felix* of *Portucala*. Thus they made no Scruple in *Spain* to translate Bishops from one See to another. These Bishops, in their Subscriptions to the Council, assumed the Titles of their new Sees. It was probably this Conspiracy which obliged the Council to renew their Promises to protect the King's Posterity after his Death; the Penalties to be inflicted upon Rebels, and the Curses of the fourth Council of *Toledo*. In this Council it is ordained, that in all the Cathedral Churches, and in all the Country Parishes, Mass shall be daily said for the King and his Children, except on *Good-Friday*. It is likewise ordained, that when a Council hath been held, each Bishop shall declare it, within the Space of six Months, in his Synod, which shall consist of the Abbots, Priests, and all the Clergy, together with the People of the Episcopal City. The Bishops of the Province of *Narbonne* were not able to assist at this Council, by reason of a Pestilence that raged in that Country: Wherefore the King orders them to assemble at *Narbonne*, in order to subscribe the Decrees thereof.

LVII.
Last Council
of Toledo.
To. 6. conc.
p. 1361.

THE Year following; viz. in the seventeenth Year of the Reign of *Egica*, in 732, according to the *Spanish Era*, that is, A. D. 694, on the Ninth of November was held, in the Church of St. *Leocadia*, the Seventeenth Council

Council of *Toledo*. Eight Canons were made therein. First, it is ordained, A. D. 694. that at the Beginning of each Council, three Days shall be spent in Fasting; during which Time what relates to the Faith, the Correction of Bishops, and other Spiritual Matters, shall be examined; no Secular being allowed to be present. From the Beginning of *Lent* to *Holy-Thursd*ay, the *Baptistery* shall be shut up, and sealed with the Bishop's Seal, and shall not be opened, unless in case of the greatest Necessity. It is said, that on *Holy-Thursd*ay they stripped the Altars of their Ornaments, as is the Custom at present. On that Day, the Ceremony of washing the Feet shall be observed by each Bishop. They renew the Prohibition to the Priests, of employing the Sacred Vessels, or the Ornaments of the Churches, to their own Use; or to sell or imbezzle them. As some said the Masses for the Dead, for Persons who were alive, with Intent to cause their Death; the Council forbids this Sacrilege, on Pain of Deposition to the Priest, and perpetual Imprisonment and Excommunication, till Death, against him, as well as against the Person who excited him to commit this Crime. They order Litanies, or Publick Prayers, for every Month.

c. 1.
c. 2.

Conc. xvi.
c. 3.
Conc. xvii.
c. 3.
c. 4.
c. 5.

c. 6.

THE *Jews* in *Spain* being convicted of conspiring against the Government, and against the *Christians*, and of holding a Correspondence with those beyond the Seas, (very likely in *Africa*) they are condemned to be all deprived of their Possessions, reduced to a State of perpetual Servitude, and to be distributed among the *Christians*, according to the King's Pleasure; provided their Masters do not permit them the Exercise of any of their Ceremonies, and take their Children from them at seven Years of Age, in order to give them Christian Education, and to marry them to *Christians*. This Seventeenth is the last Council of *Toledo* of which we have any Decrees, nor is there any Subscriptions to this, to acquaint us with the Bishops who assisted thereat. For an hundred and fifty Years to come, we shall find but little relating to the Church of *Spain*.

NEITHER shall we speak much more of *Africa*; for it fell about this Time under the Power of the *Mussulmans*. As they had taken *Carthage*, the Emperor sent the Patrician *John*, a Commander of great Reputation, thither, in the second Year of his Reign, A. D. 695. *John* drove out the *Mussulmans* from all the Places they possessed; but they returned the following Year with far greater Forces, retook *Carthage*, and the rest of the Cities, and entirely put an End to the Power of the *Romans* in *Africa*, where they had governed for the Space of 850 Years from the 608th Year of *Rome*, when *Carthage* was taken by *Scipio*; and the *Mussulmans* have continued in Possession of it ever since. After this Loss, the Roman Army, not daring to return to *Leontius*, declared *Apfimar* Emperor, whom they surnamed *Tiberius*; who came to *Constantinople*, and by the Intelligence he held within, entered the City, and took *Leontius*, whose Nose he cut off, and caused him to be shut up in the Monastery of *St. Dalmatius*. This happened in the Year 696, being the Third of the Reign of *Leontius*; and *Apfimar* reigned Seven Years.

LVIII.
Leontius de-
posed. Tibe-
rius Apfimar
Emperor.
Theoph. an.
3. P. 309.

CONTENTS of the FORTIETH BOOK.

- I. **THE** Emperor enters into Measures for the Peace of the Church.
- II. Death of Donus, Agathon Pope.
- III. English Church.
- IV. St. Wilfrid in Friseland.
- V. Council of Rome in Behalf of St. Wilfrid.
- VI. A Council holden for the sending Deputies to Constantinople.
- VII. Letters to the Emperor.
- VIII. Travels of St. Benedict Bishop.
- IX. Return of St. Wilfrid.
- X. The Legates arrive at Constantinople.
- XI. Sixth General Council, first Session.
- XII. Second Session.
- XIII. Third Session.
- XIV. Fourth, Fifth and Sixth Sessions.
- XV. Seventh Session.
- XVI. Eighth Session.
- XVII. Macarius condemned.
- XVIII. Ninth Session.
- XIX. Tenth Session.
- XX. Eleventh Session.
- XXI. Twelfth Session.
- XXII. Thirteenth Session, Condemnation of Honorius.
- XXIII. Letters of the Patriarchs of Constantinople.
- XXIV. Fourteenth Session, Writings compared.
- XXV. Fifteenth Session, Polychronius.
- XXVI. Sixteenth Session.
- XXVII. Conclusion of the Council.
- XXVIII. Death of Agathon, Leo II. Pope.
- XXIX. Twelfth Council of Toledo.
- XXX. Thirteenth Council of Toledo.
- XXXI. Letters from Pope Leo to Spain.
- XXXII. Death of Leo II. Benedict II. Pope.
- XXXIII. Fourteenth Council of Toledo.
- XXXIV. Death of Constantine, Justinian II. Emperor.
- XXXV. St. Ansbert, Archbishop of Rouen.
- XXXVI. John V. Pope.
- XXXVII. Conon Pope.
- XXXVIII. St. Kilian of Wirtzburg.
- XXXIX. Death of Conon, Sergius Pope.
- XL. Fifteenth Council of Toledo.
- XLI. St. Julian of Toledo.
- XLII. Labours of St. Wilfrid.
- XLIII. St. Cuthbert Bishop.
- XLIV. St. Wilfrid restored.
- XLV. Cedualla and Ina, Kings of the West Saxons.
- XLVI. End of St. Theodore of Canterbury.
- XLVII. St. Suidbert of Friseland.
- XLVIII. Third Council of Saragosa.
- XLIX. Council in Trullus.
- L. Marriage of the Clerks.
- LI. Other Canons for the Clerks.
- LII. Sacraments and Ceremonies.
- LIII. Monks, &c.
- LIV. The Pope rejects this Council.
- LV. Justinian expelled, Leontius Emperor.
- LVI. Sixteenth Council of Toledo.
- LVII. Last Council of Toledo.
- LVIII. Leontius deposed, Tiberius Apfimar Emperor.



I N D E X.

A.		Page		Page
A	BASGI converted,	153	AGDE, Council of, 1, a Monastery of St. Severus, 5	
	ABBOTS, what sort of Persons they ought to be according to St. Benedict, 98, are subject to the Bishops,	42	AGILBERT a Gaul, Bishop of the West Saxons,	604
	ABBOTS of Constantinople accuse the Acephali at the Council held under Menas,	135	AGILULFUS King of the Lombards, 301, besieges Rome, 334, receives St. Coloman,	442
	ABBOT of Hi, superior to the Bishops,	233	AGNOITES, a kind of Eutychians, 146, confuted by St. Eulogius and St. Gregory,	401
	ABDELMELICH Caliph,	672	AGRESTIN Monk, calumniates the Rule of St. Coloman, 463, End of Agrestin,	465
	ABOUBECRE, Father in Law to Mahomet, 495, succeeds him, 500, his Conquests and Death,	ibid.	AGRICOLA (St.) Bishop of Challon, 160, his Virtues	170
	ACEMETS, Monks, go to Rome to maintain Errors, 114, condemned by Pope John II.	117	AIDAN (St.) Bishop of Lindisfarn, 512, his Death, 562, his Virtue and Successors,	606
	ACHAR (St.) or Acarius, Bishop of Noyon, 466, his Death,	522	AIGULPH. Monk of Fleury upon the Loire, 556, his original, 626, reforms the Monastery of Lerins, ibid. his Martyrdom,	627
	ACTS of each foregoing Session, read at the several Sessions of the sixth Council,	655	ALBE, Habit of the Clerks at Divine Service,	281
	ADELPHIUS, Bishop of Toledo,	385	ALBOINUS, King of the Lombards, enters into Italy, 237, his Death,	238
	ADEODATUS, Primate of Numidia,	386	ALCORAN of Mahomet,	497
	ADEODATUS, Pope, 619, his Death,	627	ALCYSON Bishop of Nicopolis,	34
	ADON, Brother of St. Owen, 440, founds the Monastery of Jouarre,	481	ALCYSON Bishop of Corcyra,	421
	ADOPTION by the receiving of Hair,	671	ALDEGONDA (St.) founds Maubeuge,	598
	ADORING, the same as saluting,	560	ALDOALDUS, Prince of the Lombards,	425
	ADRIAN Bishop of Thebes unjustly condemned, he complains to the Pope,	317	ALEXANDRIA conquered by the Mussulmans,	517
	ADRIAN, Abbot, sent into England, 612, 617		ALFRID, Son of the King of Northumberland, the Disciple of St. Wilfrid,	607
	ADVENT its Original,	260	ALI, Cousin and Son in Law to Mahomet, 495, acknowledged Caliph, 600, murdered, ibid. his Sect,	ibid.
	AFRICA conquered by Justinian, 127, how divided, 128, Law for the Church of Africa, 129, new Churches in Africa,	132	ALIENATION of the Possession of the Church forbidden,	2, 130, 279
	AFRICA, Bishops of, declare against the Monothelites, 527, Council of, upon that Occasion, 535, the three Primates of Africa write to Pope Theodore,	ibid.	ALL Saints, the Institution of this Festival,	430
	AFRICANS support the three Chapters, 168, 169, excommunicate Pope Vigilius in a Council, 174, five African Bishops at the fifth Council, 187, many reject it, 203, resist the Error of the In-corrupbiles,	223	ALLELUIA, by whom introduced,	388
	AGALI, a Monastery near Toledo,	461	ALMONDAR derides Severus,	29
	AGAPITUS Pope, 127, his Poverty, 133, goes to Constantinople, causes Anthimius to be deposed, ibid. Death of Agapitus,	135	ALTARS consecrated, 42, thirteen in one Church,	343
	AGATHON Pope, 634, sends his Legates to Constantinople, 639, his Letter approved at the sixth Council, 664, his Death,	665	ANALARIC King of the Visigoths in Spain,	86
	AGATHON Jacobite, Patriarch of Alexandria, his Death,	633	AMANDUS (St.) Bishop, preaches in Brabant, 477, banished and recalled by Dagobert, 476, Pope St. Martin writes to him, 552, is made Bishop of Maastricht, 553, his Death and Disciples,	ibid.
	AGAUNIUM, Monastery at,	41	AMANTIUS, a Eunuch, Praefect of the Chamber, 47, Acclamations against him,	49
			ANARIM (St.) or Damarin Abbot,	622
			AMBON, or Pulpit in the Church,	392
			AME, first Abbot of Remiremont,	464

Uuuu

ANOS

I N D E X.

	Page		Page
AMOS, Patriarch of <i>Jerusalem</i> , 321, his Death,	401	ARIDIUS Bishop of <i>Lyons</i> ,	424
ANASTASIA, a Catholick Lady,	20	ARIGISUS Duke of <i>Benevento</i> , attacks the Ro-	314
ANASTASIUS Emperor, a Sedition against him		mans,	
at <i>Constantinople</i> , 26, writes to Pope <i>Hormisdas</i> ,	46	ARIULFUS Duke of <i>Spoletto</i> , insults the Romans,	314
30, his Subtlety, 33, his Death,	46	ARLES, fourth Council of, 80, fifth Council,	309, 342, 413
ANASTASIUS Patriarch of <i>Antioch</i> , 224, re-		108, Bishop of <i>Arles</i> , the Pope's Vicar in <i>Gaul</i> ,	
sists the Error of <i>Justinian</i> , 225, is banished by	400	ARMS, the wearing of in the Churches prohibited,	142
<i>Justin</i> , 239, restored, 321, his Death,	458	ARMORICA, part of <i>Gaul</i> ,	230
ANASTASIUS (St.) <i>Sinaite</i> , his Writings,	437	ARNOUL (St.) Bishop of <i>Metz</i> , 452, his Retreat	475
ANASTASIUS the younger, Patriarch of <i>Anti-</i>		and Death,	
och, 401, his Death,	385	ARTEMIUS, Archbishop of <i>Tarragona</i> ,	214
ANASTASIUS (St.) the <i>Persian</i> , his Conversion,	386	ARTS, liberal, treated of by <i>Cassiodorus</i> ,	
462, ill treated by the <i>Persians</i> , 472, his Mar-		ASIATICUS Archbishop of <i>Tarragona</i> ,	86
tyrdom, 474, the Image of his Head at <i>Rome</i> ,	86	ATHALARICK, King of the <i>Ostrogoths</i> in <i>Italy</i> ,	
ibid.		ATHANASIUS, Patriarch of the <i>Jacobites</i> , seduces	483
ANASTASIUS, Disciple of St. <i>Maximus</i> , 573,		<i>Heracius</i> ,	
578, examined at <i>Constantinople</i> , 576, 578, his	341	ATHANASIUS, Priest and Monk of <i>Isauria</i> ab-	444
Letter to the Monks of <i>Cagliari</i> , 580, is banished		solved by St. <i>Gregory</i> ,	
to <i>Selymbria</i> ,	638	ATTALUS, Disciple of St. <i>Colomban</i> , 439, se-	143
ANASTASIUS of <i>Pavia</i> ,		cond Abbot of <i>Bobio</i> ,	
ANASTASIUS, the <i>Melquite</i> , Patriarch of <i>Jeru-</i>	686	AUBIN (St.) Bishop of <i>Angers</i> ,	271
salem,		AVENTICUM, or <i>Eausanne</i> , an Episcopal See,	
ANATOLIUS, Nuncio at <i>Constantinople</i> ,	297	AUGUSTIN (St.) Provost of the Monastery of St.	430
ANEGRAY, the first Monastery of St. <i>Colomban</i> ,		<i>Gregory</i> , 339, sent into <i>England</i> , 343, arrives	311
	673	there, 373, converts many, 374, is ordained	35
ANGADREMA (St.) Abbess of <i>Oroer</i> ,		Bishop, ibid. his Miracles, 411, answers to his	15, 79
ANNUNCIATION forbidden to be celebrated in	588	Questions, 412, his Death,	
<i>Lent</i> ,		AVITUS (St.) Bishop of <i>Clermont</i> ,	169
ANointed (Kings) are with Oil,	623	AVITUS (St.) writes to Pope <i>Hormisdas</i> ,	480
ANSBERT (St.) Abbot of <i>Fontenelle</i> , 629, Con-		AVITUS (St.) Abbot,	
fessor to King <i>Theodorick</i> , 111, afterwards Arch-	555, 672	AUNACARIUS Bishop of <i>Auxerre</i> , 258, 292, his	183
bishop of <i>Rouen</i> ,		Synod, 274, Stations regulated,	467
ANTHEMIUS Patriarch of <i>Constantinople</i> , 132,	137	AVOLUS Bishop of <i>Aix</i> ,	
deposed, 134, 136, his Condemnation,		AURA (St.) Abbess of St. <i>Eloi</i> at <i>Paris</i> ,	161
ANTHONY, Bishop of <i>Bacata</i> in <i>Palestine</i> , a Ca-	550	AURELIAN Archbishop of <i>Arles</i> , 161, his mo-	154
tholick,		nastick Rule, 169, Pope <i>Vigilius</i> writes to him,	
ANTIOCH rebuilt by <i>Justinian</i> , 155, conquered	516	172, Death of St. <i>Aurelian</i> ,	
by the <i>Mussulmans</i> ,		AUSTREGISIL (St.) Archbishop of <i>Bourges</i> ,	301
ANTIOCHUS (St.) Monk his Writings,	461	AUTARIT King of the <i>Lombards</i> , an Arian,	
ANTIOCHUS (St.) the Hermit a <i>Syrian</i> ,	399	AUXANIUS Archbishop of <i>Arles</i> , the Popes Vi-	161
APOLLINARIUS (St.) Bishop of <i>Valence</i> ,	42	car in <i>Gaul</i> ,	
APOLLINARIUS, Patriarch of <i>Alexandria</i> , 186,		AUXUMITES converted,	296
his Death,	239	B.	
APOSTOLICK, all the Episcopal Sees so called,	218	BANCOR, a Monastery in <i>Ireland</i> ,	429
APRUNCULUS, Bishop of <i>Langres</i> , banished by		BANGOR a Monastery in <i>Britain</i> ,	
the <i>Burgundians</i> , becomes Bishop of <i>Clermont</i> ,	7	BAPTISM, with what Reverence it was received,	44, Baptism of the <i>Ethiopian</i> , the Letter of St.
ARABs, their Condition in <i>Makomet's</i> Time,	495	<i>Fulgentius</i> concerning it, 115, Baptizing in Mo-	212, to be administred gra-
ARATOR a Christian Poet,	167	nasteries forbidden, 212, to be administred gra-	236, and at <i>Easter</i> only, 272, one Immer-
ARCADIUS (St.) Archbishop of <i>Bourges</i> ,	160	tion used in <i>Spain</i> , 300, 490, Unction by the	457, Water necessary, ibid. God-fathers,
ARCADIUS, Archbishop of <i>Cyprus</i> , resists the	482, 527	ibid. Immersion, 470, it is ordered to be ad-	683
<i>Monothelites</i> ,		ministred within a Month after the Child is	
ARETHAS (St.) a Martyr in <i>Arabia</i> ,	77	born,	
ARIANS, their Priests, when converted, are per-	385		
mitted to officiate,			
ARIDIUS, or <i>Arigius</i> , Bishop of <i>Gap</i> , 260, 384			

I N D E X.

	Page		Page
BARBARICINI, Idolaters in <i>Sardinia</i> ,	329	gun to bear a Part in the temporal Government	
BARCELONA, Council of, in the Year 599, p.	386	in <i>Spain</i> , 493, Bishops followed by armed Troops,	
BASILICÆ, or Patriarchal Churches of <i>Rome</i> ,	389	in <i>partibus infidelium</i> , their Original,	689
BASINAA Nun, rebels, 291, is reconciled,	296	BLEMNYÆ converted,	106
BATHS, the Use of, permitted on <i>Sundays</i> ,	396,	BLOOD, the eating of forbidden,	690
not decent just after the receiving the Commu-		BOBIO, a Monastery founded by St. <i>Colomban</i> ,	
nion,	436		443
BATILDA (St.) Queen of <i>France</i> ,	595	BOBON Bishop of <i>Valence</i> deposed, 628, usurps	
BAVO (St.) and his Monastery at <i>Ghent</i> ,	553	the See of <i>Autun</i> ,	629
BELLS in Churches,	452	BODANA a Monastery,	211
BENEDICT (St.) his Original, 90, his first Dis-		BODONOVIA, or <i>Bandonivia</i> , writes the History	
ciples, 92, his Foundation on Mount <i>Cassinum</i> ,		of St. <i>Radegonda</i> ,	290
ibid. his Rule, 93, foretells the Ruin of the Mo-		BOETIUS, a Senator, put to Death by <i>Theodorick</i> ,	
nastry of Mount <i>Cassinum</i> , 156, raises a dead		85, his Writings,	ibid.
Child, ibid. his Death 157, his Relicks carried		BONIFACE II. Pope, 101, desires a Successor,	
to <i>Fleury</i> upon the <i>Loire</i> ,	556	102, his Death,	104
BENEDICT Bonifus Pope, 238, his Death,	254	BONIFACE Bishop of <i>Carthage</i> , 82, his Death,	
BENEDICT (St.) Bishop, or <i>Baducing</i> , 603, brings			128
St. <i>Theodore</i> of <i>Canterbury</i> from <i>Rome</i> , 613, his		BONIFACE (St.) Bishop of <i>Ferentum</i> ,	327
fourth Journey to <i>Rome</i> , 641, the fifth, ibid. his		BONIFACE III. Pope, 427, his Death,	428
Death,	683	BONIFACE IV. Pope, 430, his Death,	444
BENEDICT (St.) II. Pope, 670, his Death, 671		BONIFACE V. Pope, 455, his Death,	468
BENEDICTIONS Episcopal, 4, Solemn Bene-		BOOKS Ecclesiastical, Sacramentary, Antiphona-	
dictions given at the <i>Gallican Mass</i> , 415, and		ry, Lectionary, Psalter, Order,	389
at that of <i>Spain</i> ,	491	BOOKS scarce at <i>Rome</i> ,	552
BENEFICES Ecclesiastical their original, 3, 142		BRACH (St.) or <i>Brachion</i> , Abbot of <i>Menat</i> ,	124
BENENATUS Bishop of <i>Illyria</i> , an Enemy to		BRAGA, Council of another under St. <i>Martin</i> ,	
the three Chapters,	174, 189	235, fourth Council of <i>Bragua</i> in the Year 675,	
BENJAMIN Jacobite Patriarch of <i>Alexandria</i> ,		p. 626	
	517	BRAINE, Council of,	262
BENIGNUS (St.) of <i>Dijon</i> , a Monastery built in		BRANDEUM, Linnen which had touched the Bo-	
Honour of him, 42, another founded by <i>Gon-</i>		dies of the Saints,	331
tran,	542	BRAULION, Bishop of <i>Sarragosa</i> , 489, Friend of	
BERTHA, or <i>Edilberga</i> , or <i>Aldiberga</i> , Daughter		St. <i>Isidore</i> ,	505
of <i>Cherebert</i> and Queen of <i>Kent</i> , 228, St. <i>Gregory</i>		BREGENTS upon the Lake of <i>Constance</i> , St.	
writes to her,	411	<i>Colomban</i> stops there, 441, St. <i>Gal</i> dwells there,	
BERTILDA (St.) first Abbess of <i>Chelles</i> ,	596		442
BERTIN (St.) or <i>Sirin</i> , a Monastery,	524	BRIDGET (St.) Abbess in <i>Ireland</i> ,	232
BERTRAN Bishop of <i>Bordeaux</i> , 251, accused,		BRIEUC (St.) Bishop in <i>Britain</i> ,	231
263, sides with <i>Gondebaud</i> ,	268	BRITAIN, Bishops of <i>Great-Britain</i> , subject to	
BERTULFUS (St.) Abbot of <i>Bobio</i> ,	594	St. <i>Augustin</i> , 413, four Nations in <i>Britain</i> , 513	
BIRINUS (St.) Bishop of <i>Dorchester</i> ,	511	BRITONS seek Refuge in <i>Gaul</i> , and give Name	
BISHOPRICKS united by St. <i>Gregory</i> , 306, new		to the Province of <i>Britany</i> , 230, <i>Britons</i> Schif-	
Bishopricks in <i>England</i> ,	412	maticks Conference and Council for their Re-	
BISHOPS, Law of <i>Justinian</i> relating to, 87, Du-		union, 429, Letter of <i>Lawrence</i> to that Purpose,	
ties allowed at the Reception of Bishops, 105,		458, <i>Britons</i> Enemies to the <i>English</i> , even to	
152, Rank of the Bishops, 151, they ought to		the Christians,	488
be ordained in their own Churches, 206, Form		BRITOUALD (St.) Archbishop of <i>Canterbury</i> ,	
and Freedom of the Elections, 87, 123, 142, 150,			684
152, 170, 209, Bishops ill treated under the <i>Bar-</i>		BRUNEHALT Queen, 295, 343, St. <i>Gregory</i>	
barians, 272, Bishops are Overseers of the Ma-		writes to her, 375, 410, her Death,	443
gistrates in <i>Spain</i> , 279, Bishops deprived of their		BURYING Places not allowed in the Churches,	
Churches how relieved, 307, St. <i>Gregory</i> takes		221, or <i>Baptistry</i> ,	273
care of the Elections, ibid. 328, 423, what part			
the <i>Gothick</i> Kings in <i>Spain</i> had in Elections, 386,			
and likewise the Kings of <i>France</i> , 450, Decrees			
for the Election of Bishops, 394, they ought to			
to be fit for Business, 404, but not to meddle			
too much in temporal Affairs, ibid. Functions			
reserved for the Bishops only, 458, Bishops ought			
to be Natives of the Place, 466, when they de-			

C.	
CALAIS (St.) or <i>Carilese</i> ,	15, 211
CALIPH chief of the <i>Mussulmans</i> ,	400
CALLINICUS, Inventor of wild Fire,	612
CALLINICUS Bishop of <i>Ravenna</i> , concludes a	
Peace with the <i>Lombard</i> ,	377
CALLINICUS Patriarch of <i>Constantinople</i> ,	692
CALLIOPAS, see <i>Theodore</i> .	

CAN-

I N D E X.

	Page		Page
CANDIDIAN , Bishop of <i>Aquila</i> , 428	428	CHANTING regulated by St. Gregory, 396, <i>Roman</i>	642
CANDIDUS Priest, Rector of the Patrimony in <i>Gaul</i> , 343	343	<i>Chanting taught in England</i> , 642	642
CANONS received by the Council in <i>Trullo</i> , 687	687	CHAPTERS , what the three famous Chapters	169
<i>Canons of the Apostles</i> , <i>ibid.</i> according to the	671	were, 201, their Defenders were numerous, 169	169
<i>Latins</i> , 671	671	Sentence of the fifth Council against the three	201
CANTERBURY antiently called <i>Dorovernum</i> , 374,	374	Chapters, 199, they are condemned by Pope	201
a Metropolis, 416, Captive delivered by Mass, 636	636	CHARIBERT , or <i>Cherebert</i> , King of <i>France</i> , 218,	218
CARDINALS , Original of this Name, 306, Priests	390	his incestuous Marriage, 218, his Death, <i>ibid.</i>	218
Cardinals, 390	390	CHARTULARIUS of the <i>Roman Church</i> , 303	303
CARPENTRAS , Council of, wherein St. <i>Casarius</i>	89	CHAUMONT (St.) or <i>Annemond</i> , or <i>Delphin</i> , Arch-	603
presided, 89	89	bishop of <i>Lions</i> , 603	603
CARTHAGE , Council of, under <i>Boniface</i> , 82, un-	82	CHELLES a Monastery, 596	596
der <i>Reparatus</i> , 128, the Superiority of the Church	82	CHILDEBERT King of <i>France</i> , his Death, 211	211
of <i>Carthage</i> , 82	82	CHILDEBERT King of <i>France</i> , in <i>Austrasia</i> and	343
CASSINUM , Monastery of Mount <i>Cassinum</i> , 92,	92	<i>Burgundy</i> , 342, his Death, 343	343
ruined by the <i>Lombards</i> , 254, the first Abbots	255	CHILDERICK II. King of <i>France</i> , 596, 615, his	622
thereof, 255	255	Death, 622	622
CASSIODORUS , 212, his Writings, 213, his	214	CHILDREN offered to Monasteries, according to	590
Death, 214	214	the Rule of St. <i>Benedict</i> , 99, are engaged thereby,	588
CASSIUS (St.) Bishop of <i>Narni</i> , 327	327	588, Children are received with their Parents in-	590
CASTEL , another Monastery of <i>Cassiodorus</i> , 212	212	to the Monasteries of St. <i>Fructuosus</i> , 590	590
CASTORIUS Bishop of <i>Rimini</i> , 308	308	CHILPERICK King of <i>France</i> , 295, makes War	247
CATHEDRATICK , a Duty paid to the Bishops, 236	236	with <i>Sigebert</i> , wherein the Churches are pillaged,	247
CATO Priest of <i>Clermont</i> , his Vanity, 171	171	247, consults St. <i>Martin</i> by Letter, 250, his Er-	268
CAUTIN Bishop of <i>Clermont</i> , 171	171	ror concerning the <i>Trinity</i> , 261, his Death, 268	268
CEADDA Bishop of <i>York</i> , 607, deposed and or-	618	CHRISM given gratis, 236	236
dained for the <i>Mercians</i> , 617, his Death, 618	618	CHRISMAL , what this is in the Rule of St. <i>Colom-</i>	298
CEDD (St.) Bishop of <i>Essex</i> , 563, his Brothers, 564,	604	<i>ban</i> , 298	298
assisted at the Conference at <i>Strenehal</i> , 604	604	CHRODEBERT Bishop of <i>Paris</i> , 595	595
CEBUALLA King of the West Saxons, goes to	683	CHRODIEIDA Daughter of <i>Cherebert</i> , a Nun at	293
die at <i>Rome</i> , 683	683	<i>Poitiers</i> , 228, she rebels, 291, her Insults, 293	293
CENSURE , of Books, of what Effect, 67, Eccle-	380	CHRODIN , Duke, his Liberality to the Churches, 208	208
siastical Censures, St. <i>Gregory</i> does not make use	380	CHRODOBERT Archbishop of <i>Tours</i> , 627	627
of them against the Multitude, but only of Ex-	380	CHRODOBERT Count of the Palace, 630	630
hortation, 380	380	CHURCH , Privilege of the Churches, 150, Churches	690
CENTULE , a Monastery, see St. <i>Riquier</i> , 467	467	built by <i>Justinian</i> , 226, Foundations of Churches,	150
CERBONUS (St.) Bishop of <i>Populonium</i> , 162, 327	327	150, 236, Kings were not attended by their	273
CESARIUS (St.) of <i>Arles</i> , his Original, 5, his	158	Guards in the Churches, 273, Respect due to	690
Episcopacy and his Sermons, <i>ibid.</i> he presides	158	Churches, 690	690
at the Council of <i>Agde</i> , 4, is banished and re-	158	CIBAR (St.) a Recluse at <i>Angoulême</i> , 246	246
called, 6, is again calumniated, 10, his Mona-	158	CINTHILA , King of the <i>Goths</i> in <i>Spain</i> , 504	504
stery, <i>ibid.</i> his Rule, 11, he is honoured by <i>Theo-</i>	158	CITONATUS Archbishop of <i>Cagliari</i> , 664	664
derick, 24, obtained several Grants from Pope	158	CLAUDIUS , Abbot of <i>Classe</i> near <i>Ravenna</i> , 315,	315
<i>Symmachus</i> , 25, Death of St. <i>Casarius</i> , 158	158	Friend of St. <i>Gregory</i> , 340, obtains a Privilege,	405
CHADOIND (St.) Bishop of <i>Mans</i> , 525, his Will,	525	405, collects the Works of St. <i>Gregory</i> , 426,	426
<i>ibid.</i>	525	St. <i>Claudius</i> , Archbishop of <i>Besançon</i> and Abbot	616
CHAGNOALD Disciple of St. <i>Colomban</i> , 442,	442	of <i>Condat</i> , 616	616
Bishop of <i>Laon</i> , 452	452	CLEMENTIN , Primate of <i>Byzacena</i> accused, 418	418
CHAINS of St. <i>Peter</i> and St. <i>Paul</i> , the Filings	335	CLERKS , their Pensions, 3, ought not to shed	80
of which were sent as Relicks, 335, 343, 385	385	Blood, 80, ought not to bear Arms, or to wear	260
CHALCEDON , Council, of what is properly a	284	the secular Habit, 3, 260, are not to remove from	88
Part of it, 284	284	Place to Place, 81, are to Chant the Office, 88,	90
CHALTRICK (St.) Bishop of <i>Chartres</i> , 209	209	young Clerks educated by the Priests, 90, Clerks	142
CHALLON upon <i>Saone</i> , Council of, in the Year	524	rebellious, 142, 281, Clerks exposed to Violences	310
579, p. 258, third Council of <i>Challon</i> , 524	524	among the <i>Barbarians</i> , 310, lapsed Clerks never	330
CHAMBER of the Bishop, none but Clerks ought	339	restored, 330, 417, Clerks and Monks living with	339
to serve there, 339	339	St. <i>Gregory</i> , 339, he distinguishes between the	347
CHANTERS in the Church, what sort of Per-	339	Clerical and Monastical Condition, 347, Clerks	448
sons they ought to be, 339	339	Artisans, 448, divers Regulations for their Lives	689
		by the Council in <i>Trullo</i> , 689	689

I N D E X.

Page

CLERGY divided into three Orders, the chief of which were the Archpriest, the Archdeacon and Primicerius, 514, 610, the King's Permission necessary for Admittance among the Clergy in France, 395, publick Officers ought not to be too easily admitted among them, 321, 347

CLERMONT, Council of, in the Year 535, p. 123 another, 171

CLODOMIR King of the Franks, puts St. Sigismund to Death, 79, his Death, *ibid.* his Children murdered, 124

CLOISTER, Confinement of the Monks to, according to the Rule of St. Benedict, 97, and St. Aurelian, 169

CLOTAIRE I. King of France, his Death, 217

CLOTAIRE II. King of France, 268, and Neustria, 410, receives St. Columban, 440, reigns alone in France, 443, protects the Monastery of Luxeu, *ibid.* Saints at his Court, 451, his Death, 592

CLOTAIRE III. King of France, 595, his Death, 614

CLOTILDA (St.) Wife of Clovis, her Death, 124

CLOUD (St.) or Clodoaldo, 125

CLOVIS King of France healed by St. Severinus, 8, spares the Lands of St. Martin and St. Hilary, 9, Defeats the Goths, *ibid.* his Death, 15

CLOVIS II. King of Neustria, 509, his Death, 592

CLOVESHOE, the Place appointed for Councils in England, 619

COADJUTOR to a sick Bishop, 418

CODE of Justinian, 118

COISI, an idolatrous Priest converted, 470

COLMAN Bishop of Lindisfarne, 602, supports the Irish Customs, 604, returns to Ireland, 606

COLOMBAN (St.) the ancient, an Irish Abbot, 232, his Death, 233

COLOMBAN (St.) comes into Gaul, 296, his Miracles, 297, his Rule, *ibid.* writes to St. Gregory, 419, to the Bishops of Gaul, *ibid.* to Pope Boniface, 430, is persecuted by Brunobalt and Theodorick, 431, his first banishment, 432, second, 439, his Prophecies, *ibid.* he preaches to the Alemanni, 441, his Letter concerning the three Chapters, 443, his Death, *ibid.* his Disciples, 465

COLOMBUS Bishop of Numidia, St. Gregory confided in him, 386, Communion at the solemn Mass, 395

CONANTIVS Bishop of Palencia, 449

CONCLUSION, or post Communion of the Mass, 395

CONDAT, Monastery of, 616

CONFERENCE at Constantinople under Justinian, 110, the Effect of it, 113

CONFESSION general, 479, 590

CONFIRMATION, whether the Priest has Power to administer it, 330

CONON, Abbot deputed to the fifth Council, 183

CONON Pope, 674, his Death, 676

CONSTANS Emperor, 518, puts his Brother to

VOL. IV.

Page

Death, 601, goes to Rome and sacks it, *ibid.* his Death, 611

CONSTANTINA Empress, Wife of Maurice, 330

CONSTANTINE Paganus, Emperor of Constantinople, 611, labours to procure the Peace of the Church, 633, subscribes to the fifth Council, and causes the Acts to be put in Execution, 664, his Death, 671

CONSTANTINE of Apamea a Monothelite, condemned at the sixth Council, 663

CONSTANTINE, Patriarch of Constantinople, his Death, 633, his Memory justified at the fifth Council, 658

CONSTANTINOPLE, Council of, holden in the Year 589, p. 281, Acclamations in the Church of Constantinople for the putting an End to the Schism, 47, 48, Council to the same Purpose, 49, Number of the Clergy of Constantinople, 130, Council of, under Mennas, 135, condemns Anthimus, Peter and Zozima, 137, the Roman Church received only the Definition of Faith of the Council of Constantinople, 346, Council of, to approve the Ecthesis of Heraclius, 515, Constantinople attacked by the Mussulmans, 658

CONSTANTIUS, Bishop of Milan, 312, his Death, 403

CONSTITUTUM of Pope Vigilius, 191, it condemns the Errors of the three Chapters, but spares the Persons, 193

CONSTITUTUS, Archbishop of Sens, 161

CONSULS, dating by the Consuls left off, when, 151

CONTESTATION, or Preface of the Gallican Liturgy, 415

CONTINENCE of the Clerks, 45, 227

CONTUMELIOSUS of Riez condemned, 119, appeals to the Pope, 127

CONVERSIONS forcible under Justinian, 106

CORBIE, Monastery of, 596

CORPORAL, or Linnen for the Altar, 392

CORRECTION of the Monks according to St. Benedict, 100

CORRUPTICOLA and *Incorruptibiles*, a Sect of the Eutychians, 110

COSROES King of Persia, ravages the East, 194, makes Presents to St. Sergius, 319, blasphemes against JESUS CHRIST, 471, is taken Prisoner and put to Death by his Sons, 474

COUNCIL, fifth general one, first Conference, 186, second, 188, third and fourth, 189, fifth, 193, sixth, 195, seventh, 197, eighth, 199, Justification of the fifth Council, 201, divers Copies of the Acts thereof, 200, acknowledged as Oecumenical, 202, received in Palestine, *ibid.* rejected by many in the West, 203, supported by Pope Pelagius II. 283, in what manner the Councils approve the Pieces presented to them, 196, 201, a general Council cannot be controlled by a particular one, 206, the four first Councils revered by St. Gregory as much as the four Gospels, 300, the fifth received by St. Gregory, *ibid.*

INDEX.

	Page		Page
maintained, 314, Form of holding Councils according to the fourth Council of Toledo, 489, no Councils in France without the King's Permission, 419, Conditions necessary for a Council, 334, the Emperor's Authority necessary for a Council, 489, Confirmation of Councils is only their Consent, 392, fifth Council fulfilled by the Monasteries, 447, first general Council, first Session, 641, second, 646, last, 663, five Copies of the Definition of Faith of this Council, 664, received by the Bishops of Spain, 671, Acts of the fifth Council carefully preserved, 674, a Council is the Bishops of a Province, 639, three days Fast at the Beginning of each Council, 695		DEACONESSSES abolished, 41, in Gaul, 119	
CREED at the Mass at Constantinople, 18, was not repeated in the Roman Church, 392, in Spain, 319		DEACONESSSES or Hospitals at Rome, 389	
CROCI, Miracle of the true Cross at Athens, 155, Cross carried before the Bishops, 139, 231, Monastery of St. Cross at Poitiers, 234, Cross carried away from Jerusalem, 444, brought back, 475, carried to Constantinople, <i>ibid.</i>		DEACONS ought not to be Chasters, 339, two Sons of Deacons at Rome, 39	
CUNBERT (St.) Bishop of Colgar, 467, Minister of Dagobert, 476, and of Clovis II. 593, his Death, <i>ibid.</i>		DEAD Men, whether it is allowable to condemn them, resolv'd in the Negative, 177, 191, in the Affirmative, 194, 224	
CURATES, primitive, 610		DEANS of Monasteries, according to St. Benedict, 98	
CUSTOMS of the Churches different, 413, of the Pagans are not to be abolished at once, 416		DEDICATION of a Church, 141	
CUTBERT (St.) Bishop of Lindisfarne, 681		DEFENDERS of the Church, 390	
CYRIACUS, Abbot of St. Andrew at Rome, 329, sent into Gaul, 382, into Spain, 384		DEICOLA (St.) or St. Dis, Abbot of Luxe, 465	
CYRIACUS, Patriarch of Constantinople, 344, his Death, 427		DEIVIRILIS, 424, See Theodoric.	
CYRIL of Synopole, Monk of the Laws of St. Basil, 203		DEMETRIUS, Bishop of Naples, deposed, 307	
CYRUS, Metropolitan of the Lari, a Monachist, 421, became Patriarch of Alexandria, 433, his nine Articles, <i>ibid.</i> he approves the Euthelias, 515, is condemned at the Council of the Lateran, 548, at the fifth Council, 664		DENIS (St.) a Monastery in France, 509, Privilege granted to it by Clovis II. 593	
		DEODATUS, Bishop of Macon, 522, 525	
		DEPUTIES, at Councils hold the Rank of the Persons they represent, 645	
		DESIDERATUS (St.) Bishop of Verdun, 122	
		DESIDERATUS (St.) Archbishop of Bourges, 160	
		DEUSDEBIT, Archbishop of Canterbury, 561	
		DEUSDEBIT, Bishop of Cagliari at the Council of the Lateran, 541	
		DEUSDEBIT Pope, 444, his Death, 456	
		DEUSDEBIT, Archbishop of Milan, 403	
		DIALOGUES of St. Gregory, 325, Defence of them, 327, translated into Greek and Arabic, 328	
		DIDIER (St.) or Diser, Treasurer to Clovis II. 452, Bishop of Cahors, 529	
		DIDIER (St.) Archbishop of Vienna pretends to the Pallium, 384, reprov'd by St. Gregory for teaching Grammar, 410, his Martyrdom, 424	
		DIDON, Bishop of Poitiers, Uncle to St. Leger, 614	
		DIDON, Bishop of Chalon deposed, 618, put to Death, 630	
		DIE (St.) or Diodatus, Bishop of Nevers, his Retirement, 616	
		DIET, of the Monks according to the Rule of St. Benedict, 96	
		DIONYSIUS (St.) the Areopagite, his Works cited for the first Time, 112, and rejected, <i>ibid.</i> thought to be the Author of the Books which bear his Name, 544, Comment by St. Maximus upon them, 600	
		DIONYSIUS Enigma, 116, his Calculation of the Years of the Incarnation, 117	
		DIOSCORUS the younger, Patriarch of Alexandria, 40	
		DIOSCORUS, Antioch, 101	
		DIPTICKS Ecclesiastical, their Form, 179	
		DISCIPLINE of the Church according to St. Isidore, 507	
		DISCIPLINE, or Flagellation, according to the Rule of St. Columban, 398	
		DIVINERS condemned, 281	
		DOCTROVEUS (St.) first Abbot of St. Germain des prez, 213	
		DOMINICUS, Archbishop of Carthage, 301, holds a Council in the Year 594, 387	
		DOMITIAN, Bishop of Tongres, 122	
		DOMITIAN an Origenist, Bishop of Ancyra, 147	
		DOMI-	
DACIUS, Bishop of Milan at Constantinople, 166, separates from the Communion of the Easterns, 180			
DADON, see St. Owen.			
DAGOBERT King of France, 475, his Wives, 476, his Death, 509			
DAGOBERT II. Son of Sigbert King of France, 622			
DAGOBERT II. King of Austrasia, Friend of St. Wilfrid, 637, killed and acknowledged as a Martyr, 683			
DALMACIUS (St.) Bishop of Rhodes, 122, 160			
DALMATIANS, granted to St. Arigius of Gap, 384, Prohibition to adorn the dead Body of the Pope with them, 340			
DAMASCUS, the capital of the Caliph, of the Family of Omeyyad, 601			
DANIAN (St.) Bishop of Pavia, 638			
DANIANA (St.) Sister of the Emperor Maurin, 421			
DAVID (St.) Bishop of Caerleon, 230			

INDEX

	Page		Page
DOMITIAN Bishop of Melitina,	319	ELIOT (St.) in Favour with King Clovis II,	478,
DOMNOLUS Bishop of Maus,	226	his Piety, 479, his Monastery at Paris, 480, is	
DOMNOLUS Archbishop of Vienna,	424	Bishop of Noyon and Tournay, 522, converts the	
DOMNUS II. Patriarch of Antioch,	166	Flemings, &c. 523, his Death and Humiliations, 524	
DONATISTS in Africa,	302	his Prophecy concerning the Kings of France,	644
DONATUS (St.) Abbot of Sarum in Spain,	222	ELUTHARIUS (St.) Bishop of Auxerre,	119
DONATUS (St.) of Besançon, 466, 525, his Rule,	ibid.	EMERIVS Bishop of Sainctes deposed, 218, re-	
DONATUS (St.) Bishop of Epirus in Epirus,	421	stored by King Charolers,	219
DONUS Pope, 627, his Death,	634	EMILIAN (St.) Cucullatus, a Hermit in Spain,	221
DOROTHEUS Bishop of Thessalonica, a Schisma-		EMILIAN Notary to St. Gregory,	339
sick, 34, violently opposes the Re-union, 61,		EMIR-AL-MOUHENNIN Chief of the Mussulmans,	500
the Moderation of the Pope with regard to him,	ibid.	ENMERAN (St.) Bishop, preaches at Retisbon,	556,
62, his Antifaces,	374	his Martyrdom,	557
DOROVERNUM now Canterbury,	597	ENCHANTERS prosecuted by St. Gregory,	396
DRAUSIN (St.) Bishop of Seiffers,	230	ENGLAND anciently called Britain,	230
DUBRITUS (St.) Bishop of Caerleon,	230	ENGLISH, their Settlement in Great Britain, 373,	
DUN, Bishoprick of Chateau-Dun, 246, See Pro-		the Beginning of their Conversion, 374, young En-	
metus.		glish Slaves purchased by St. Gregory, 343, English	
DUNNAN, an Arabian, persecutes the Christians,	77	of both Sexes in the Monasteries of Gaul,	521
DUTY of the Lords to convert their Subjects, 329	E.	ENMODIUS Bishop of Poitiers, sent by the Pope	
EAST Angles, or Eastern English, their Conver-	488	to Constantinople,	30, 39
sion,	488	EPARONA, Council of,	42
EASTER observed differently among the Irish,		EPHESUS, false Council of,	341
233, dispute concerning Easter in the Year 577,		EPHREM (St.) Patriarch of Antioch, 86, condemns	
p. 254, disputed in England under Pope Vitalian in		Origen, 148, subscribes the Condemnation of the	
the Year 590,	602, 604	three Chapters, 165, his Death and Writings,	166
EBREGISIL Bishop of Cologne,	293	EPIPHANIUS Abbot of St. Remi, condemned,	296
EBROIN, Mayor of the Palace, 614, professes		EPIPHANIUS Bishop of Tyre,	51
himself a Monk at Luxeu, 615, leaves the Mo-		EPIPHANIUS Patriarch of Constantinople, 67, his	
nastery, 623, is again appointed Mayor of the		Death,	132
Palace, 629, ordains usurping Bishops, 643, his	644	EPITIVS (St.) Abbot,	326
ECCLESIASTES explained by St. Gregory, 327		EQUITUS (St.) Abbot,	100
ECTHESIS of Heraclius, an Edict in Favour of		ERCONBERT King of Kent abolishes Idolatry,	321
the Monothelites, 515, rejected by the Holy See,		ERCONGOTHA (St.) Abbess of Faremoutier, 521	
516, disowned by Heraclius, 518, repealed by Con-		EREMBERT (St.) a Monk of Fontenelle, Bishop	
stantine, 538, but in Appearance only, 582, con-		of Tolouse,	591
demned by the Council of the Lateran, 548		ERMENARIUS, Abbot of St. Symphorian, afterwards	
EDBALD King of Kent, 453, is converted, 455		Bishop of Autun,	622
EDSSA, Church of, pretended to have a Letter		ERVIGIUS King of the Visigoths in Spain, 666	
written by JESUS CHRIST,	155	ESSEX, or Eastern Saxons their Conversion, 563,	
EDWIN King of Northumberland, his Conversion.		their Church shaken,	608
468, his Death,	488	ESTATES of the Church how employed, 12, the	
EOBERT, or Eobert, King of Kent, sends to Rome		usurping of them forbidden, 123, 209, 230, pro-	
to desire an Archbishop, 608, his Death,	618	served, 524, the Bishops forbidden to usurp them,	572
EOBERT (St.) or Eobert, attempts to go into		ETHELBERT King of Kent, 373, is converted,	
Frisland,	685	374, St. Gregory writes to him, 411, his Death,	413
EOFRID King of Northumberland, favours St. Be-		ETHELBURGA Queen of Northumberland,	467
nedit Bishop,	641	ETHELDRITH (St.) a Virgin Queen,	635
EGGS permitted in Lent in some Places,	564	ETHELIUS Archbishop of Lyons,	489
EGICA King of the Visigoths in Spain,	678	EVAGRIUS, the End of his History,	321
EGYPT, the monastick Life was practised there		EUCARIST, a Prayer to cause the Holy Ghost	
in the seventh Century,	450	to descend upon it, 73, the Remains of it given	
ELISBAAN King of Ethiopia a Christian,	77	to Children, 124, Form of the Loaves of Bread	
ELEVATION of the Host at the Mass,	394	regu-	
ELIAS Patriarch of Jerusalem banished, 38, his			
Death,	46		
ELIAS Patriarch of Grado, a Schismatick, 282, his			
Death,	284		

I N D E X.

	Page		Page
regulated, 108, is to be kept upon the Altar, 118,		F	
is to be received three times a Year, 3, is to be		FACUNDUS an <i>African</i> Bishop, writes in Be-	
consecrated Fasting, 136, is to be carried in Jour-		half of the three Chapters, 174	
nies, 157, is not to be given to dead Persons,		FAITH , Profession of, by the <i>African Catholics</i> ,	
173, Women are to receive it in a Linnen Cloth,		312	
ibid.		FARAUDE Bishop of <i>Paris</i> ,	ibid.
EUCCHARIST carried by the Monks of <i>St. Colum-</i>		FARAUDE , or <i>Pharamond</i> , Bishop of <i>Maestricht</i> ,	
<i>ban</i> , 198, presented to the Person who officiates		643	
at the Beginning of the Mass, 391, Bread at the		FARA (St.) founds <i>Faremouster</i> ,	452
Sacrifice, 393, mixed in the following Sacrifice,		FARO (St.) at the Court of <i>Clotaire II.</i>	451
394, Miracles which prove the Reality, 456, break-		FASTS , according to the second Council of <i>Tours</i> ,	
ing of the Host, 394, into nine Parts, according		129, of the Church according to <i>St. Isidore</i> , 508.	
to the <i>Spanish</i> Liturgy, 506, but one Kind given		FATHERS of the Church, their Authority, 546	
as a <i>Pisticum</i> , 625, forbidden to be mixed, 626,		FAUSTIAN , Bishop of <i>Dax</i> , ordained by <i>Gonde-</i>	
Canons of the Council in <i>Trullo</i> concerning the		<i>band's</i> Order, 168, deposed, 271	
Eucharist, 689, Loaves made on Purpose, 694		FEAR in <i>JESUS CHRIST</i> , of what kind, 530	
EUDOXIUS , Chief of the <i>Arians</i> , unknown to <i>St.</i>		FEASTS ought to be kept in the Cities, 3, 13, 123,	
<i>Gregory</i> , 346		Form of proclaiming Feasts, 48, Feasts in the	
EUGENIUS (St.) Archbishop of <i>Toledo</i> , 505, suc-		Month of <i>August</i> , 128, Dancing forbidden on the	
ceeds another <i>St. Eugenius</i> Archbishop of <i>Toledo</i> ,		Feasts of the Saints, 280	
590, his Death, ibid.		FELIX III. Pope, 85, his Death, 101	
EUGENIUS a usurping Pope, 561, his Legates a-		FELIX an <i>African</i> Abbot, defends the three Chap-	
gree with the <i>Monothelites</i> , his Death, 591		ters, exiled, 203	
EULOGIUS sent at Feasts, 595		FELIX (St.) Bishop of <i>Nants</i> ,	209
EULOGIUS , Abbot of <i>Palestine</i> , deputed to the		FELIX , Bishop of <i>Trivise</i> ,	237
fifth Council, 184		FELIX , of <i>Seville</i> translated to <i>Toledo</i> ,	694
EULOGIUS , Patriarch of <i>Alexandria</i> , 300, <i>St.</i>		FERRANDUS Deacon of <i>Carthage</i> , his Letter to	
<i>Gregory</i> writes to him, 401, his Writings, 401,		<i>Anatolius</i> , 115, his Advice concerning the three	
his Death, 437		Chapters, 167	
EUNUCHS , Practice of making <i>Eunuchs</i> forbidden,		FERREOLUS (St.) Bishop of <i>Uzes</i> , 211, his Rule,	
153		ibid.	
EUPHRATIUS , Patriarch of <i>Antioch</i> , 69, his		FESCAN , Monastery of,	630
Death, 86		FIACRE (St.) an <i>Anchorite</i> ,	598
EUPHRONIUS (St.) Archbishop of <i>Tours</i> , 209,		FILBERT (St.) Founder of <i>Jumièges</i> ,	555
218, 226		FINANUS Bishop of <i>Lindisfarne</i> ,	562
EUROUL (St.) Abbot, 126		FIRMINUS (St.) Bishop of <i>Uzes</i> ,	170
EUSEBIUS (St.) of <i>Cæsarea</i> , praised by <i>St. Gregory</i> ,		FIRST Fruits, their Original, 152	
284		FLAGS ought not to be set up by the Rectors of	
EUSEBIUS Bishop of <i>Paris</i> , 312		the Ecclesiastical Patrimony, 337	
EUSPICIUS (St.) his Death, 15		FLAVIAN Catholic Patriarch of <i>Antioch</i> , persecuted,	
EUSTACE (St.) Disciple of <i>St. Columban</i> , 439,		15, banished, 27, his Death and Memory restored,	
second Abbot of <i>Luxeu</i> , 443, his Death, 465		51	
EUSTOCHIUS , Patriarch of <i>Jerusalem</i> , 184		FLEURY upon the <i>Loire</i> , a Monastery, 556	
EUTROPIUS , Abbot of <i>Servis</i> in <i>Spain</i> , 222		FLIEU (St.) or <i>Flavius</i> , Archbishop of <i>Rouen</i> 120	
EUTYCHES acknowledged as a Heretick by the		FONTENELLE , the Monastery of <i>St. Vandrille</i> ,	
<i>Sourians</i> , 111		555	
EUTYCHIANS divided, 109		FORTUNATUS Bishop of <i>Todi</i> ,	327
EUTYCHIUS (St.) Patriarch of <i>Constantinople</i> , 185,		FORTUNATUS Bishop of <i>Naples</i> , 339, his Death,	
banished by <i>Justinian</i> , 224, recalled by <i>Justin</i> ,		404	
257, his Error refuted by <i>St. Gregory</i> , 258, his Re-		FORTUNIUS Bishop of <i>Carthage</i> , a <i>Monothelite</i> ,	
tractation and Death, ibid.		536, at <i>Constantinople</i> , 660	
EXALTATION of the Cross a Festival, 475		FOWLS permitted rather than Butchers Meat, 169	
EXARCHS of <i>Ravenna</i> , 238		FRANCE , Disorders in the Church of, at the End	
EXCOMMUNICATION , according to the Rule		of the seventh Century, 643	
of <i>St. Benedict</i> , 99, ought not to be used by the		FRANÇON , Bishop of <i>Aix</i> , interdicts his Church,	
Bishop for personal Injuries, 330, Excommuni-		275	
cation of an unknown Person, 377		FREDEGONDA , Queen, 274, causes <i>St. Praxetatus</i>	
EXEMPTIONS of Monasteries in <i>Africa</i> , 83, 129,		to be assassinated, 275, her Death, 410,	
67.	405	FREED-MEN under the Protection of the Church,	
		280, remain subject to it, 299, 492, 509, 510, 573	

I N D E X.

	Page		Page
FRONIMIUS, Bishop of <i>Agde</i> , flies from the <i>Goths</i> ,	271	GLORIA Patri, ordered at the Council of <i>Vaison</i> ,	90
FRONTINUS, Bishop of <i>Salona</i> , a Defender of	204	GLORIA Patri, &c. at the End of the <i>Psalms</i> ,	281
the three Chapters, banished,	204	GLORIA in <i>Excelsis</i> , when it is to be said,	391
FRUCTUOSUS, Archbishop of <i>Braga</i> , 389, his	590	GOERIC (St.) Bishop of <i>Metz</i> ,	452
Rule, <i>ibid.</i> his Death,	491	GOLANDOUCHE (St.) a <i>Persian</i> ,	320
FRYDAY, Good, how observed in <i>Spain</i> ,	491	GOMBERT (St.) Archbishop of <i>Sens</i> , his Retreat,	616
FULGENTIUS (St.) his Writings, 70, 75, his second	115	GONDEBAUD, the pretended Son of <i>Clotaire I.</i>	268
Banishment, 72, returns to <i>Carthage</i> , 75, his hu-	115	GONDEGISIL, Archbishop of <i>Bourdeaux</i> ,	292
mility, 82, his Treatise on the Faith to <i>Peter</i> , 115,	115	GONDEMAR, King of the <i>Goths</i> in <i>Spain</i> ,	438
Letter to Count <i>Reginus</i> , 116, Death of St. Ful-	116	GONTRAN Boson takes Sanctuary at St. <i>Martin's</i>	249
gentius, <i>ibid.</i>	116	of <i>Tours</i> ,	249
FUNERALS, Expences of, at <i>Constantinople</i> , born	280	GONTRAN King of <i>France</i> , his Piety, 259, his	259
by whom, 139, what kind of Singing permitted	280	Donations confirmed at the Council of <i>Valence</i> ,	269
at Funerals,	280	269, goes to <i>Orleans</i> , <i>ibid.</i> eats with the Bishops,	276
FURSI (St.) his Original, 521, goes into <i>Gaul</i> and	522	<i>ibid.</i> his Clemency, 276, his Virtues and Faults,	342
dies at <i>Perrone</i> ,	522	342, his Death,	343
G.		GORDAS, King of the <i>Huns</i> , converted,	105
GAIAN, Patriarch of <i>Alexandria</i> , 110, ba-	110	GOSPEL at the Mass,	392
nished, <i>ibid.</i>	110	GOSVINTA, Queen, an <i>Arian</i> , 263, her Death,	278
GAIANITES, a Sect of <i>Eutychians</i> at <i>Alexandria</i> ,	226	GOTHS in <i>Spain</i> united to the Church,	278
GAIRINUS, Brother of St. <i>Leger</i> killed,	629	GRADUAL at the Mass,	392
GAL (St.) Bishop of <i>Clermont</i> , 120, his Death,	171	GREGORIA, a Lady of <i>Constantinople</i> , St. <i>Grego-</i>	398
GAL (St.) Disciple of St. <i>Colomban</i> , 441, founds the	462	ry writes to her,	398
Monastery which bears his Name, 442, he dwells	462	GREGORY (St.) Bishop of <i>Langres</i> ,	42
there,	462	GREGORY (St.) the Great, his Original, 255, his	255
GALLA, Widow of <i>Symmachus</i> ,	74	Zeal for the Conversion of the <i>English</i> , 256, is	256
GAUGERICK (St.) Bishop of <i>Cambray</i> ,	223	sent to <i>Constantinople</i> , <i>ibid.</i> his Morals upon <i>Job</i> ,	267
GAULS, some of them defend the three Chapters,	204	267, elected Pope, 287, consecrated, 288, his	288
GELASIUS, Abbot, opposes the <i>Origenists</i> , 148,	148	Complaints, <i>ibid.</i> is even charged with the	314
goes to <i>Constantinople</i> , 163, his Death, <i>ibid.</i>	163	temporal Affairs at <i>Rome</i> , 314, his synodical	300
GENNES (St.) Archbishop of <i>Lyons</i> , 623, his Death,	629	Letter to the Patriarchs, 300, his Alms, 315, his	306
GENEVIEVE (St.) her Death, 8, a Church built	164	Disinterestedness, 306, in what manner he managed	315
over her Tomb, <i>ibid.</i>	164	the War, 315, he resists the Emperor <i>Maurice</i> ,	322
GENNADIUS, Exarch of <i>Africa</i> ,	386	322, who accuses him of Simplicity, 337, after	337
GEORGE, an <i>Origenist</i> , Abbot of the <i>Laura</i> of St.	164	his Promotion to the Pontificate Practices, the	340
<i>Sabas</i> ,	164	Monastick Life, 340, his Distempers, 376, 403,	376
GEORGE (St.) honoured by St. <i>Theodore Siceotes</i> ,	266	fears to bear a Part in the Death of any Man,	376
GEORGE, Patriarch of <i>Antioch</i> , a <i>Monothelite</i> , re-	551	376, 379, did not pretend to temporal Pow-	419
sides at <i>Constantinople</i> ,	551	er, 419, had Reverence even to the unjust Orders	422
GEORGE, Patriarch of <i>Constantinople</i> , 645 for-	649	of the Emperor, 422, Death of St. <i>Gregory</i> , 425,	425
sakes the <i>Monothelites</i> in the sixth Council, 649,	649	his Writings, <i>ibid.</i> his Relicks, 426, his Picture,	426
together with all the Bishops his Dependants, 650,	672	<i>ibid.</i>	426
his Death,	672	GREGORY Abbot of <i>Mount Sina</i> , afterwards Pa-	240
GEORGE, Bishop of <i>Camuliana</i> ,	650	triarh of <i>Antioch</i> , 240, calumniated and ab-	281
GEORGE, the <i>Melquite</i> Patriarch of <i>Antioch</i> ,	686	solved, 281, reduces the Army of the East to	282
GERMANUS (St.) Bishop of <i>Paris</i> , 210, writes	247	their Duty,	282
to <i>Brunehalt</i> to reconcile <i>Sigebert</i> and <i>Chilperick</i> ,	247	GREGORY (St.) Bishop of <i>Tours</i> , 244, his Reso-	251
247, his Death, 248, his Virtues,	249	lution concerning <i>Pratextatus</i> , 251, is accused at	263
GERMER (St.) and his Monastery,	555	the Council of <i>Braine</i> , 263, is visited by King	269
GERTRUDE (St.) Abbess of <i>Nivelle</i> ,	554	<i>Gontran</i> , 269, his Death, 314, his Doctrine, his	314
GHOST, Holy, the <i>Latins</i> maintain that he proceeds	599	Works, <i>ibid.</i>	320
from the Father and the Son,	599	GREGORY Patriarch of <i>Antioch</i> , 319, his Death,	320
GILDARD (St.) Bishop of <i>Rouen</i> ,	14	GREGORY Governor of <i>Africa</i> , 535, revolts a-	535
GILDAS (St.) the wife,	232	gainst the Emperor <i>Constant</i> , <i>ibid.</i> is defeated and	536
GILES, Archbishop of <i>Reims</i> , 294, condemned to	296	killed by the <i>Mussulmans</i> ,	536
Death,	296	GRIMOALDUS King of the <i>Lombards</i> , his Death,	619
		GUILAIN (St.) and his Monastery,	598
		Y y y y	HABIT

I N D E X.

H.	Page	Page
H ABIT clerical, 3, 260, Monastick Habit according to St. <i>Benedict</i> , 96, Habit of the <i>Ecclesiastics</i> distinguished, 383, the Ecclesiastical Habit was the Roman Habit, <i>ibid.</i> the Sacerdotal Habit 391, <i>Sabbi</i> King of <i>Essex</i> , took the Monastick Habit when he was dying, 635		to <i>Cyrus</i> to the same Purpose, 503, Death of <i>Honorius</i> , 511, his Apology by Pope <i>John IV.</i> 519, by St. <i>Maximus</i> , 532, is condemned by the sixth Council, 656, and by Pope <i>Leo II.</i> 666
H AUMONT, a Monastery founded by St. <i>Maldegar Vincent</i> , 598		H ONORIUS Archbishop of <i>Canterbury</i> , 487, his Death, 561
H ECTOR, Patrician of <i>Marseilles</i> , an Enemy to St. <i>Projetus</i> , 620, is killed, 621		H ORMISDA Pope, 25, his Instruction to his Legates sent to <i>Constantinople</i> , 30, to those sent to <i>Illyria</i> , 35, his Letter to St. <i>Avitus</i> of <i>Vienne</i> , <i>ibid.</i> third Legation to <i>Constantinople</i> , 55, Instruction, <i>ibid.</i> his Legates received in <i>Macedonia</i> , 56, at <i>Constantinople</i> , 57, his Letters after the Re-union, 68, his Death, 75
H EGIRA, Flight of <i>Mahomet</i> , 499		H ORTULAN (St.) of <i>Fondi</i> , 326
H ELL, who they are whom <i>JESUS CHRIST</i> hath delivered from thence, 345		H OSPICES, or Places of Entertainment in <i>Gaul</i> for the <i>Irish</i> , 554
H ELLADIUS (St.) Archbishop of <i>Toledo</i> , 461		H OSPICIUS (St.) a Recluse, 243, his Miracles, 244
H ELTUT (St.) Abbot in <i>Britain</i> , 23		H OSPITALITY recommended to Bishops, 338
H ERACLEONAS Emperor, 518		H OSPITALITY of the Roman Church, 568
H ERACLIUS Emperor, 437, borrows the sacred Vessels for the Expence of the War, 471, his Victories over the <i>Persians</i> , <i>ibid.</i> turns <i>Monothelite</i> , 483, his Death, 518		H OSPITALS, their Administrators are Clerks, 88, 391
H ERCVLAN (St.) Bishop of <i>Perusia</i> , 327		H UESCA, Council of, in the Year 598, 386
H EREST, the suspecting a Person often causes him to become guilty of it, 399		H UNTING, Dogs and Hawks forbidden to the Bishops and Clerks, 42, 272, forbidden to Monks, 212
H ERETICKS, their Churches reconciled, 43, are excluded from the Clergy, 132, what sort of <i>Hereticks</i> ought to be baptized, 417, they prevail in the East, after the Conquest of the <i>Mussulmans</i> , 550, in what manner converted <i>Hereticks</i> are received into the Church, 691		H YMN S sung in the Church, 229
H ERTFORD, general Council of, in <i>England</i> , in the Year 673, 618		H YPATIUS Archbishop of <i>Ephesus</i> , speaks in Behalf of the <i>Catholicks</i> at the Conference of <i>Constantinople</i> , 111, is sent to <i>Rome</i> , 114
H ERMENFROY a Nobleman, kills <i>Ebroin</i> , 644		H Y, Hu, or <i>Ycolmkil</i> , a Monastery in <i>Ireland</i> , 233
H ERMENIGILDUS (St.) Prince of the <i>Visigoths</i> , 263, his Revolt against his Father, 264, his Martyrdom, 276		I.
H ERMIT S, vagabond, forbidden, 537		J ACOBITES, <i>Hereticks</i> , their Original, 462
H ERULI converted under <i>Justinian</i> , 105		J AMES, Deacon, Disciple of St. <i>Paulinus</i> of <i>York</i> , 602
H ESPERIUS (St.) Bishop, of <i>Metz</i> , 122		J ANUARIUS Bishop of <i>Cagliari</i> , 310, his want of Zeal, 329, is weak and cholerick, 377, his Bodily Infirmities, 378
H ESYCHIUS Bishop of <i>Vienne</i> , 169		J ANUARIUS Bishop of <i>Malaga</i> , restored by St. <i>Gregory</i> , 423
H ESYCHIUS Patriarch of <i>Jerusalem</i> , 401, <i>vide Isaac</i> .		J ANUARY, the first Day of, a Fast, 508
H IBERNIA, Defenders in this Country of the three Chapters, 204		I EAS, the Defence of his Letter, 113, by <i>Facundus</i> , 175, 176, Examination of the same Letter at the fifth Council, 195, his Errors, 197, examined by Pope <i>Vigilius</i> , 202
H IDULPH (St.) Abbot, afterwards Bishop of <i>Treves</i> , 616		I DOLATRY, Remains of, in the Countries subject to the Kings of <i>France</i> , 375, in <i>Italy</i> , <i>ibid.</i>
H ILARIUS (St.) Bishop of <i>Mende</i> , 122		J ERUSALEM taken by the <i>Persians</i> , 444, by the <i>Mussulmans</i> , 504
H ILDA (St.) Abbess of <i>Streneshal</i> , 604		J EW S suppressed in <i>Spain</i> , 280, Miracle of a Jewish Infant at <i>Constantinople</i> , 184, <i>Jews</i> are permitted to read the Scripture in all Languages, 185, <i>Jews</i> flatter <i>Gontran</i> , 269, are reduced to a State of Servitude in <i>Spain</i> , 695, are to be converted by gentle Means, 310, 492, their evil Designs suppressed, 311, their Children taken from them, 493
H ILDERICK King of the <i>Vandals</i> , shews Favour to the <i>Catholicks</i> , 74		J EZID Caliph, his Death, 672
H ILDMARCHA (St.) an Abbess of <i>Fescan</i> , 597		I LDEPHONSUS (St.) Abbot of <i>Agali</i> , 572, Archbishop of <i>Toledo</i> , 610, his Writings, <i>ibid.</i>
H OLY Water used at the Consecration of Churches, 141		I LLATION or Preface to the <i>Mosarabick Mass</i> , 506
H OMILIES of St. <i>Gregory</i> upon the Gospels, 335, upon <i>Ezekiel</i> , <i>ibid.</i>		I LLYRIA, Bishops of, united with Pope <i>Hormisda</i> , 34, some of them defend the three Chapters, 205
H ONORATUS Bishop of <i>Milan</i> , 237		I L L Y
H ONORATUS Archdeacon of <i>Salona</i> , ill used by <i>Natalis</i> his Bishop, 315, absolved by St. <i>Gregory</i> , 328, separates himself from <i>Maximus</i> , 380		
H ONORATUS (St.) Abbot of <i>Fondi</i> , 326		
H ONORATUS Archbishop of <i>Seville</i> , 508		
H ONORIUS Pope, 468, his Letter to <i>Sergius</i> , wherein he favours <i>Monothelism</i> , 487, his Letter		

I N D E X.

	Page		Page
ILLYRIA, Council of, defend the three Chapters, and refuse to come to the general Council, 178	178	JOHN Moschus Abbot, 448, his Voyages, 449	449
IMAGES of Bishops in the Churches, 18, Images, swearing by Images, 384, upon the Altars, 228, are to be used with Respect, 310, are neither to be destroyed nor adored, 382	382	JOHN the Almoner, Patriarch of Alexandria, 437, his Charity during the War with the Persians, 445, Government of his Church, 447, his Poverty, 449, his Death, 456	456
IMMIRENIANS converted, 41	41	JOHN, superior General of the Monasteries of Galatia, 435	435
IMMUNITIES granted by Kings to the Churches, 594	594	JOHN Bishop of Euria in Epirus his Encroachments, 421	421
IMPOSTOR, one killed near Pui in Velay, 313	313	JOHN Priest of Chalcedon, absolved by St. Gregory, 342	342
INA King of the West Saxons, his Laws, 683	683	JOHN, Defender with St. Gregory, 339, sent into Spain, 423	423
INCORRUPTIBLES, a Sect of Eutychians, 223	223	JOHN Bishop of Larissa, condemns Adrian of Thebes, 317, his Sentence corrected by St. Gregory, 318	318
INGONDA, the Wife of Hermenigildus converted, 263, her Death, 265	265	JOHN Patriarch of Jerusalem, 300, his Death, 321	321
INJURIOSUS Archbishop of Tours, 119	119	JOHN IV. Pope, 513, he condemns the Eutychists, 516, his Death, 520	520
INNOCENT (St.) Bishop of Mans, 160	160	JOHN Jacobite, Patriarch of Alexandria, 633, his Death, 672	672
INTERDICTIONS, Ecclesiastical, 275, moderated, 668	668	JOHN Bishop of Bergamo, 638	638
INTERPRETERS, bad ones at Rome, 402	402	JOHN V. Pope, 673, his Death, 674	674
INTROITUS at the Mass, 414	414	JOHN Platys, Exarch of Ravenna, supports Paschal the Antipope, 676	676
JOHN Nicaenes Patriarch of Alexandria, 15, his Death, 41	41	JOSSE (St.) an Anchorite, 598	598
JOHN the silent, 21, lived 104 Years, 203	203	JOUARRE, a Monastery, 481	481
JOHN Patriarch of Jerusalem, publicly anathematizes Severus of Antioch, 39, his Death, 86	86	IRENEUS (St.) his Writings not to be found neither at Lyons nor at Rome, in the Year 601, p. 410.	p. 410.
JOHN of Cappadocia, Patriarch of Constantinople, 40, his Death, 67	67	ISAAC, or Hefychius, Patriarch of Jerusalem, his Death, 437	437
JOHN Maxentius a Scythian Monk, 63, he writes against the Pope, 69	69	ISAAC, Exarch of Ravenna, pillages the Patriarchal Palace of the Lateran, 514	514
JOHN I. Pope, 75, sent to Constantinople by Theodorick, 84, his Death, 85	85	ISAAC Jacobite, Patriarch of Alexandria, 672	672
JOHN II. surnamed Mercurius, Pope, 104, his Death, 127	127	ISCORISTES, a Sect of Origenists, 183, why called so, 201	201
JOHN III. Pope, called Catellin, 212, his Death, 237	237	ISDEGERD, the last King of Persia, 517, 601.	517, 601.
JOHN Philoponos, 146, his Errors, ibid.	ibid.	ISIDORE (St.) Bishop of Seville, 424, his Rule, 459, his exemplary Death, 505, his Writings, ibid.	ibid.
JOHN, Abbot of the new Laura of St. Sabas, 147	147	ISLAM, the Religion of Mahomet, 497	497
JOHN, a Schismatick of Tyre, 51, anathematized, 52	52	ISTRIA, schismatical Bishops of, defend the three Chapters, 282	282
JOHN, the Scholastick Patriarch of Constantinople, 224, his Death, 257	257	ITALY, Instruction of the Clergy of, to the French Embassadors, 182, several Bishops of Italy separate on Account of the three Chapters, 205, St. Gregory takes care of the Churches of Italy, 306, in what Part, ibid. a great Number of Monasteries in Italy, 327	327
JOHN Patriarch of Alexandria, 239	239	JUDGMENTS, Ecclesiastical Rules and Proceedings of, 423	423
JOHN (St.) Climachus, Abbot of Mount Sina, 240, his Heavenly Ladder, 241, St. Gregory writes to him, 243	243	JUDGMENT, last, how St. Gregory was moved therewith, 336	336
JOHN Abbot of Raithum, 241	241	JUDICATUM, or Sentence of Pope Vigilius against the three Chapters, 169, he withdraws it, 178	178
JOHN Abbot of Bicular, afterwards Bishop of Girone, 227	227	JULIAN Bishop of Halicarnassus, an Eutychian, 16	16
JOHN the Faster, Patriarch of Constantinople, 265, takes the Title of universal Bishop, 282, reproved by St. Gregory, 318, his Virtues, Faults and Death, 344	344	JULIAN (St.) Archbishop of Toledo, 678, his Writings, 679	679
JOHN Bishop of Ravenna, a Schismatick, afterwards united, 285, reproved by St. Gregory, 324, his Death, 338	338	JULIAN Jacobite, Patriarch of Antioch, 672	672
JOHN, Patriarch of Constantinople in the Year 671, p. 619, his Memory justified, 658	658	JULIANA, a Catholick Lady, 20	20
JOHN Bishop of Lappa in Crete, absolved at Rome, 611	611	JUMIEGES, a Monastery, 553	553
JOHN, Patriarch of Jerusalem under Moavia, 551	551	Ju-	Ju-
JOHN Bishop of Syracuse, 387	387		
JOHN Bishop of Aquileia, 428	428		
JOHN Bishop of Philadelphia, the Pope's Vicar in the East, 549	549		

I N D E X.

	Page		Page
JURISDICTION, Ecclesiastical, 152, 160, 170,	272	LEANDER (St.) Bishop of Seville, 264, sent to	424
Bishops how judged,	86	Constantinople, 265, contracts a Friendship with	424
JUSTIN Emperor, 46, his Death,	236	St. Gregory, 267, his Writings, 276, his Death,	630
JUSTIN the younger, Emperor, 225, his Manners,	462		
226, breaks the Peace with the Persians, for the	462	LEGER (St.) Bishop of Autun, 614, is Minister	630
Defence of the Christians, 240, loses his Under-	462	to Childerick II. who endeavours to kill him,	630
standing, <i>ibid.</i> his Death,	462	621, he retires to Luxeu, <i>ibid.</i> returns to Autun,	630
JUSTIN, Abbot of Palestine,	462	628, yields himself to the Enemy to deliver the	630
JUSTINIAN, Count, Nephew of the Emperor	462	City, 629, his Martyrdom,	630
Justin, 55, demands Relicks of the Pope, 65,	462		
succeeds Justin in the Empire, 86, his Character,	462	LENT, on what Day begun by the Greeks, 166,	571
<i>ibid.</i> he opposes the Acemet Monks, 114, his Code,	462	Regulations of the Council of Braga concerning	571
and other Law-books, 118, his Edict against Ori-	462	Lent, 236, who may be dispensed from obser-	571
gen, 149, his Edict against the three Chapters,	462	ving it,	571
164, his Curiosity concerning the Doctrine of the	462		
Church, 178, falls into the Error of the <i>Incor-</i>	462	LEO (St.) Archbishop of Sens, 119, resists King	160
ruptibles, 223, his Death,	462	Childebert,	160
JUSTINIAN II. Emperor, 672, his Nose is cut	692	LEO Bishop of Agde, interdicts his Church, 275	275
off, and he is banished,	692	LEO (St.) II. Pope, 665, receives the sixth Coun-	275
JUSTINIANA, the Country of Justinian, 131	131	cil, 666, sends the Definition of it into Spain,	275
JUSTUS (St.) Bishop of Urgel, and his Brothers,	102	670, his Death,	275
	102		
JUSTUS (St.) Archbishop of Toledo,	489	LEOBARD (St.) a Recluse,	246
JUSTUS, Monk, sent into England, 409, becomes	489	LEONTIUS a Scythian Monk,	63
Bishop of Rossa, or Rochester, 430, Archbishop of	489	LEONTIUS Archbishop of Bourdeaux, 209, 218	218
Canterbury, 467, his Death,	489	LEONTIUS, Bishop of Neapolis in Cyprus, 455	455
K.		LEONTIUS the Patrician acknowledged Empe-	695
KILIAN (St.) the Apostle of Wurtsbourg and	675	ror, 692, deposed,	695
Martyr,	675	LEOPARIUS Bishop of Tours,	439
KINGS shall not ascend the Throne of Spain, till	308	LERIDA, Council of,	80
they have promised to maintain the Catholick Faith,	308	LESIN (St.) Bishop of Angers,	410
KYRIE Eleison, ordered at the Council of Vaison,	388	LEUEOUERA, Abbess of St. Croix of Poitiers,	291
90, how first introduced,	388		
L.		LEUDASTUS a Calumniator, excommunicated,	263
LABOUR of the Monks according to the Rule of	214		
St. Benedict, 94, according to St. Ferreolus, 212,	214	LEVIGILDUS, King of the Visigoths, 263, his	277
and Cassiodorus,	214	Death,	277
LAGNI, a Monastery founded by St. Furfi, 521,	622	LEXOBIA, Episcopal See of, translated to Tre-	231
LAMBERT (St.) Bishop of Maastricht, 616, ba-	622	guier,	231
nished from his See,	622	LIBERTINUS (St.) of Fondi,	326
LAMBERT (St.) Abbot of Fontenelle, afterwards	555, 672,	LICINIAN, Bishop of Carthage, 277	277
Archbishop of Lyons,	555, 672,	LICINIUS, Bishop of Tours,	14
LANCE, sacred, sent to Constantinople,	444	LIE (St.) or Letus,	15
LANDELIN, Founder of the Monastery of Lobes,	598	LITANY, or Procession of St. Mark, its Original,	388
	598	288, Kyrie called Litany,	388
LASCIVIOUSNESS punished under Justinian, 106	106	LITURGIES different according to the Places	414
LATIN Language corrupted in Italy,	326	where they are used, 389, Gallican Liturgy, 414,	414
LATINS more sincere than the Greeks,	341	the Authors of it, 415, Spanish, or Mosarabick Li-	506
LAURA, the new, of St. Sabas,	22	turgy,	506
LAWRENCE Archbishop of Milan, 237, his	322	LIUBA, King of the Goths in Spain,	424
Death,	322	LIVINUS (St.) Bishop and Martyr at Gant, 553	553
LAWRENCE (St.) a Monastery near Paris, 226	226	Lo (St.) Bishop of Contances,	120, 170
LAWRENCE a Monk, sent into England, 409,	455	LOMBARDS enter Italy, 237, are governed by	238, 243, Ravage
detained by St. Peter, 454, his Death,	455	Italy,	254, 267
LAWS of King Childerick concerning Religion,	343, 347,	LOMBARDY, two Bishops in each City there ;	511
343, Law of Maurice against Soldiers becoming	343, 347,	one Catholick, and one Arian,	511
Monks, 321, St. Gregory opposes it, <i>ibid.</i> af-	343, 347,	LOMER (St.) Abbot,	211
terwards causes it to be executed, 347, Laws	343, 347,	LONDON designed for a Metropolis in England,	412
barbarous, Salick, Ripuarian, &c. Articles of them	343, 347,		
relating to Religion, 509, how observed with	625	LONGINUS, first Exarch of Ravenna,	238
Regard to the Bishops,	625	LOTS of the Saints, 250, forbidden, 273, are	471
LAZI converted,	76	used in the East,	471
		LUBIN (St.) Bishop of Chartres,	170, 209
		LUCRETIVS, Bishop of Braga,	220
		LUGO in Galicia, Council of, 220, erected into	a Me-

I N D E X.

Page

a Metropolis, 220, Council there under *Nirigius*, 237

LUPUS (St.) Archbishop of *Sens*, 452

LUXEU, a Monastery founded by St. *Colomban*, 296, five Bishops elected from thence, 465

LYONS, Council of, about the Year 517, p. 43. Precautions of the Bishops against the Violences of the Kings, *ibid.* Council under *Nisier*, 226, third Council of, M. 260

MACARIUS II. Patriarch of *Jerusalem*, 166, banished, 184

MACARIUS Patriarch of *Antioch*, a *Monothelite*, resides at *Constantinople*, 551, pretends to prove his *Heresy* at the sixth Council, by former Councils, 646, by the Fathers, 648, his Confession of Faith, 651, the Passages produced by him mutilated, &c. 653, he is deposed, *ibid.* and obliged to acknowledge his Writings, 656, the Council refuse to restore him, *ibid.* he is banished to *Rome*, 665, where he continued impenitent, 671

MACEDONIUS, Patriarch of *Constantinople*, resists the Emperor *Anastasius*, 16, is banished from *Constantinople*, 17, his Death, 40

MACEDONIUS Patriarch of *Antioch*, a *Monothelite*, 549, dwells at *Constantinople*, 551

MAÇON, Count of *Poitiers*, 292

MACROBIUS Bishop of *Seleucia*, 659

MAGI, their Religion abolished, 601

MAGLORIUS (St.) Bishop of *Dol*, 131

MAGNERICK (St.) Bishop of *Triers*, 223

MAHOMET declares himself a Prophet, 495, his Doctrine, 496, his Flight, that is, the *Hegira*, 499, His Laws, *ibid.* his Death, 500

MAIXENT (St.) Abbot in *Poitou*, 9

MALARD (St.) or *Maillard*, Bishop of *Chartres*, 325

MALCHUS, an unfaithful Bishop, 328, his Death, 380

MALDEGAR *Vincent* founds the Monastery of *Haumont*, 598

MALMESBURY, a Monastery, 512

MALO (St.) or *Maclon*, Bishop, 231

MANICHEANS, sought after by Pope *Hormisdas*, 75, by the Emperor *Justin*, 76, by *Cabadus* King of *Persia*, *ibid.*

MANICHEANS in *Africa*, 302

MANIPLE, for the Service of the Altar, 325

MANSIONARIES or Guardians of the Church, 389

MANSUETUS, (St.) Archbishop of *Milan*, 638

MARCELLINUS (St.) Bishop of *Ancona*, 327

MARCELLUS (St.) of *Challon*, a Monastery, 260, founded by *Gontran*, *ibid.* 340

MARCON (St.) Abbot, 126

MARCULFUS, his Formularies, 593

MARINIAN, Bishop of *Ravenna*, 338, reprov'd by St. *Gregory* concerning Alms, *ibid.* St. *Gregory* refers the Affair of *Maximus* of *Salona* to him, 381, takes care of his Health, 403

MARIUS Bishop of *Aventicum*, his Chronicle, 271

MARRIAGES, Degrees of Kindred according to St. *Gregory*, 414, Superior Clerks permitted to keep their Wives, by the Council in *Trullo*, 687

MARTIN (St.) of *Tours* is honoured by the *Suevi*, 219, Privilege granted to this Monastery by Pope *Adeodatus*, 627

MARTIN (St.) of *Dumium*, 220, Archbishop of *Braga*, 235, his Collection of the Canons, 237, his Death, *ibid.*

VOL. IV.

Page

MARTIN (St.) the Apocryphian at *Constantinople*, 526, elected Pope, 539, his Council, *ibid.* sends the Acts thereof into all Parts, 549, sends them into *Gaul*, 552, Calumnies against St. *Martin*, 560, he is forced from *Rome*, *ibid.* stops at *Naxos*, 561, is carried to *Constantinople* and put in Prison, 561, his Letters to *Theodore*, *ibid.* he is accused and examined, *ibid.* his Sufferings at *Constantinople*, 567, another Examination concerning *Pyrrhus*, 568, his Banishment to *Chersonesus*, 569, his Complaints and Death, 570

MARTYROLOGY, in the Time of St. *Gregory*, 376

MMARTYRS by the *Lombards* in *Italy*, 254, there were none of their Acts remaining at *Rome* in the Time of St. *Gregory*, 376, such as are killed in War are not Martyrs, 437, Martyrs only invoked at first, 506

MMASCON, first Council of, 260, second, 270

MMASSES, two Masses are not to be said upon the same Altar, 273, Canon of the Mass, 393, the same now as in St. *Gregory's* Time, *ibid.* solemn Mass according to the *Roman* Order, 390, Priest Assistant, 537, particular Prayers of the Person who officiates, 395, *Gallican* Mass, 413, *Masfabick* Mass, 506, one Priest may say several Masses in one Day, 610, the Person who officiates ought to communicate at each Mass, 668, Mass, the presanctified, 689, Masses for the Dead in order to kill the Living, 695

MMASSON, a Bishop of *Merida*, 386

MMAUBEUGE, the Original of, 598

MMAURICE, Emperor, 265, by what Degrees he was raised to the Empire, *ibid.* sends Alms to *Rome*, 397, becomes odious, 420, is killed, *ibid.*

MMAURUS (St.) Disciple of St. *Benedict*, 92, founds the Monastery of *Glanfeuil*, 158

MMAURUS Bishop of *Ravenna*, his Letter to the Council of the *Lateran*, 541

MMAXIMIAN, Abbot of St. *Andrew* at *Rome*, 257

MMAXIMIAN Bishop of *Syracuse*, 309, his Death, 339

MMAXIMUS Bishop of *Salona*, 328, St. *Gregory* complains of him, 380, his Repentance, 381

MMAXIMUS Bishop of *Aquileia*, at the Council of the *Latran*, 541

MMAXIMUS (St.) Monk of *Constantinople*, 527, his Age, 579, his Conference with *Pyrrhus*, 528, is carried to *Constantinople*, 573, accused of Treason, *ibid.* his Authority, 578, is banished to *Bizya*, 580, is examined there, 581, Agreement with him, 583, broken, 584, he is calumniated, 586, condemned, 587, his Tongue is cut out, and his Hand cut off, *ibid.* his Death, 599, his Writings, *ibid.*

MMEADOW, spiritual, of *John Moschus*, 456

MMEDARD (St.) Bishop of *Noyon*, 121, Church founded in Honour of him, by *Clotaire*, I. 217

MMELAINNE (St.) Bishop of *Rennes*, 14

MMELAINNE, or *Melaninus*, Bishop of *Rouen*, usurps the See of *Prætextatus*, 214, is banished, 262, restored, 275

MMELLITUS (St.) a Monk with St. *Gregory*, 339, is sent into *England*, 409, becomes Bishop of *London*, 430, goes to *Rome*, 438, is banished out of *Essex*, 454, becomes Archbishop of *Canterbury*, 455, his Death, 467

Z z z z

MEL-

I N D E X.

	Page		Page
MELQUITES, Catholics in the East,	462	MYSTERIES, they were not concealed in the seventh Century,	N. 454
MELUN, Childobert would have erected it into a Bishoprick,	160	N AAMAN Chief of the Saracens, converted,	320
MENAS, Patriarch of Constantinople, 134, subscribes the Condemnation of the three Chapters, 165, his Death, 184, false Writing attributed to him by the Monothelites, 482, rejected by St. Maximus, 533, 582, a suppositious Discourse in his Name by the Monothelites, 647, acknowledged to be false, 659		NAGERAN, a Christian City in Arabia,	77
MENAS Bishop of Toulouse,	410	NAMES, Bishop named at the Mass,	324
MERCIAHS, their Conversion,	562	NARBONNE, Council of, under Recaradus, 280,	
MERIDA, Council of, in the Year 666,	p. 609	NARSES, a Patrician, 289, 319, excommunicated by the Schismatics of Italy,	206
MEROUAN Caliph,	672	NATALIS Bishop of Salona, reproved by Pope Pelagius and St. Gregory, 315, his Reformation, 316, his Death,	ibid.
MEROVEUS, Son of Chilperick, ordained Priest, 248, takes Sanctuary at St. Martin of Tours, 249, retires from thence,	250	NATURE, St. Cyrill's Defence of this Expression, One Nature incarnate,	112
MEROVEUS, Bishop of Poitiers,	291	NICASIUS Bishop of Angoulême,	292
MESMIN (St.) Abbot of Micy,	15	NICETUS (St.) Bishop of Treves, 121, his Letter to Clodofinda, 222, and to Justinian, 223, his Death,	ibid.
MESSIAH, whether he is to come till the sixth Age of the World,	679	NINIAS (St.) Bishop of the Picts,	232
METS, Council of, in the Year 590,	p. 294	NISIER (St.) Archbishop of Lyons,	226
MIDDLE-ANGLES, their Conversion,	561	NITIGIUS Bishop of Lugo,	237
MIGETIUS, Bishop of Narbonne,	385	NONNITUS Bishop of Girone,	489
MILAN, in what manner the Archbishop of, is elected and consecrated,	323	NONNUS, Monk, an Origenist, 147, his Death, 164	
MIRACLES, Advice of St. Gregory to St. Augustin, concerning Miracles, 412, Mahomet declares that he does not pretend to work Miracles,	498	NOVELLS of Justinian,	129
MISNA of the Jews forbidden by Justinian,	185	NOVICES, in what manner received according to St. Benedict,	99
MOAVIA Caliph, the Extent of his Empire, 601, his Death,	633	NOYON and Tournai have the same Bishop,	121
MODESTUS Abbot, Vicar of Jerusalem,	445	NUMIDIA, the Primates of,	302
MONASTERIES in Spain, 44, in Gaul,	125	NUNS, poor, at Rome, 397, Rules of St. Gregory for Nuns, 409, Rules of the Council of Seville, 459, they are forbidden to adorn themselves when they take the Habit,	O. 691
MONINUS, St. Fulgentius writes to him,	73	OATHS, Bishops can absolve from them,	282
MONKS of Scythia, their Question concerning one of the Trinity, &c. 63, go to Rome, 64, are blamed by Pope Hormisdas, 66, write to the Bishops of Africa, 70, Monks are subject to the Bishops, 12, for the most part Lay-men, in the Time of St. Benedict, 95, Stranger Monks, how treated according to St. Benedict, 99, Law of Justinian for the Monks, 131, 153, they had a General in Pontus, 185, many cannot be saved without entering into a Monastick Life, 321, Monks with St. Gregory, 339, Novices are to continue in that State two Years, 347, some Monks Priests, 407, Regulations of St. Gregory for the Monks, ibid. Monks of St. Sabas killed by the Persians, 445, Monks, guilty, not expelled, 460, Officers of the Monasteries, ibid. Petitions of the Greek Monks to the Council of the Lateran, 542, false Monasteries in Spain of two Sorts, 589, Monks employed in temporal Affairs,	595	OBLATIONS, how parted,	610
MONOTHELITES, Hereticks, their Original, 481, their Doctrine compared with that of the other Hereticks, 547, condemned at the Council of the Lateran, 548, their double Dealing, 577, 579, cite forged Passages from the Fathers, 583, old and new Monothelites, 640, several of their Bishops are converted at the sixth Council,	650	OECUMENICAL, the Title of Oecumenical Patriarch or universal Bishop, affected by John of Constantinople, 332, St. Gregory opposes him, ibid, and Cyriacus, 345, St. Gregory refuses this Title, 376	
MONS in Hainault, its Original,	598	OFFERINGS at Mass, how made at Rome,	393
MOPSUESTIA, Council of, concerning the Memory of the Bishop Theodore,	179	OFFERTORY at the Mass,	393
MUSEUS, Priest of Marseilles, his Writings, 415		OFFICE, Divine, according to the Council of Agde, 4, settled by St. Casarius, 5, according to the Rule of St. Benedict, 93, to the Council of Braga, 221, to the second Council of Tours, 228, Ecclesiastical Office reformed by St. Gregory, 389, Uniformity of the Offices in each Province, 490	
MUSULMANS, Followers of Mahomet,	497	OFFICERS of Monasteries according to St. Benedict,	98
		OLYMPIUS, Exarch of Ravenna, would have caused Pope St. Martin to be killed,	559
		OMAR, second Caliph, 500, builds a Mosque at Jerusalem, 504, his Death,	536
		OMAR (St.) Bishop of Terouen, 523, founds the Monastery of Sirin, ibid. his Death,	615
		OPERATIONS, two in JESUS CHRIST, 534, the Necessity of acknowledging this, 577, 583	
		OPPRESSION of the People, St. Gregory complains of it,	337
		ORANGE, second Council of, 89, Articles concerning Grace,	ibid.
		ORARIUM, or Stole, worn by the Deacons, 221, 491	
		ORATORIES within Nunneries, 42, in private Houses, how the Office is permitted to be celebrated there, 139, Domestick Oratories of the Bishop, 448	
		ORATORIES at Rome,	390

I N D E X.

	Page		Page
ORDINATIONS of Monks, 495, Rules of the first Council of <i>Orleans</i> concerning Ordinations, 12, of the Council of <i>Toledo</i> , Intervals, 102, Orders are to be received by Degrees, and not without Examination, 383, Bishops ordained by one single Person in case of Necessity, 413, the Person who ordains is to pronounce the Form, 458, the <i>Roman</i> Order, 389	389	PATRONAGES, Original of, 150, 159, of Churches, 174	174
ORIGEN, his Errors, 149, condemned at the fifth Council, 200, 213	200, 213	PAVIA, Siege of, 231	231
ORIGENISTS in <i>Palestine</i> , 147, their Violences, 148, are incensed at the Condemnation of <i>Origen</i> , 163, bring over all the Monks to their Party, 164, are banished from <i>Palestine</i> , 203	203	PAUL Patriarch of <i>Antioch</i> , 59, his Death, 69	69
ORLEANS, first Council of, 12, second, 119, third, 142, fourth, 159, fifth, 169, sixth, 481	481	PAUL Patriarch of <i>Alexandria</i> , 145, banished, 146	146
OSWALD (St.) King of <i>Northumberland</i> , 512, his Virtues, 513, his Death, 620	620	PAUL Bishop of <i>Laon</i> in <i>Britain</i> , 231	231
OSWI King of <i>Northumberland</i> his Zeal, 562, adheres to the <i>Irish</i> Customs, 602, opens the Conference at <i>Stremschal</i> , 604, ends it, 606, sends to <i>Rome</i> , 608, his Death, 618	618	PAUL Bishop of <i>Nepi</i> , Visitor of <i>Naples</i> , 307, assists at the Council of <i>Rome</i> , 339	339
OSWIN (St.) King of <i>Northumberland</i> , 520, is killed, 562	562	PAUL Bishop of <i>Thessalonica</i> , a <i>Monothelite</i> , condemned by Pope St. <i>Martin</i> , 552	552
OTHMAN Caliph, 536, his Death, 600	600	PAUL Patriarch of <i>Constantinople</i> , a <i>Monothelite</i> , 519, Complaints of Pope <i>Theodore</i> against him, 527, his dogmatical Letter to the Pope, 537, who condemns him, 539, he is again condemned at the Council of the <i>Lateran</i> , 548, his Death, 548, is condemned at the sixth Council, 664	664
OUDOCEUS (St.) Bishop of <i>Landaf</i> , 230	230	PAUL Patriarch of <i>Constantinople</i> , 674, his Death, 692	692
OUEEN (St.) or <i>Dadon</i> , 440, Chancellor to <i>Dagobert</i> , 481, elected Bishop of <i>Rouen</i> , 522, assists at the Council of <i>Challon</i> , 524, his Disciples, 554, he goes to <i>Rome</i> , 627, his Death, 672	672	PAULINUS, or <i>Paul</i> , Bishop of <i>Aquileia</i> , a <i>Schismatic</i> , 206, his Death, 237	237
OVINI, Bishop of <i>Winchester</i> , 607	607	PAULINUS (St.) a Monk sent into <i>England</i> , 409, is made Bishop of <i>Northumberland</i> , 467, fixes his See at <i>York</i> , 470, is banished from <i>Northumberland</i> , and takes care of the Church of <i>Rocheſter</i> , 489, his Death and Character, 520	520
PAGANS forcibly converted, 477	477	PEACE given at the Mass, 415	415
PALESTINE, Letter of the Abbots of, to the Emperor <i>Anastafius</i> , 39	39	PELAGIUS, Deacon of <i>Rome</i> in the East, 146, prosecutes the Condemnation of <i>Origen</i> , 149, appeases <i>Torila</i> , 167, is elected Pope, 204, justifies himself concerning the Death of <i>Vigilius</i> , <i>ibid.</i> prosecutes the <i>Schismatics</i> , <i>ibid.</i> he declares his Faith, 208, his Death, 212	212
PALLA, or Covering for the Altar, 414	414	PELAGIUS II. Pope, 254, opposes the Title of universal Bishop, 282, his Letters to the schismatical Bishops of <i>Iſtria</i> , <i>ibid.</i> his Death, 285	285
PALLADIUS, Bishop of <i>Saintes</i> , 343, is odious to King <i>Gontran</i> , 268	268	PELAGIUS Bishop of <i>Tours</i> , 343	343
PALLIUM forbidden to be worn in Processions, 324, Conditions requisite for obtaining it, 375	375	PENANCE ought to be imposed upon the Place, 142, is not to be imposed on young People, 143, Prison of the Penitents described by St. <i>John Climachus</i> , 241, Regulations of the Council of <i>Agde</i> , concerning Penance, 3, of the Council of <i>Epaona</i> , 43, secret Penance, 262, Penance refused to such as are condemned, <i>ibid.</i> and to such as relapse, 280, Penance imposed by Force, 509, Penance according to the Rule of St. <i>Fruſtuſus</i> , 591, Penance at the Time of Death suspected, 508, Penance imposed by Force, approved of at the twelfth Council of <i>Toledo</i> , 667, publick Penance given at the Time of Death, even to Bishops, 669, the Communion granted to Penitents, 684, Penance for new married Persons, <i>ibid.</i> Penance abridged at the End of the eighth Century, <i>ibid.</i>	669
PALMATIA, a noble Lady, 55	55	PENDA, Prince of the middle <i>Angles</i> , converted, 562	562
PANTALEON, Præfect of <i>Africa</i> , 387	387	PENITENTIAL of St. <i>Theodore</i> of <i>Canterbury</i> , <i>ibid.</i>	298
PANTHEON dedicated to our Lady and all the Martyrs, 430	430	PENITENTIAL of St. <i>Colomban</i> , 298	298
PAPOLUS, Bishop of <i>Chartres</i> , 246	246	PENITENTS, rebellious, accounted Apostates, 492, Penitents are forbidden to marry, 386	386
PARIS, second Council of, 183, third, 208, fourth, 246, fifth, 250, Council of, in the Year 614, p. 450	450	PEPIN of <i>Landen</i> , or the Elder, reckoned a Saint, 554	554
PASCASIUS, Bishop of <i>Naples</i> , 405	405	PEPIN of <i>Heristal</i> , Mayor of the Palace, favours the Mission into <i>Friesland</i> , 685	685
PASSAGES of the Fathers produced by the <i>Romans</i> against the <i>Monothelites</i> , examined at the sixth Council, 653	653	PERSARMENIANS, <i>Christians</i> , declare for the <i>Romans</i> , 240	240
PASTELLUM, an Exaction for Ordinations forbidden, 340	340	PERSIA conquered by the <i>Muſſulmans</i> , 601	601
PASTORAL of St. <i>Gregory</i> , 289, translated into <i>Greek</i> , 290	290	PERSIANS ravage the East, during the Reign of <i>Heraclius</i> , 444, the End of their Empire, 601	601
PATERIUS, Notary to St. <i>Gregory</i> , 359	359	PERSONS ought to be condemned with their Tenets, 542	542
PATERNUS (St.) Bishop of <i>Auranches</i> , 209	209	PER-	
PATRIARCH, the Title of the chief Metropolitans, 270	270		
PATRIARCHAL Churches at <i>Rome</i> , 389	389		
PATRIARCHS of the East, the Account of their Successors uncertain, since the Conquest of the <i>Muſſulmans</i> , 551	551		
PATRIMONIES of the <i>Roman</i> Church, 302, Rules of St. <i>Gregory</i> concerning them, 303, how the Revenues thereof are employed, 412, are charged with Impositions, 665	665		

I N D E X.

	Page		Page
PERTHARITE King of the <i>Lombards</i> , 619, he receives <i>St. Wilfrid</i> , 637, his Death,	677	three Chapters, 187, the Bishops of the Proconsular Province and of <i>Numidia</i> , embrace his Communion,	204
PETER (St.) his Festival in February,	229	PRIMASUS Bishop of <i>Adrumetum</i> , refuses to assist at the fifth Council, 189, forsakes the three Chapters, 203, his Writings,	204
PETER (St.) Monastery of, at <i>Rome</i> ,	283	PRISCUS Archbishop of <i>Lyons</i> , 246, 260, 270	
PETER Bishop of <i>Apamea</i> , Complaints against him, 54, 134, banished, 59, comes to <i>Constantinople</i> , 133		PRISON of the Penitents,	241
PETER , Patriarch of <i>Jerusalem</i> , 86, receives the Council of <i>Menas</i> , 138, Subscribes the Condemnation of the three Chapters, 165, his Death, 166	166	PRISONS , Bishops had Power to imprison,	397
PETER , Rector of the Patrimony of <i>Sicily</i> ,	303	PRIVILEGES of Monasteries, 405, of <i>Autun</i> , 418, of <i>St. Dennis</i> , 593, others, 596, Formulary, 593	
PETER , Deacon and Friend of <i>St. Gregory</i> ,	326	PROBIAN Archbishop of <i>Bruges</i> ,	183
PETER , Patriarch of <i>Constantinople</i> , a <i>Monothelite</i> , 573, his synodical Letter to the Pope rejected, 581, his Death, 612, is condemned at the sixth Council,	664	PROBINUS Patriarch of <i>Aquileia</i> ,	237
PETER , Patriarch of <i>Alexandria</i> , a <i>Monothelite</i> , 551		PROBUS , Friend of <i>St. Gregory</i> , 339, negotiates the Peace with the <i>Lombards</i> , 377, <i>St. Gregory</i> permits him to make his Will,	408
PETER (St.) Monastery of, at <i>Canterbury</i> ,	416	PROCLUS a <i>Platonist</i> ,	146
PETER (St.) his Primacy, and his See, in three Places,	346	PROFUTURUS Bishop of <i>Braga</i> , consults Pope <i>Vigilius</i> ,	141
PETER the <i>Melchite</i> , Patriarch of <i>Alexandria</i> , 686		PROJECTUS (St.) or <i>Prix</i> , Bishop of <i>Clermont</i> , 610, his Death,	622
PHANTASIASTS , or <i>Incorruptibles</i> , a Sect of <i>Eurychians</i> ,	110	PROMOTUS , pretended Bishop of <i>Chateau Dun</i> , 246, 271	
PHILIP (St.) and <i>St. James</i> , the Original of their Feast on the first of May,	212	PROTAIS Bishop of <i>Aix</i> ,	344
PHOCAS , Emperor, 410, is acknowledged at <i>Rome</i> , 421, is killed,	437	PROTOSTISTS , a Sect of <i>Origenists</i> ,	183
PLACIDUS , Disciple of <i>St. Benedict</i> ,	92	PROVOST under the Abbot, in Monasteries, 98, 298	
POICTIERS , Council of, concerning Nuns, 294		PSALMS , the Bishop ought to understand them, 422	
POLYCHRONIUS a Fanatick <i>Monothelite</i> , 661, condemned at the sixth Council,	663	PURGATORY taught by <i>St. Gregory</i> ,	327
POOR are to be supported in the Cities to which they belong,	230	PURIFICATION , Feast of, begun at <i>Constantinople</i> ,	154
POPE , his Jurisdiction at <i>Rome</i> , 88, is subject to the Canon, 131, Popes have assisted at general Councils, 184, Distinction between the Holy See and the Person of the Pope, 194, all Bishops called Popes, 218, the Pope's Jurisdiction in <i>Italy</i> , and other Places, 309, in <i>Africa</i> , 417, over the Patriarch of <i>Constantinople</i> , 388, over all Bishops to correct them, 387, his Primacy does not consist in receiving no Instruction from any, 388, the Primacy of the Holy See maintained by <i>Phocas</i> , 427, the Pope goes on Horseback in <i>Rome</i> , 390, his Decisions are not received without Examination, 542, a Fine is paid to the Emperor at the Ordination of a Pope, 665, may be ordained without sending to <i>Constantinople</i> ,	670	PYRRHUS Patriarch of <i>Constantinople</i> , a <i>Monothelite</i> , 518, quits his See, 519, without being canonically deposed, 526, his Conference with <i>St. Maximus</i> , 528, his Retraction at <i>Rome</i> , 535, his Relapse and Condemnation, 539, 548, his Return to the See of <i>Constantinople</i> , and Death, 573, is condemned at the sixth Council,	663
PORCARIUS , Abbot of <i>Lerins</i> ,	5	Q	
PORTERS , or Door-Keepers, one at least belonging to each Church,	386	QUINIS (St.) or <i>Quinidius</i> , Bishop of <i>Vaison</i> ,	246
POSSESSOR Bishop of <i>Africa</i> , writes to the Pope, 66		QUINTAN (St.) Bishop of <i>Rhodes</i> , 2, banished by the <i>Goths</i> ,	7
POTAMIUS Archbishop of <i>Braga</i> , his Repentance,	588	QUIRICIUS Bishop of <i>Iberia</i> ,	417
POURCAIN (St.) or <i>Porcian</i> , Abbot,	125	QUIRICIUS Archbishop of <i>Toledo</i> ,	625
PRAYER , mental Prayer of the Monks, 94, 298, Lords Prayer used at the Mass,	388	R	
PREFACE of the Mass, 415, another in the <i>Gallican Liturgy</i> ,	414	RADEGONDA (St.) Queen, 233, turns Nun, <i>ibid.</i> her Death,	290
PRESCRIPTION in Ecclesiastical Causes,	418	RAGNACARIUS (St.) Bishop of <i>Basle</i> ,	466
PRETEXTATUS (St.) Archbishop of <i>Rouen</i> , 209, accused at the Council of <i>Paris</i> , 250, banished from his See, 254, restored, 268, assassinated,	274	RAGNEMODIUS Bishop of <i>Paris</i> ,	249
PRIESTHOOD , the Emperor, although a Christian, hath no Part therein, 575, Preparation to the Mass, 395		RATBOD King, or Duke of <i>Friesland</i> ,	685
PRIMASUS Bishop of <i>Carthage</i> , condemns the		RAVENNA , Church of, subject to that of <i>Rome</i> , 628	
		REBAIS , Monastery of, founded by <i>St. Owen</i> , 481	
		RECAREDUS , second Son of <i>Levigildus</i> , 265, King of the <i>Visigoths</i> , whom he converts, 277, his Piety, 299, <i>St. Gregory's</i> Advice to him, 385, his Death,	424
		REIMS , Council of, in the Year 625,	p. 466
		RELICKS to be deposited only where the Office is performed, 42, at <i>Rome</i> , not to be translated, nor divided, 330, are to be proved by Fire, 385, uncertain Relicks are to be suppressed,	416
		RELIGIOUS , the Title of Clerks, as well as of Monks,	588
		RENACLE (St.) Abbot of <i>Solignac</i> , 480, is Bishop of <i>Maestricht</i> , 553, his Death,	ibid.
		R E	

I N D E X.

	Page		Page
REMIREMONT, Monastery of,	464	SAMARITANS being ill treated by <i>Justinian</i> , re-	106
REPARATIONS of the Churches,	610, 694	vol,	
REPARATUS Bishop of <i>Carthage</i> , a Defender of		SAMSON (St.) Bishop of <i>Del</i> , 209, 230, his Death,	231
the three Chapters banished, 187, his Death,	204	SANCTUARIES, 12, 159, preserved, 272, 466, 510	
REQUIER (St.) Founder of the Monastery of <i>Cen-</i>	467	SANCTULUS (St.) Priest and Confessor,	238
tule,		SANCTUS at the Mass,	90
RESIDENCE of Bishops, 87, of Clerks,	152	SAPAUDUS Archbishop of <i>Arles</i> , 183, the Pope's	
REVENUES of the Church how divided,	412	Vicar with the <i>Pallium</i> ,	208
RE-UNION of the Churches concluded at <i>Con-</i>		SARACENS, <i>Vide Mussulmans</i> .	
stantinople, 47, 57, accepted at <i>Jerusalem</i> , 50, at		SARAGOSSA, Council of, in the Year 592, p. 384,	
<i>Tyre</i> , 51, at <i>Rome</i> , 55, in <i>Macedonia</i> ,	56	third Council of,	686
RIPON, Monastery of, founded by St. <i>Wilfrid</i> , 604,		SARDINIA, Ordinations of the Bishops of, be-	
the Church of which he dedicates,	618	long to the Pope,	673
RITES of the Metropolis used throughout the Pro-		SATURDAY, holy, even Children fasted on that	
vince, 43, Regulations of the fourth Council of		Day,	255
<i>Toledo</i> , concerning Rites,	490	SAXONS, their Settlement in <i>Great Britain</i> , 373,	
ROMANUS (St.) Friend of St. <i>Benedict</i> ,	91	<i>Schism</i> in the West, on account of the three Chap-	
ROMANUS (St.) Archbishop of <i>Rouen</i> ,	522	ters, 203, reproving <i>Schismatics</i> by the tempo-	
ROMANUS Exarch of <i>Ravenna</i> , 314, his Impru-		ral Power is allowable, 205, <i>Schism</i> in the Church	
dence, 334, Complaints of St. <i>Gregory</i> against him,	337, his Death,	of <i>Aquileia</i> , 428, <i>Schismatics</i> in <i>Istria</i> write to	
	377	the Emperor <i>Maurice</i> , 301, several are recon-	
ROMARIC (St.) at the Court of <i>Theodebert</i> , 451,		ciled, 378, all are united to the Church by Pope	
a Monk at <i>Luxeu</i> ,	464	<i>Honorius</i> , 511, <i>Schismatics</i> in <i>Gaul</i> , 375, in <i>Brit-</i>	
ROME, Council of, in the Year 531, p. 102, Po-		tain,	428
verty of <i>Rome</i> , 208, miserable Condition of, un-		SCHOLA, all Companies, even of Soldiers, called	
der St. <i>Gregory</i> , 335, the Roman Church preserves		so,	396
the Faith, 580, Council of, in the Year 595, p.		SCHOLASTICA (St.) 157, her Relicks brought	
339, another in the Year 601, p. 405, another in		to <i>Mons</i> ,	556
606, p. 427, another in 610, p. 438, another un-		SCRIPTURE, holy, the Sense of it permitted to	
der <i>Theodore</i> , 539, Council of the <i>Lateran</i> under		be examined,	583
St. <i>Martin</i> , in the Year 649, p. 540, Style of the		SEBASTIAN (St.) invoked in the Time of the	
Acts of this Council, 548, Regions or Quarters		Plague,	677
of <i>Rome</i> , 389, Churches of four Sorts, <i>ibid</i> . Coun-		SEBASTIAN, Deacon of <i>Rome</i> , a Defender of the	
cil of, concerning the Affair of St. <i>Wilfrid</i> , 637,		three Chapters, 169, Complaints of the Pope	
another for the sending Deputies to <i>Constantinople</i> ,		against him,	173
638, Letters of this Council to the Emperor <i>Con-</i>		SEBBI King of <i>Essex</i> , 635, takes the Monastick Ha-	
stantine, 639, Ignorance of the Romans in the	640	bit when he is dying,	ibid.
seventh Century,		SECUNDINUS Bishop of <i>Taormina</i> ,	406
ROTHARIS King of the Lombards, an Arian, 511		SECUNDINUS, Abbot, writes to St. <i>Gregory</i> ,	425
ROUEN, Council of, under St. <i>Ansbart</i> ,	673	SEIN (St.) Abbot,	126
RUSTICUS, Deacon of <i>Rome</i> , a Defender of the		SENOCHA (St.) a Recluse,	245
three Chapters, 169, Complaints of the Pope		SEPULCHERS without the Churches, 227, with-	
against him, 172, he is banished, and writes		out the Baptistry,	273
against the <i>Acephali</i> ,	202	SERENUS, Bishop of <i>Marseilles</i> , 343, St. <i>Gregory</i>	
S.		writes to him concerning Images,	382
SABAS (St.) comes to <i>Constantinople</i> , to the Em-		SERGIUS (St.) Martyr, honoured by <i>Cosroes</i> , 319	
peror <i>Anastasius</i> , 19, his Return into <i>Palestine</i> ,		SERGIUS Metropolitan of <i>Cyprus</i> , a Catholic, 527	
21, he resists <i>Severus</i> of <i>Antioch</i> , 28, his second		SERGIUS, Patriarch of <i>Constantinople</i> , 436, a Mo-	
Journey to <i>Constantinople</i> , 107, his Demand of		nothelise, 482, his Letter to Pope <i>Honorius</i> , 484,	
<i>Justinian</i> , 108, his exact Observance of the di-		is Author of the <i>Eccllesiis</i> , 515, his Death, 516, his	
vine Offices, 109, his Death,	ibid.	Double Dealing, 533, his Condemnation, 548,	
SABATH is not to be observed,	396	is condemned at the sixth Council,	663
SABINIAN, Nuncio at <i>Constantinople</i> , 318, recall-		SERGIUS Bishop of <i>Joppa</i> , usurps the Vicarship	
ed, 345, ordained Pope, 427, his Death,	ibid.	of <i>Jerusalem</i> ,	527
SABINUS (St.) Bishop of <i>Placentia</i> ,	327	SERGIUS Pope,	676
SABINUS (St.) Bishop of <i>Canusium</i> ,	ibid.	SEVERINUS (St.) Abbot of <i>Agaunium</i> , 7, his Mi-	
SACERDOS (St.) Bishop of <i>Lyons</i> ,	169	racles and Death,	8
SACRAMENTARY of St. <i>Gregory</i> ,	395	SEVERINUS Pope,	113
SAFFARAC Bishop of <i>Paris</i> , deposed,	183	SEVERUS, chief of the <i>Eutychians</i> , 16, Patriarch	
SAFFARIUS Bishop of <i>Perigueux</i> ,	292	of <i>Antioch</i> , 27, Anathematized at <i>Constantinople</i> ,	
SALLUST of <i>Seville</i> , the Pope's Vicar in <i>Barica</i> , 45		47, 50, at <i>Tyre</i> , 51, Complaints against him, 53,	
SALONIUS and <i>Sagittarius</i> , Bishops, Criminals, 258,		135, is banished, 59, comes to <i>Constantinople</i> in	
deposed,	259	the Time of <i>Anthimius</i> ,	133
SALVIUS (St.) of <i>Alby</i> ,	261	SEVERUS Bishop of <i>Malaga</i> ,	277
SALVIUS (St.) Bishop of <i>Valence</i> ,	484	SEVERUS Patriarch of <i>Grado</i> ,	284
VOL. IV.		A a a a a.	S E.

I N D E X.

	Page		Page
SEVERUS Bishop of Grado, the Chief of the Schismatics against the three Chapters, 422, his Death, 428	428	STEPHEN Bishop of Dora, sent to Rome by St. Sophronius, 503, Pope Theodore appoints him his Vicar in Palestine, 527, his Petition to the Council of the Lateran, 541	541
SEVILLE, Council of, under St. Leander, 299, another in the Year 619, 458	458	STEPHEN, Abbot of the Lerins, 344	344
SEXULFE Bishop of Litchfield, 686	686	STEPHEN, a Monothelite Disciple of Macarius of Antioch, 646, deposed with Macarius at the sixth Council, 653	653
SICILY, St. Gregory takes Care of the Churches thereof, 309, part of it conquer'd by the Mussulmans, 619	619	STEWARDS of the Churches, 88, of Monasteries, 298	298
SICKNESS, in what manner a Church is to be provided for, in case the Bishop is rendered incapable of officiating by Sicknefs, 418	418	STRENEHAL, Monastery of, a Conference concerning Easter held there, 604	604
SIDON, Council of, in the Year 511, 19	19	SUANILA, Superintendant of the Treasury, 458	458
SIGEBERT King of France killed, 248	248	SUB-DEACONS obliged to live in Continence, 413	413
SIGEBERT King of Essex, is converted, 563, his Death, 564	564	SUBSTANCES, there are three in JESUS CHRIST, 678	678
SIGEBERT (St.) III. Son of Dagobert, 476, King of Austrasia, 509, his Death, 593	593	SUEVI of Gallicia, their Conversion, 219, are persecuted by Levigildus, 277, are united at the Council of Toledo, 278	278
SIGEBERT King of the East Angles, a Monk, 521	521	SUIBERT (St.) ordained Bishop for Friesland, dies at Keiserwert, 685	685
SIGISMUND (St.) King of the Burgundians, 41, his Repentance and Death, 79	79	SUINTILA, King of the Goths in Spain, 493	493
SIGRADE, Mother of St. Leger, 630	630	SULPITIUS (St.) the pious Archbishop of Bourges, 467, his Death, ibid.	ibid.
SILENCE is not to be imposed, for suppressing of Truth with Error, 575	575	SULPITIUS (St.) Severus, Archbishop of Bourges, 311	311
SILVERIUS Pope, 139, his Exile and Death, 140	140	SUNDAY how observed, 143, 272, 273, 281, in England, 684	684
SILVIA (St.) Mother of St. Gregory, 256	256	SUPERSTITION of the first of January, 229, 273	273
SIMEON (St.) feigns himself an Idiot, 184	184	SYAGRIUS Bishop of Autun, 292, 311, his Authority in Gaul, 382, St. Gregory grants him the Pallium and the first Rank in his Province, 383	383
SIMEON (St.) the Syrian, the younger, 320	320	SYMMACHUS, Pope, his Letter to the Easterns, 23, his Death, 25	25
SIMONY opposed by St. Gregory, 383, in the East, 401, St. John the Almoner, opposes Simony, 446	446	SYMMACHUS a Senator, put to Death by Theodorick, 85	85
SIMPLICIUS, Bishop of Paris, 410	410	SYNOD, Diocesan, held every Year, 386	386
SINDULPH (St.) or Sandoux, Archbishop of Vienne, 467	467	SYRACUSE taken and sacked by the Mussulmans, 619	619
SISEBERT Archbishop of Toledo, deposed, 694	694	SYRIA, Complaints of the Monks of, to Pope Hormisdas, 45	45
SISEBUT King of the Goths in Spain, 458	458	TACON, Bishop of Sarragossa, 572	572
SISENAND King of the Goths in Spain, 493	493	TARRAGON, Council of, in the Year 516, p. 44	44
SLAVES, Monasteries had Slaves, 212, Women of debauched Lives made Slaves, 299, in what manner Slaves are received into Monasteries, 340, Slaves of the Churches, 511, illegitimate Children of the Clerks, are Slaves of their Churches, 573, Slaves of the Church admitted among the Clergy, 610, the Greek Monks had no Slaves, 684	684	TEMPLES of Idols changed into Churches, 416	416
SOISSONS, Monastery of our Lady of, founded by Ebroin, 597	597	THEANDRICAL Operation in JESUS CHRIST, this Expression examined at the Council of the Lateran, 543, the Monothelites pervert this Expression, 647	647
SOLPIERS, the Emperor Maurice forbids their being made Monks, 321	321	THEOCTISTA, Sister to the Emperor Maurice, 288, St. Gregory writes her a Letter of Consolation, 398	398
SOLIGNAC, Monastery of, founded by St. Eloi, 480	480	THEODARD (St.) Bishop of Maastricht, 553, 615	615
SONNATIUS Archbishop of Reims, 466	466	THEODATUS King of Italy, obliges Pope Agapitus to go to Constantinople, 133	133
SOPATRA (St.) Daughter of the Emperor Maurice, 421	421	THEODEBERT King of Austrasia, 343, receives St. Colomban, 441, his Death, 442	442
SOPHRONIUS (St.) Monk, 448, his Travels, 450, opposes the nine Articles of Cyrus, 484, is made Patriarch of Jerusalem, ibid. his synodical Letter against the Monothelites, 501, his Death, 504, his Justification by St. Maximus, 532, his Letter approved at the sixth Council, 657	657	THEODEFRID (St.) first Abbot of Corbie, 596	596
SORANUS (St.) Abbot and Martyr, 239	239	THEODOLINDA Queen of the Lombards, a Catholic, 302, seduced by the Schismatics, 323	323
SOZOMEN, his History not received at Rome, 346	346	THEODORE Ascidas, an Origenist, Bishop of Casarea in Cappadocia, 147, persuades Justinian to condemn the three Chapters, 164, his Credit impaired, 200	200
SPAIN, End of Arianism in Spain, 277, Councils there every Year, 279, Distribution of the Bishopricks of, by Vamba, 625	625	THEODORE of Mopsuestia defended by Farundus, 176, his Errors cited at the fifth Council, 189, 193, condemned by Pope Vigilius, 202	202
SPUNGE sacred at Constantinople, 444	444	THEODORE Bishop of Marseilles, 270, 271	271
STAFFS, Pastoral, of the Bishops, 159	159	THEODORE of Tyana, the Friend of St. Gregory Nazianzen, 193	193
STAVELO, Monastery of, 553	553		THE-
STATIONS at Rome for the Office, 349	349		
STEPHEN Bishop of Larissa, complains of Euphanus of Constantinople, 103	103		

I N D E X.

	Page		Page
THEODORE (St.) Sicester, his Original, 166, is ordained Bishop of <i>Anastasiopolis</i> , 167, he renounces his Bishoprick, 400, comes to <i>Constantinople</i> , <i>ibid.</i> his Death, 436		TIMOTHEUS Patriarch of <i>Alexandria</i> , a Schismatic, his Death, 110	
THEODORE, Physician to the Emperor <i>Maurice</i> , and Friend of St. <i>Gregory</i> , 322		TITLES, or Parishes at <i>Rome</i> , 389	
THEODORE Scribo, Patriarch of <i>Alexandria</i> , 437		TOLEDO, second Council of, 102, third under <i>Recaredus</i> , 278, Council of in the Year 597, p. 385, another in 610, wherein <i>Toledo</i> is declared a Metropolis, 438, fourth Council in the Year 633, p. 489, fifth in 636, p. 504, sixth in 638, p. 508, seventh in 646, p. 537, eighth in 653, p. 571, ninth in 655, p. 572, tenth in 656, p. 587, eleventh in 675, p. 624, twelfth, wherein the Resignation of King <i>Vamba</i> is confirmed, 666, and the Ordination of all the Bishops in <i>Spain</i> granted to the Bishop of <i>Toledo</i> , 668, thirteenth Council, <i>ibid.</i> fourteenth 670, fifteenth, 678, sixteenth, 693, seventeenth, 694	
THEODORE of <i>Pharan</i> , Author of the <i>Monotheliste</i> Heresy, 482, his Writings produced at the Council of the <i>Lateran</i> , 543, his Condemnation, 548, is condemned at the sixth Council, 663		TONSUR, clerical, the Antiquity of, 121, 308	
THEODORE Pope, 520, writes to <i>Paul</i> of <i>Constantinople</i> , 526, condemns <i>Paul</i> and <i>Pyrrhus</i> , 539, his Death, <i>ibid.</i>		TOTILA King of the <i>Goths</i> , comes to St. <i>Benedict</i> , 155, takes <i>Rome</i> , 166, retakes it, 172	
THEODORE Bishop of <i>Ebus</i> in <i>Palestine</i> , a Catholic, 550		TOURS exempted from Tribute, out of Respect to St. <i>Martin</i> , 218, second Council, of 226, Letter from this Council to St. <i>Radejonda</i> , 234, of the People, <i>ibid.</i>	
THEODORE <i>Calliopas</i> , Bishop of <i>Ravenna</i> , 560		TRACTUS at the Mass, 392	
THEODORE (St.) Archbishop of <i>Canterbury</i> , 612, goes into <i>France</i> , 613, is settled in <i>England</i> , 617, introduces Learning there, <i>ibid.</i> his Authority, 635, he holds a Council in Opposition to the <i>Monothelites</i> , 642, is reconciled to St. <i>Wilfrid</i> , 682, his Death, 683		TRANSLATIONS of Bishops, 309, in <i>Spain</i> , 694	
THEODORE Patriarch of <i>Constantinople</i> , deposed, 645, restored, 672, his Death, 674		TREGUIER, an Episcopal See in <i>Britany</i> , 231	
THEODORE Archbishop of <i>Ravenna</i> , submits to Pope <i>Agathon</i> , 639		TRIBONIAN, Quæstor to <i>Justinian</i> , 118	
THEODORE Bishop of <i>Militine</i> , a <i>Monothelite</i> at the sixth Council, 649		TRIBUTE upon Church Lands, 385	
THEODORET, his Image honoured at <i>Tyre</i> , 59, in what manner he is defended by the Catholics, 113, his Errors cited at the fifth Council, 195		TRINITY, whether it may be said one of the Trinity was Crucified, 63	
THEODORICK King of <i>Italy</i> , his Death, 85		TRIPARTITE History composed by the Care of <i>Cassiodorus</i> , 313	
THEODORICK III. King of <i>France</i> , 614		TRISOLIUS his Treatise upon the Trinity, 66	
THEODORICK King of <i>Burgundy</i> , 343, persecutes St. <i>Colomban</i> , 432, his Death, 443		TROILUS a Patrician, examines St. <i>Maximus</i> , 576	
THEODOSIANS, a Sect of <i>Eutychians</i> at <i>Alexandria</i> , 226		TRULLUS, Dome of the Palace of <i>Constantinople</i> , Council in <i>Trullo</i> , 686, rejected by Pope <i>Sergius</i> , 692	
THEODOSIUS Patriarch of <i>Alexandria</i> , 110, banished, <i>ibid.</i>		TUDA, Bishop of <i>Northumberland</i> , 607	
THEODOSIUS Bishop of <i>Cæsarea</i> , examines St. <i>Maximus</i> , 581, is forced to acknowledge two Wills, 583		TUNICKS, when granted to the Sub-deacons, 388	
THEODOSIUS Bishop of <i>Arles</i> , deposed, 524		TUSCANY, Bishops of, Schismaticks, 206	
THEODULPH Bishop of <i>Malaga</i> , 458		TYPE of the Emperor <i>Constantine</i> , 538, examined at the Council of the <i>Lateran</i> , 545, condemned, 548, the Authors of it, 578, made out of Compliance, 581	
THEOPHANES Abbot of <i>Baje</i> , presses <i>Macarius</i> to acknowledge two Wills, 652, is elected Bishop of <i>Antioch</i> , 657		TYRE, Acclamations at, for the Re-union of the Church, V. 51	
THESSALONICA, the Pope has a particular Right over the Church of, 104, Bishop of, the Pope's Vicar, 309		VAAST (St.) Monastery at <i>Arras</i> , 615	
THOMAS Bishop of <i>Apamea</i> , 155, 184		VACANCY of the Episcopal See, 81, 170	
THOMAS, Patriarch of <i>Constantinople</i> in the Year 607, p. 427, his Death, 436		VAIMER Duke of <i>Champagne</i> , 628, Bishop of <i>Troy</i> , 629, put to Death, 630	
THOMAS II. Patriarch of <i>Constantinople</i> in the Year 660, p. 612, his Death, 619		VAISON, Council of, under St. <i>Casarius</i> , 90	
THOMAS Patriarch of <i>Constantinople</i> , his Letter to Pope <i>Vitalian</i> , 658, his Memory justified, <i>ibid.</i>		VALATON Bishop of <i>Gap</i> , 384	
THRASAMOND King of the <i>Vandals</i> , would have surprized St. <i>Fulgentius</i> , 70, 71, his Death, 74		VALDEBERT (St.) third Abbot of <i>Luxeu</i> , 465	
THURSDAY, Superstition of, condemned, 281		VALDETRUDA (St.) Foundress of <i>Mons</i> , 598	
TIBERIUS, Emperor, 257, his Death, 265		VALENCE in <i>Gaul</i> , Council of, under <i>Gontran</i> , 269	
TIBERIUS <i>Apfimar</i> , Emperor, 695		VALENTIA in <i>Spain</i> , Council of, 81	
TILLON (St.) or <i>Then</i> , Disciple of St. <i>Eloi</i> , 479		VALENTINIAN Bishop of <i>Tomi</i> , Pope <i>Vigilius</i> writes to him, 172	
TIMOTHY Patriarch of <i>Constantinople</i> , 18, his Variations, 26, his Death, 40		VALERIUS (St.) Founder of the Monastery of <i>Leucone</i> , 465	
		VAMEA King of the <i>Goths</i> in <i>Spain</i> , 623, his Victory over the Rebels, 624, his Renunciation, 616	
		VANDALS, their Government in <i>Africa</i> destroyed, 128	
		VANDEGRISILUS (St.) or <i>Vandrille</i> , Founder of the Monastery of <i>Fontenelle</i> , 555	
		V A.	

INDEX

	Page
URSICINUS Bishop of Trier,	386
VULFRAIC (St.) Monk, a Tylian,	312
VULFOLEND (St.) Archbishop of Bourges	523
W.	
WESTMINSTER, Monastery of, near London,	439
WIDOWS of Cloaks must not marry,	272,
Widows consecrated; their Habit,	183, Wi-
dows of the Kings of Spain must not marry,	688,
they are obliged to become Nuns,	686
WILFRID (St.) his first Travels,	603, he main-
tains the Customs of the Catholic Church against	
the Irish, 604, is ordained Bishop of York, 607, is	
driven from the See, 608, restored by Theodore,	617, is again deposed, goes into England, and is
the first Apostle there, 618, is observed at Rome,	617, returns into England, and is imprisoned there,
620, he preaches in Sussex, and to the West Sax-	
ons, ibid, is restored to York, 632, is banished a-	636
gain,	
WILLS, two, in JESUS CHRIST, 329, as well as	
Naturals, one compound Will is not to be ad-	
mitted, 330, the official Will and reasonable Soul,	331, Proofs of the two Wills from the Scripture,
332, and from the Fathers, 347, Decision of the	
fourth Council, that there are two Wills in JESUS	
CHRIST, 344, whether it is permitted to say,	678
the Will hath engendered the Will,	
WINE consecrated by mixing therein the Blood of	
our LORD,	394
WINFRID Bishop of the Mercians, his Death,	635
WOMEN are not admitted into the Churches of se-	
veral Monasteries, 211, are separated from the	
Men in the Church, 392, are allowed to go thi-	
ther immediately after they have lain in,	414
X.	
XENAIAS an Iconoclast, banished,	59
Y.	
YEZID, Vide Jezid.	
YORK, the Metropolis of England,	412
YRIER (St.) Abbot,	312
Z.	
ZACHARY Patriarch of Jerusalem, 437, carried	
away by the Persians, 444, restored by Heraclius, 475	
ZACHARY, Protospatar, sent to fetch the Pope, his	
Fear,	692
ZAN'ES, People of Armenia, converted,	105
ZOARA, an Eutychian Monk, 133, Complaints a-	
gainst him, 134, his Condemnation,	137
ZOILUS Patriarch of Alexandria, 146, subscribes	
the Condemnation of the three Chapters,	365
ZUG, St. Colomban preaches there,	411

ERRATA.

PAGE 306, Line 17. for *Polaris* read *Peter*, p. 493, l. 24. for *Sifband* r. *Sifensund*. p. 507, l. 43. for *Easter-Week*, r. *Passion-Week*. p. 562, l. 29. 4', dele *the*. p. 604, l. 13. p. 607, l. 21, 3', for *Effex*, -r. *the Country of the West Saxons*. p. 665, l. 41, for *Sifband*, r. *Sifensund*.

At the end of the third Volume of this Translation, the Date in the Margin, viz. A. D. 503, should be omitted in the 635th and following Pages.

